

# **INTRODUCTION**

**Self-Teaching**

**NEW TESTAMENT**

**For Teachers and Students**

**By**

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# PREFACE

Welcome to the “**SELF-TEACHING NEW TESTAMENT**” for teachers and students. For more than fifty years it has been this author’s privilege to preach and teach the word of God. However, one day the thought occurred to me that the time would come when this privilege and opportunity will be taken away due to possible health failure, the aging process, and eventually death.

Therefore, my love for the Lord, His word, and teaching it, inspired me to begin and complete this “**Self-Teaching New Testament.**” My heart’s desire is to leave behind a New Testament that will help the teacher to teach more effectively, and the students to learn. Hopefully this goal and dream will be accomplished through the proper use of this “**Self-Teaching New Testament.**”

The first major decision that I faced was to decide what **version** of the Bible to use. Even though many Christian teachers and students use many different versions, the King James Version is still a favorite of millions regardless of the fact that the old English style is somewhat difficult.

After all considerations, it was decided to **polish** the **King James Version** for this work. This was done by changing the “thees,” “thous,” etc., and by using brackets to suggest more helpful words.

Therefore, just as I have done in my preaching and teaching over the years, I used other versions to help polish the King James Version. The versions used for this purpose were basically: “The American Standard Version,” “The New American Standard

Version,” “The New King James Version,” and making comparisons to the Greek text. Gratitude is expressed to the scholars who made possible these versions of the Bible that were used.

The “**Self-Teaching New Testament**” is not designed to be a commentary, but rather contains short comments, definitions, geographical locations, along with biblical references, to help teachers and students study, and for teachers to teach.

This work was first published in a three-volume set, however in this age of modern technology, the decision was made to make the same material available on a **CD**.

Please note some of the features of this work designed to help teach the New Testament more effectively:

- A polished King James Version is used for easier reading and study.
- Subtitles are used before all sections in **RED**.
- All Bible text is in **bold style** to distinguish it from comments and references.
- Each verse is identified by **book**, **chapter**, and **verse** in **RED to distinguish them from the text body**.
- Twelve-point type with space between each verse is used for easy reading and teaching at a glance.
- In each Gospel account, quotes are inserted from the other three accounts.
- Names, titles and places are defined.
- Thousands of Scripture references are given from both the Old and New Testaments.
- This “**Self-Teaching New Testament**” is divided into

individual chapters so that books and chapters can be easily found.

- Abbreviations are used in the following ways: Books of the Bible. Example: Lk., Cor., Eph. To refer to verses in the same chapter where one is studying. Example: see vs. 1 or see vss. 4-6. When referring to related references. Cf. = Consider further or compare.

In doing research for this “**Self-Teaching New Testament**,” many commentaries, dictionaries, Bible encyclopedias, Greek New Testament word studies, and a Concordance were used. A special “thanks” is expressed to all authors of these important works. Your help was very essential and fully appreciated.

Every possible effort has been made to make this work as free of errors as possible. This author has personally checked all Scripture references. However, in the event that an error is found, I apologize for any inconvenience, and will make an effort, when possible, in the future to correct it.

Be assured that my hope and prayer is that this “**Self-Teaching New Testament**” will be used to the glory of God and for the teaching of His word more perfectly. This will always be my sincere prayer.

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CD Completed 2008

# Matthew

## Genealogy of Jesus Parallel: Luke 3:23-38

### CHAPTER 1

**Matt. 1:1** The book of the generation [line of ancestry] of Jesus Christ, [His fleshly image] the son of David, [Rom. 1:3; 2 Tim. 2:8] the son of Abraham [Jesus is the promised seed, Gal. 3:16; Gen. 12:3].

**Matt. 1:2** Abraham begot Isaac; [Gen. 21:2,3] and Isaac begot Jacob; [Gen. 25:21-28] and Jacob [also called Israel, Gen. 32:28] begot Judas [Judah, Gen. 29:35] and his brethren; [later to be heads of the Tribes of Israel].

**Matt. 1:3** And Judas [Judah, the one through whom Christ would come, Gen. 49:10] begot [twins] Phares [Perez, Gen. 38:29; 46:12; Ruth 4:12] and Zara [Zerah, Gen. 38:30; 46:12] of Tamar; [Tamar, Gen. Chapter 38] and Phares [Perez] begot Esrom; [Hezron, Ruth 4:18] and Esrom [Hezron] begot Aram; [Ram, Ruth 4:19].

**Matt. 1:4** And Aram [Ram] begot Aminadab; [Amminadab, Ruth 4:19] and Aminadab [Amminadab] begot Naasson; [Nahshon, Ruth 4:20] and Naasson [Nahshon] begot Salmon; [Ruth 4:20].

**Matt. 1:5** And Salmon begot Booz [Boaz, Ruth 4:21] of Rachab; [Rahab] and Booz [Boaz] begot Obed of Ruth; [Ruth 4:13-17] and Obed begot Jesse; [1 Ch. 2:12].

**Matt. 1:6** And Jesse begot David the king; [second king of the united kingdom, 1 Sam. 16:1] and David the king begot Solomon [third king of the united kingdom, 2 Sam. 12:24] of her who had been the wife of Urias [Uriah, 2 Sam. 11:27].

**Matt. 1:7** And Solomon begot Roboam; [Rehoboam, 1st king of Judah, 1 Ch. 3:10] and Roboam [Rehoboam] begot Abia; [Abijah or Abijam, 2nd king of Judah, 1 Ch. 3:10] and Abia [Abijah or Abijam] begot Asa; [3rd king of divided kingdom of Judah, 1 K. 15:8-15; 2 Ch. 14:1].

**Matt. 1:8** And Asa begot Josaphat; [Jehoshaphat, 4th king of united kingdom of Judah, 1 K. 22:41,42; 1 Ch. 3:10; 2 Ch. 17:1] and Josaphat [Jehoshaphat] begot Joram; [also Jehoram, 5th king of Judah, 1 K. 22:50; 2 K. 8:16-19; 2 Ch. 21:1-7] and Joram [Jehoram] begot Ozias; [Uzziah or Azariah, 10th king of Judah, 2 K. 15:1-4; 2 Ch. 26:1-5. Matthew chooses to omit Ahaziah, 2 K. 8:24-27, Athaliah, 2 K. 11:1-3, Joash, 2 K. 12:1-12 and Amaziah, 2 K. 14:1,2 who reigned over Judah].

**Matt. 1:9** And Ozias [Uzziah or Azariah] begot Joatham; [Jotham, 11th king of Judah, 2 K 15:32-38; 2 Ch. 27:1-9] and Joatham [Jotham] begot Achaz; [Ahaz, 12th king of Judah, 2 K 16:1-20; 2 Ch. 28:1-27] and Achaz [Ahaz] begot Ezekias; [Hezekiah, 13th king of Judah, 2 K. 18:1-3; 2 Ch. 29:1,2].

**Matt. 1:10** And Ezekias [Hezekiah] begot Manasses; [Manasseh, 14th king of Judah, 2 K. 21:1-9; 23 Ch. 33:1-10] and Manasses [Manasseh] begot Amon; [15th king of Judah, 2 K. 21:19-26; 2 Ch. 33:21-25] and Amon begot Josias; [Josiah, 16th king of Judah, 2 K. 22:1,2; 2 Ch. 34:1,2].

**Matt. 1:11** And Josias [Josiah] begot Jechonias [Jeconiah, or Jehoiachin, 19th king of Judah, 2 K. 24:6-16; 2 Ch. 36:8,9] and his brethren, about the time they were carried away to Babylon: [When Judah was carried into captivity, 597 B.C., 2 K. 24:14-16].

**Matt. 1:12** And after they were brought to Babylon, [This 70 years captivity had been foretold, Isa. 6:11,12; 11:11,12; 39:6; Micah 4:10]. Jechonias [Jeconiah] begot Salathiel; [Shealtiel, son of Jeconiah, 1 Ch. 3:17] and Salathiel [Shealtiel] begot Zorobabel; [Zerubbabel, Ezra 3:2].

**Matt. 1:13** And Zorobabel [Zerubbabel - a contemporary with Nehemiah, the last Old Testament historian] begot Abiud; [must have been the youngest son of Zerubbabel, not mentioned with other sons, 1 Ch. 3:19,20] and Abiud begot Eliakim; and Eliakim begot Azor;

**Matt. 1:14** And Azor begot Sadoc; [Zadok] and Sadoc [Zadok] begot Achim; and Achim begot Eliud;

**Matt. 1:15** And Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; [these are mentioned only as ancestors of Joseph].

**Matt. 1:16** And Jacob [it is possible that Matthew knew Joseph's father, Jacob personally] begot Joseph [a carpenter, Mt. 13:55; of Nazareth, Lk. 2:4; a descendent of David, Mt. 1:20; Lk. 2:4] the husband of Mary, [the virgin chosen to give birth to the Son of God, believed to be a descendent of David, Acts 2:30; Rom. 1:3; 2 Tim. 2:8, she appears in the following references, Mt. 1:18; Mat. chapters 1,2; Lk. chapters 1,2; John 2:1-11; Mt. 12:46; Mk. 3:31; Lk. 8:19-21; John 19:25, and Acts 1:14] of whom was born Jesus, [the Hebrew: Joshua, meaning, "Jehovah is the Savior," Mt. 1:21] who is called Christ ["anointed," or "Messiah"].

**Matt. 1:17** So all the generations from Abraham to David are fourteen generations; [first division] and from David until the carrying away into Babylon are fourteen generations; [second division begins with David and ends with Josiah. Note: David is counted in first and second division] and from the carrying away into Babylon unto Christ are fourteen generations. [third division begins with Jeconiah and ends with Christ. Note: the names after Zerubbabel lived after the Old Testament was written, therefore, they are not in the Old Testament].

## **Christ Is Born** **Parallel: Luke 1:26-38**

**Matt. 1:18** Now the birth of Jesus [a name from the Hebrew, Joshua, a Savior] Christ [the anointed—Messiah] was on this wise: When his mother Mary was espoused [betrothed, or formally engaged, Deut. 22:23,24] to Joseph, [a righteous man, Mt. 1:19] before they came together, [sexually] she was found with child [pregnant] of the Holy Spirit [one of the persons in the Godhead, 1 John 5:7].

**Matt. 1:19** Then Joseph her husband, [betrothal in Jewish law was considered marriage and binding] **being a just man**, [upright, Job 1:1] **and not willing to make her a public example**, [by bringing her before the magistrates] **was minded to put her away** [give her a divorce, Deut. 24:1] **secretly** the law required a minimum of two or three witnesses. A public exposure could have caused her to be stoned, Lev. 20:10].

**Matt. 1:20** But while he thought on these things, [did not make a hasty decision] **behold, the angel** [a heavenly messenger] **of the Lord** [sent by the Lord] **appeared to him in a dream**, [God often spoke to special ones in dreams. They knew the difference between these dreams and ordinary dreams, Gen. 20:3; 31:10,11,24; Job 4:13-15] **saying, Joseph, son of David**, [a carpenter, Mt. 13:55; of Nazareth, Lk. 2:4; a descendent of David, Mt. 1:20; Lk. 2:4] **fear not to take to you Mary your wife**: [betrothed one] **for that which is conceived in her** [the promised Son, Jesus] **is of [conceived by] the Holy Spirit** [see vs. 18].

**Matt. 1:21** And she [Mary] **shall bring forth** [give birth to] **a son**, [Gabriel had foretold a son to Mary, Lk. 1:31] **and you will call His name JESUS**: [a name from the Hebrew, Joshua, a Savior] **for He will save His people** [the Jews and other sheep, Gentiles, John 10:16] **from** [not IN, but FROM sins, Lk. 19:10] **their sins** [missing the mark of God's laws which separate from God, and brings death, Isa. 59:2; Rom. 6:23].

**Matt. 1:22** Now all this was done, [the things just mentioned] **that it might be fulfilled** [prophecies concerning Christ] **which was spoken of the Lord** [a true prophet is God's voice speaking through him] **by the prophet**, [Isaiah spoke these words some seven hundred and forty years before Christ, Isa. 7:14, cf. John 1:45] **saying**,

**Matt. 1:23** “Behold, a virgin [“one who has never engaged in sexual intercourse,” —Webster. Cf. Lk. 1:34] **shall be with child**, [pregnant] **and shall bring forth** [give birth to] **a son**, [Gabriel had foretold a son to Mary, Lk. 1:31] **and they shall call his name Emmanuel**, [a Hebrew word] **which being interpreted is, God with us**” [Jesus, the Word, was God, made flesh, and dwelt among us, John 1:1,14].

**Matt. 1:24** Then Joseph [a carpenter, Mt. 13:55; of Nazareth, Lk. 2:4; a descendent of David, Mt. 1:20; Lk. 2:4] **being raised from sleep did [obeyed] as the angel of the Lord had bidden [commanded] him, and took to him his wife,** [had no desire now to put her away].

**Matt. 1:25** and knew her not [had no sexual relations with her] **till she had brought forth her firstborn Son:** [after this, it infers that they had an intimate relationship, and Mary conceived other children, Mt.13:55, 56] **and he called His name JESUS** [the Hebrew: Joshua, meaning, “Jehovah is the Savior,” Mt. 1:21].

## CHAPTER 2

### Wise Men From The East Parallel: None

**Matt. 2:1** Now when Jesus [a name from the Hebrew, Joshua, a Savior] **was born in Bethlehem of Judea** [according to prophecy, Micah 5:2—a town six miles southwest of Jerusalem, city of David, Lk. 2:4,11] **in the days of Herod the king,** [a Roman appointed king called Herod the Great, appointed by the emperor Augustus] **behold, there came wise men** [probably philosophers or astronomers] **from the east** [from the direction of Persia and Arabia] **to Jerusalem,** [capital of Judea].

**Matt. 2:2** saying, “**Where is He who is born King of the Jews?** [for many years the Jews had expected a Messiah, but no doubt an earthly one to reign]. **For we have seen His star in the east,** [a star that cannot be explained by natural occurrences—God was in control of all circumstances surrounding the birth of Jesus] **and have come to worship Him”** [it is always wise to worship God, and His Son, John 4:24].

**Matt. 2:3** When Herod the king [Herod the Great] **had heard these things, he was troubled,** [he feared losing his throne] **and all Jerusalem** [wide spread concern] **with him** [feared perhaps a revolution and bloodshed by Herod].

**Matt. 2:4** And when he [Herod the Great] had gathered all the chief priests [reigning and former high priests] and scribes of the people [those who copied the law to benefit the people] together, he demanded of them [they were not given a choice] where Christ should be born [these knew the Scriptural prophecies, and legal matters, Mt. 13:52; Mk. 12:35].

**Matt. 2:5** And they [chief priests and scribes] said to him, “In Bethlehem of Judea: for thus it is written by the prophet [Micah 5:2],

**Matt. 2:6** ‘And you Bethlehem, in the land of Judah, [specifies Judah to distinguish it from the Bethlehem in the land of Zebulun, Joshua 19:15] are not the least among the princes [chief cities] of Judah; [small physically, but large in importance] for out of you [the reason for its greatness] shall come a Governor, [ruler] who will rule [shepherd, John 10:11] My people Israel’ “ [God’s chosen ones].

**Matt. 2:7** Then Herod, [see vs. 1] when he had secretly privately] called the wise men, inquired of them diligently what time the star appeared [the star they had followed].

**Matt. 2:8** And he sent them [the wise men] to Bethlehem, [a town six miles southwest of Jerusalem, city of David, Lk. 2:4,11] and said, Go and search diligently for the young Child; [Jesus, the newly born king] and when you have found Him, bring me word again, that I may come and worship Him also [a deceptive way to seek out baby Jesus to kill Him—he had no intentions of worshipping Him].

**Matt. 2:9** When they had heard the king, [the wise men first believed him to be sincere] they departed; and, behold, the star, which they saw in the east, went before them, [they again followed the star] till it came and stood over where the young child was [this shows that God had a hand in this star, and in guiding these wise men to Jesus. His creation glorifies Him, Ps. 19:1].

**Matt. 2:10** When they saw the star, they rejoiced [Phil. 4:4] with exceedingly great joy [they knew that they had found Jesus. All today should rejoice to see Him].

**Matt. 2:11** And when they had come into the house, [infers that baby Jesus had moved from the manger where He was placed at His birth, Lk. 2:7. After tax time, there would be plenty of places] **they** [the wise men] **saw the young child** [mentions Jesus before His mother] **with Mary His mother**, [Joseph may have been present, but is not mentioned] **and fell down**, [a position associated with worship] **and worshiped** [paid homage or showed homage to] **Him**: [the wise men came to worship Him, Mt. 2:2] **and when they had opened their treasures, they presented to Him gifts**; [giving gifts to kings was a custom, 1 K. 10:2; Ps. 2:10,11,15; Isa. 60:3,6] **gold**, [among the most precious metals] **and frankincense**, [a costly aromatic from the incense tree of Arabia; used for sacrifices, Ex. 30:7, and perfume, Song of Sol. 3:6] **and myrrh** [a gum resin from a shrubby tree in Africa, and used for perfume, Ps. 45:8].

**Matt. 2:12** And being warned of God in a dream [God continues to use dreams for His purpose] **that they** [the wise men] **should not return to Herod**, [Herod the great—because his motives were impure, and he desired murder] **they departed into their own country** [back east] **another way** [these men obeyed and showed wisdom in all their actions, and this still pleases God today].

**Flight to Egypt**  
**Parallel: None**

**Matt. 2:13** And when they [wise men] were departed, behold, the angel of the Lord appeared to Joseph in a dream, [this is the second visit of an angel to Joseph, Mt. 1:20] **saying, Arise, and take the young Child** [didn't say to Joseph, take your child - Joseph is only a guardian] **and His mother**, [God is the Father of Jesus] **and flee into Egypt**, [about 175 miles SW from Bethlehem to the heart of Egypt. Nearest Roman province that is not under Herod's rule] **and be** [stay] **there** [for protection] **until I bring you word**: [by an angel of the Lord through a dream, Mt. 1:19] **for Herod** [the Great] **will seek** [God will not allow him to succeed] **the young child to destroy Him** [even God's Son had an enemy as a young child].

**Matt. 2:14** When he [Joseph] arose, he took the young child and his mother by night, [God was guiding, but Joseph still did his part to protect them by leaving during darkness] and departed for Egypt:

**Matt. 2:15** And was there [in Egypt] until the death of Herod: [Josephus says Herod the Great died by a horrible disease] that it might be fulfilled which was spoken of the Lord by the prophet, [Hosea, Hos. 11:1] saying, “Out of Egypt have I called my son” [the prophet first applied this to Israel—it is now applied to Jesus. Israel was called out of Egypt from bondage, Jesus was called from Egypt to make a way for all to escape the bondage of sin, John 8:32].

### **Herod Slew Children Parallel: None**

**Matt. 2:16** Then Herod, [a Roman appointed king called Herod the Great, appointed by the emperor Augustus] when he saw that he was mocked by the wise men, was exceeding wrath, [very angry] and sent forth, [his murderous orders] and slew all the [male] children who were in Bethlehem, and in all the coasts thereof, [adjacent places around Bethlehem] from two years old and under, [his design was to kill Jesus in such brutal actions] according to the time which he had diligently inquired of the wise men [this shows that he was determined to slay the King of the Jews].

**Matt. 2:17** Then was fulfilled that which was spoken by Jeremy [Jeremiah] the prophet, [Jer. 31:15] saying,

**Matt. 2:18** “In Ramah [a small town in the tribe of Benjamin, not far from Bethlehem] was there a voice heard, lamentation, and weeping, and great mourning, Rachel [she was the mother of Benjamin, and was buried near Bethlehem, Gen. 35:16-19] weeping for her children, [figuratively, Rachel is weeping for her children as she represents all mothers of Bethlehem and surrounding regions in pain] and would not be comforted, because they are not” [no comfort because they loved and missed them, and longed to have them].

## **At Home In Nazareth** **Parallel: Luke 2:39,40**

**Matt. 2:19** But when Herod [the Great] was dead, [he left three sons, and the kingdom was divided among them—Archelaus, Idumea, and Philip] behold, an angel of the Lord [God’s messenger] appeared in a dream [third dream for Joseph’s guidance] to Joseph in Egypt,

**Matt. 2:20** Saying, [God’s message to Joseph] ”Arise, and take the young child and His mother, and go into the land of Israel: [Palestine] for they [Herod the Great and soldiers] are dead who sought the young child’s life” [Mt. 2:16].

**Matt. 2:21** And he [Joseph] arose, and took the young child and His mother, [Joseph was obedient] and came into the land of Israel [evidently intended to return to Bethlehem of Judea].

**Matt. 2:22** But when he heard that Archeiaus [one of Herod’s three sons, vs. 19] was reigning in Judea in the room [in the place] of his father Herod, [the Great] he was afraid to go there: notwithstanding, being warned [and having been warned] of God in a dream, [God continued to guide this family through dreams] he [Joseph with Mary and Jesus] turned aside [withdrew] into the parts [regions] of Galilee: [northern part of Palestine].

**Matt. 2:23** And he came and dwelt in a city called Nazareth: [a town in lower Galilee that belonged to the tribe of Zebulun] that it might be fulfilled which was spoken by the prophets, [no specific recorded prophecies of this in the Old Testament, except the fact that He would have a humble existence with rejection, Isa. 53:2,3; John 1:46] “He shall be called a Nazarene” [an inhabitant of Nazareth].

## **CHAPTER 3**

### **John Prepares the Way** **Parallel: Mark 1:1-8; Luke 3:1-6**

**Matt. 3:1** In those days [when Jesus was about 30 years old, Lk. 3:23] came John [son of Zacharias and Elizabeth, Lk. 1:57,58] the Baptist, [Immerser, one who baptized for the remission of sins, Mk. 1:4] preaching in the wilderness of Judea, [desert valley of Jordan, thinly populated].

**Matt. 3:2** And saying, “Repent you: [change your mind, purpose, and actions, Mt. 21:29; cf. Acts 2:38; 3:19] for the kingdom [Christ’s church, Mt. 16:18,19] of heaven [foretold by Daniel, Dan. 2:44] is at hand” [is coming shortly—is near, Mk. 9:1].

**Matt. 3:3** For this is he [John] who was spoken of by the prophet Isaiah, saying, “The voice of one crying in the wilderness, [a harbinger] ‘Prepare you the way of the Lord, [the Christ, John 5:39] make His paths straight’ ” [Isa. 40:3].

**Matt. 3:4** And the same John had his raiment [clothing] of camel’s hair, [a coarse fabric] and a leather girdle [belt] about his loins; [waste—he was dressed like the prophet Elijah, 2 K. 1:8, cf. Zech. 13:4] and his meat [food] was locusts [Lev. 11:22] and wild honey.

**Matt. 3:5** Then went out to him [to the wilderness] Jerusalem, [people from Jerusalem] and all Judea, [many from Judea] and all the region round about [around] Jordan, [on the plains east and west of the Jordan River].

**Matt. 3:6** And were baptized [immersed, submersed, emerged—dipped, Rom. 6:4; Col. 2:12] of him in the [River] Jordan, [a River that flowed the eastern boundary of Palestine from Lake Merom, through the Sea of Galilee, and emptied into the Dead Sea.] confessing their sins [baptism is associated with sins, Acts 2:38; 22:16; 1 Pet. 3:21].

**Matt. 3:7** But when he saw many of the Pharisees [a strict sect of the Jews who added their many traditions to the law. They believed in the resurrection, angels, and spirits, Acts 23:8] and Sadducees [this sect of Jews did not believe in the resurrection, angels or spirit, Lk. 20:27; Acts

23:8] **coming to his baptism**, [to be baptized] **he said to them**, “**O generation of vipers**, [poisonous, fatal snakes, Acts 28:3-6] **who has warned you** [why have you come here] **to flee from the wrath** [God’s punishment for sin] **to come?** [eternal punishment, Gal. 6:7,8].

**Matt. 3:8** **Bring forth therefore fruits** [proof that you have changed, and have Godly sorrow, 2 Cor. 7:10] **meet** [worthy] **for repentance:** [to change one’s mind, purpose, and actions, Mt. 21:29; cf. Acts 2:38; 3:19].

**Matt. 3:9** **And think not to say within yourselves**, [do not think these thoughts] **‘We have Abraham as our father:’** [these Pharisees and Sadducees thought they were righteous simply because of their physical birth from Abraham, John 8:33] **for I say to you, that God is able** [all things are possible with God, Gen. 18:14; Lk. 1:37] **of these stones** [probably literal stones—some think referring to Romans or Gentiles. Infers, even if all the seed of Abraham were dead] **to raise up children to Abraham** [God has all power and is in full control].

**Matt. 3:10** **And now also** [even now] **the ax** [an instrument used for cutting trees] **is laid to the root** [not a trim or pruning, but a cut that will destroy] **of the trees:** [these Pharisees and Sadducees who would not bear fruit worthy of Repentance] **therefore every tree** [even the seed of Abraham] **which brings not forth good fruit is hewn** [cut] **down, and cast into the fire** [all who are not right with God must face Him in judgment, Mt. 25:41].

**Matt. 3:11** **I** [John] **indeed baptize you with water** [the element used in contrast to what Jesus would use] **unto repentance:** [called for change in heart and life, Mk. 1:4; Lk. 3:3] **but He** [Jesus] **who comes after me** [after John completed his preparation] **is mightier** [has more power and authority, Mt. 28:18] **than I, whose shoes** [sandals] **I am not worthy** [fit] **to bear:** [to carry] **He** [the Christ] **will baptize** [immerse, submerge, emerge—dip, Acts 2:2] **you with the Holy Spirit**, [one of the persons in the godhead associated with power, 1 John 5:7; Acts 1:8] **and with fire:** [lake of fire, Rev. 20:15].

**Matt. 3:12** **Whose fan** [a winnowing fork or fan used to throw grain upward against the wind to separate the chaff from the wheat, Lk. 3:17] **is in His**

hand, and He will thoroughly purge [clean] His floor, [the space prepared, usually a clean circle on the ground, to receive the good grain after the chaff is removed] and gather His wheat [the faithful ones in His kingdom] into the garner; [the barn, His kingdom, a place of safety] but He will burn up the chaff [that which is useless] with unquenchable fire” [eternal punishment for the wicked, Mt. 3:12; 5:22; 7:19; 25:41].

**Matt. 3:13** Then comes Jesus from Galilee [northern part of Palestine] to Jordan [River Jordan] to John, to be baptized [immersed, submersed, emerged—dipped, Rom. 6:4; Col. 2:12] of him.

**Matt. 3:14** But John forbid [refused] Him, saying, “I have need to be baptized of You, [John felt his human weakness compared to Christ’s perfection, Heb. 4:15] and [why] are you coming to me?”

**Matt. 3:15** And Jesus answering [responded to his question] said to Him, “Suffer [allow it or permit it regardless of our differences] it to be so now: for thus it becomes [is proper or fitting for] us to fulfill [fill up] all righteousness” [that which makes one right with God—Jesus kept His Father’s commandments perfectly, John 15:10]. Then he [John] suffered [consented or allowed] Him.

**Matt. 3:16** And Jesus, when He was baptized, [in the water, not sprinkled or poured] went up straightway [immediately] out of [from] the water: and, lo, [behold] the heavens were opened to Him, and He saw the Spirit of God [Holy Spirit, 1 John 5:6] descending [coming down in bodily form, Lk. 3:22] like a dove, and lighting [resting] upon Him:

**Matt. 3:17** And lo [behold] a voice from heaven, [the voice of His Father] saying, “This is my beloved [from the Greek, *agapao*, “to love”] Son, [only begotten, John 3:16; Mary conceived by the Holy Spirit, Lk. 1:35] in whom I am well pleased” [fully delighted—this same delight was expressed at His transfiguration, Mt. 17:5].

## CHAPTER 4

## **Temptations of Jesus** **Parallel Mark 1:12,13; Luke 4:1-13**

**Matt. 4:1** Then Jesus was led up [from the Jordan River and valley] **of the Spirit** [Holy Spirit] **into the wilderness** [a rocky place, almost without population] to **be tempted** [enticed, solicited, or provoked to sin] **of the devil** [the ruler of darkness and evil, John 8:44; Eph. 2:2; 6:12; Heb. 2:14; 2 Pet. 2:4; Jude 1:6].

**Matt. 4:2** And when He [Jesus] had fasted [abstained from food] **forty days and forty nights**, He was afterward [after fasting] **hungry**.

**Matt. 4:3** And when the tempter [the devil, vs. 1] came to Him, he said, “If [expresses doubt] **You be the Son of God**, [Jesus was the Son of God, Mt. 3:17] **command that these stones become bread**” [He had the power to do this, but it would have been for the wrong purpose, lust of the flesh, Gen. 3:6; 1 John 2:16. He later, for the right purpose, fed five thousand men, besides women and children with five loaves and two fish, Mt. 14:13-21].

**Matt. 4:4** But He answered and said, “It is written, [quotes the word of God] **‘Man shall not live by bread alone**, [the spiritual must be first, Mt. 6:33] **but by every word** [must fear God and keep His commandments, Eccl. 12:13] **that proceeds out of the mouth of God.’**” [Deut. 8:3]

**Matt. 4:5** Then the devil took Him up into the **holy city**, [Jerusalem, a city located on three mountainous hills—2,550 ft. above sea level] **and set Him on the pinnacle** [the first temple was built by Solomon, 1 Kg. 6, destroyed near the time of the Babylonian captivity, but rebuilt by Zerubbabel. Then it was later repaired by Herod the Great] **of the temple**,

**Matt. 4:6** And said to Him, “If you are the **Son of God**, cast Yourself **down**: [a temptation to seek the pride of life, Gen. 3:6; 1 John 2:16] **for it is written**, [the devil quotes a Scripture out of context, Ps. 91:11,12] **‘He shall give His angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone’**” [the angels will take care of Jesus, but not to put on a performance for the devil].

**Matt. 4:7** Jesus said to him, “It is written again,” [Jesus quotes another Scripture, Deut. 6:16 to show that the devil has not used the Scripture properly] ‘You shall not tempt [God will take care of His children in their normal daily lives, but to create an unnecessary danger, as the devil proposed, would tempt God] **the Lord Your God**’” [these two Scriptures do not contradict, but harmonize when understood].

**Matt. 4:8** Again, [the third and final temptation in the wilderness] **the devil took Him up into an exceedingly high mountain, and showed Him all the kingdoms of the world, and the glory of them;** [a temptation involving the lust of the eyes, Gen. 3:6; 1 John 2:16].

**Matt. 4:9** And said to Him, “All these things [these kingdoms and dominions] **will I give You,** [Satan claimed that these things had been given to him, and that he could bestow them on whomever he wished, Lk. 4:6] **if** [this one condition] **You will fall down and worship** [pay homage to] **me**” [what a terrible thing to request of Jesus, the Son of God!]

**Matt. 4:10** Then said Jesus to him, “Get yourself away from Me, Satan: [he devil has gone too far, therefore it seems to be a severe rebuke inferred from Jesus to Satan] **for it is written,** [puts him on the run with a final quotation from Deut. 6:13] ‘**You shall worship the Lord your God, and Him only shall you serve**’ “ [no other gods before Me, Ex. 20:3].

**Matt. 4:11** Then the devil left Him, [until an opportune time, Lk. 4:13] **and, behold, angels** [from heaven] **came and ministered to Him** [no doubt provided Him food as well as all other things needed].

## **The Galilean Ministry of Jesus Begins** **Parallel: Mark 1:14,15; Luke 4:14,15**

**Matt. 4:12** Now when Jesus had heard that John [the Baptist or Immerser] **was cast** [by Herod, a son of Herod the Great, Mk. 6:17] **into prison; He departed to Galilee;** [northern part of Palestine, His home country—about one year after His temptations].

**Matt. 4:13** **And leaving Nazareth**, [home town of Jesus, in lower Galilee belonging to the tribe of Zebulun] **He came and dwelt in Capernaum**, [on the northwest shore of the Sea of Galilee—where He did great works in His ministry, John 4:47; Mt. 8:5,14; 9:23-25] **which is upon the sea coast**, [of Sea of Galilee] **in the borders of Zabulon** [Zebulun] **and Nephtholim**: [Naphtali, two tribes of the children of Israel].

**Matt. 4:14** **That it might be fulfilled which was spoken by Isaiah the prophet, saying**, [a quote from Isa. 9:1,2].

**Matt. 4:15** **The land of Zabulon**, [Zebulun] **and the land of Nephtholim**, [Naphtali] **by the way of** [near] **the sea, beyond** [in vicinity of the] **Jordan, Galilee of the Gentiles**; [upper Galilee, occupied mostly by Gentiles].

**Matt. 4:16** **The people who sat in darkness** [in ignorance and sin] **saw a great light**; [from Jesus and His Gospel, John 8:12; 3:19] **and to those who sat in the region** [land] **and shadow of death** [were lost in darkness without Jesus, Rom. 6:23] **light is sprung up** [has dawned, John 1:4].

**Matt. 4:17** **From that time Jesus began to preach**, [same message as John the Baptist or Immerser, Mt. 3:2] **and to say**, “**Repent**: [change your mind, purpose, and actions, Mt. 21:29; cf. Acts 2:38; 3:19] **for the kingdom of heaven** [His church, Mt. 16:18,19] **is at hand**” [it is near, Mk. 9:1].

**Matt. 4:18** **And Jesus, walking by the Sea of Galilee**, [named from the province of Galilee on its western side] **saw two brethren**, [brothers] **Simon** [means “hearing,” son of Jonas, also called Cephas, Aramaic for rock] **called Peter**, [means “stone,” given this name by Jesus, John 1:42] **and Andrew** [means “manly”—also son of Jonas—he first brought Peter to Jesus, John 1:40-42] **his brother**, [these two were first disciples of John the Baptist, John 1:35] **casting a net into the sea: for they were** [commercial] **fishers**.

**Matt. 4:19** **And He said to them**, “**Follow Me, and I will make you fishers of men**” [seeking men for salvation, Mk. 16:16].

**Matt. 4:20** And they straightway [at once or immediately] left their nets, and followed Him [must be willing to forsake all today to follow Jesus, Mk. 8:34].

**Matt. 4:21** And going on from there, [from where He found Peter and Andrew] He saw two other brethren, [brothers] James [English form of Jacob] the son of Zebedee, [Zebedee means “uncertain” married to Salome, Mt. 27:56; Mk. 15:40] and John [from Heb., “Jehovah has been gracious” - five with this name in the New Testament] his brother, in a ship [boat] with Zebedee their father, mending their nets; [preparation before fishing] and He called them [to fish for men].

**Matt. 4:22** And they immediately [at once like Peter and Andrew] left the ship [boat] and their father, [Mk. 10:29] and followed Him.

**Matt. 4:23** And Jesus went about [throughout] all Galilee, [northern part of Palestine] teaching in their synagogues, [Greek “place of assembly,” a Jewish place for reading and exposition of the Holy Scriptures] and preaching [heralding and proclaiming] the gospel [good news] of the kingdom, [church, Mt. 16:18,19] and healing [bending nature from its natural course by a supernatural power] all manner [kinds] of sickness and all manner [kinds] of disease among the people.

**Matt. 4:24** And His fame [popularity] went throughout all Syria: [north of Galilee, west of the Arabian desert and east of the Mediterranean Sea] and they brought to Him all sick people who were taken [stricken, afflicted] with divers [various kinds of] diseases and torments, [severe pains—mentions three types, demoniacs, epileptics, and paralytics] and those who were possessed with devils, [demons] and those who were lunatic, [epileptics, literal, “moon struck,” cf. Mt. 17:15] and those who had the palsy; [paralytics, Mt. 9:2] and He healed them [without a single exception!].

**Matt. 4:25** And there followed Him great multitudes of people from Galilee, [northern part of Palestine] and from Decapolis, [means, “ten cities” - a region east of Jordan and southeast of the Sea of Galilee—within the territory of Manasseh] and from Jerusalem, [capital city of the Jews]

and from Judea, [southern part of Palestine] and from beyond Jordan [other side of Jordan from Jerusalem].

## CHAPTER 5

### The Beatitudes Parallel: Luke 6:20-23

**Matt. 5:1** And seeing the multitudes, [those mentioned in 4:25 desiring to be taught] He went up into a mountain, [a mountain or hill somewhere near Capernaum, but nowhere named] and when He was seated, [a customary position for Jewish teaching, Lk. 4:20; 5:3; Acts 13:14] His disciples [learners] came to Him,

**Matt. 5:2** and He opened His mouth, [began to speak] and taught [instructed] them, saying:

**Matt. 5:3** “Blessed [happy] are the poor in spirit [spiritual poverty, the humble, Ps. 10:12; Jas. 4:6; often associated with the poor, Lk. 6:20] for theirs [the poor in spirit] is the kingdom of heaven [His church here as Christians, Col. 1:13, and the eternal kingdom, Heb. 12:28].

**Matt. 5:4** Blessed [happy] are those who mourn: [over their sins, 2 Cor. 7:10] for they will be comforted [only Jesus can bring comfort to the sinner through forgiveness, Lk. 23:34].

**Matt. 5:5** Blessed [happy] are the meek, [gentle and mild like Jesus, Mt. 11:29, 2 Cor. 10:1] for they [the meek] will inherit [receive or possess] the earth [receive blessings here and the life to come, 1 Tim. 4:8].

**Matt. 5:6** Blessed [happy] are those who hunger and thirst [strongest desires for physical survival, applied to the spiritual, 1 Pet. 2:2] after righteousness, [that which is right or just because it conforms to God’s will] for they [those hungering and thirsting] will be filled [satisfied or saturated].

**Matt. 5:7** Blessed [happy] are the merciful, [those who show piety and compassion toward others like the Good Samaritan, Lk. 10:37] for they [the merciful] shall obtain [receive] mercy [Ps. 41:1].

**Matt. 5:8** Blessed [happy] are the pure [cleansed] in heart, [their minds and motives are pure, Phil. 4:8] for they [the pure in heart] shall see God [Heb. 12:14].

**Matt. 5:9** Blessed [happy] are the peacemakers, [those who study and seek peace] for they [the peacemakers] shall be called the children [sons] of God [Rom. 8:16,17].

**Matt. 5:10** Blessed [happy] are those who are persecuted [pursued for the purpose of injuring their name, reputation, property, and life] for righteousness' sake, [because they are righteous] for theirs [the one's persecuted] is [belongs] the kingdom of heaven [His church here as Christians, Col. 1:13, and the eternal kingdom, heaven, Heb. 12:28].

**Matt. 5:11** Blessed [happy] are you, when men [enemies of righteousness] shall revile [reproach, upbraid] you, and persecute [pursue for the purpose of injuring their name, reputation, property, and life] you, and shall say all manner of evil against you falsely, [make up lies against you] for My sake [on My account].

**Matt. 5:12** Rejoice, [instead of sadness and defeat] and be exceedingly glad, [leap for joy, Lk. 6:23] for great is your reward [the cause for rejoicing] in heaven, [2 Cor. 4:17; Heb. 11:10] for so persecuted they the prophets [holy men who spoke for God] who were before you [before your time, Heb. 1:1].

### **Believers As Salt** **Parallel: Mark 9:49,50; Luke 14:34,35**

**Matt. 5:13** You [His disciples] are the salt [that which is tasteful and preserving] of the earth, [where influence is experienced] but if the salt has lost its savor, [has become tasteless, no flavor, and no preserving

properties, due to foreign matters] **wherewith shall it be salted** [how shall its flavor and preserving power be restored?]. **It is no longer good for anything, but** [except] **to be cast out**, [thrown out] **and to be trodden under foot of** [by] **men**.

### **Believers As Light**

**Parallel: Mark 4:21-25; Luke 8:16-18; 11:33**

**Matt. 5:14** **You** [His disciples] **are the light of the world** [like Jesus, John 8:12]. **A city that is set on a hill cannot be hidden** [an example of their influence and light if they allow it to shine, Rom. 14:7].

**Matt. 5:15** **Neither do men light a candle, and put it under a bushel**, [a basket with a capacity of about one peck] **but on a candlestick**; [lamp stand] **and it** [the properly displayed candle on a stand] **gives light to all who are in the house** [the light is fully utilized].

**Matt. 5:16** **Let your light** [as disciples, Phil. 2:15] **so shine before men**, [uncovered] **that they may see your good works** [light is positive and represents good works, 1 Pet. 2:12] **and glorify** [magnify, extol, praise, Rom. 15:6] **your Father who is in heaven**.

### **Christ Came to Fulfills the Law**

**Parallel: Luke 16:14-18**

**Matt. 5:17** **Think not that I have come** [or that I came] **to destroy** [annul] **the law**, [with its types and shadows] **or the prophets**: [the fulfillment of their prophecies] **I have not come** [came not] **to destroy**, [annul the law or prophets] **but to fulfill** [complete their purpose, Rom. 10:4].

**Matt. 5:18** **For verily** [assuredly] **I say to you, until heaven and earth pass**, [away—disappear] **one jot** [smallest letter] **or one tittle** [least stroke of the pen] **will in no wise** [by no means] **pass** [lose its force or be destroyed] **from the law, until all be fulfilled** [Gal. 3:24,25].

**Matt. 5:19** **Whoever therefore will break** [disobey, make invalid or dissolve] **one of these least** [Pharisees divided commandments into lesser and greater, Mt. 23:23] **commandments,** [of God's law] **and shall teach men so, he shall be called** [considered] **the least in the kingdom of heaven, but whoever shall do** [obey His commandments, Jas. 1:22] **and teach them, the same** [the one who obeys] **shall be called great in the kingdom of heaven** [His church, Mt. 16:18,19].

**Matt. 5:20** **For I say to you,** [disciples] **that except** [unless] **your righteousness** [that which conforms to God's will] **shall exceed the righteousness** [their interpretation of what conforms to God's will] **of the scribes** [men of letters, writers and teachers of the law] **and Pharisees,** [a strict sect of the Jews who believed in the resurrection, spirits, and angels] **you will in no case** [by no means] **enter into the kingdom of heaven** [His church, Mt. 16:18,19].

## **Murder In the Heart** **Parallel: None**

**Matt. 5:21** **You have heard that it was said by** [to] **those of old times,** [in ancient times by Moses to the Israelites, Ex. 20:13; Deut. 5:17] **you shall not kill;** [murder] **and whoever shall kill** [murder] **will be in danger of the judgment,** [would face the courts, Deut. 16:18].

**Matt. 5:22** **But I say to you,** [Jesus spoke with authority] **that whoever is angry** [gives the source of murder] **with his brother without a cause** [anger other than righteous anger, Mk. 3:5; Eph. 4:26] **will be in danger of the judgment,** [would face the courts, Deut. 16:18] **and whoever will say to his brother, "Raca,"** ["empty-headed"] **will be in danger of the council,** [Sanhedrin] **but whoever will say, "You fool,"** [stupid, worthless, a scoundrel] **will be in danger of hell fire** [Gehenna, a description of eternal punishment, Mt. 23:33; Mk. 9:43].

**Matt. 5:23** **Therefore if you bring your gift** [sacrifice] **to the altar, and there** [while at the altar] **remember that your brother has ought** [something] **against you** [Mk. 11:25,26],

**Matt. 5:24** leave there your gift [sacrifice] before the altar, [delay your worship] and go your way; [to that brother] first be reconciled [change from enmity to friendship] to your brother, and then [after reconciliation] come [return] and offer your gift [sacrifice].

### Getting Along With Adversary Parallel: Luke 12:57-59

**Matt. 5:25** Agree with your adversary [an opponent in a lawsuit] quickly, while you are in the way [going to see the magistrate, Lk. 12:58] with him; [settle out of court] lest at any time the [your] adversary [an opponent in a lawsuit] delivers you to the judge, [the official who decides your case] and the judge delivers you to the officer, [one who carries out the decision] and you are cast into prison.

**Matt. 5:26** Verily [assuredly] I say to you, you will by no means come out of there, [prison] till you have paid the uttermost [last] farthing [a small copper coin].

### Adultery In the Heart Parallel: None

**Matt. 5:27** You have heard that it was said by [to] those of old time, [in ancient times by Moses to the Israelites, Ex. 20:14; Deut. 5:18] you shall not commit adultery [unlawful intercourse with the spouse of another, Heb. 13:4].

**Matt. 5:28** But I say to you, that whoever looks [lust of the eyes, 1 John 2:16] on a woman to lust [an unlawful desire, the source of sin, Jas. 1:14] after her [without the physical act] has committed adultery [unlawful intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] with her already in his heart [mind, emotions, reason, will].

**Matt. 5:29** And if your right eye offend you, [ensnares through the lust of the eyes, 1 John 2:16] pluck it out, [gouge it out—even though it is of tremendous value] and cast it from you; for it is profitable [better] for you

**that one of your members [of your body] should perish, and not that [rather than] your whole body [the whole man] should be cast into hell [Gehenna, a description of eternal punishment, Mt. 23:33; Mk. 9:43].**

**Matt. 5:30 And if your right hand offend you, cut it off, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell.**

### **Laws For Marriage** **Parallel: Mark 10:1-12; Luke 16:18**

**Matt. 5:31 It has been said, [Deut. 24:1] ‘Whoever shall put away his wife, [divorces his wife—inferring for any reason, Mt. 19:8] let him give her a writing of divorcement’ [a divorce].**

**Matt. 5:32 But I [Jesus] say to you, that whoever shall put away his wife, saving [except] for the cause of fornication, [sexual immorality such as adultery or fornication—the only exception given in the New Testament other than death] causes her to commit adultery, [she is tempted to marry and become intimate with another man] and whoever will marry her who is divorced commits adultery [because she is not free from her husband, Rom. 7:1-3; cf. Mt. 19:3-9; 1 Cor. 7:10-16,39].**

### **Oaths Are Forbidden** **Parallel: None**

**Matt. 5:33 Again, you have heard that it has been said by [to] those of old time, [in ancient times by Moses to the Israelites, Lev. 19:12] ‘You shall not forswear yourself, [commit perjury] but shall perform to the Lord your oaths,’ [Deut. 23:23].**

**Matt. 5:34 But I say to you, swear not at all; [gives some examples] neither by heaven, for it is God’s throne,**

**Matt. 5:35** nor by the earth; for it is His footstool: neither by Jerusalem, for it is the city of the great King [the law allowed an oath only in the name of God, Deut. 6:13; cf. Ex. 22:11; Num. 5:19].

**Matt. 5:36** Neither [in addition to these things just mentioned] shall you swear by your head, because you cannot [by so swearing] make one hair white or black.

**Matt. 5:37** But let your communication [daily speech] be, “Yes,” “yes,” “No,” “no,” [when you say yes or no, let it be the truth without an oath] for whatever [anything] is more than these [beyond this] comes of evil [is evil].

### Going The Second Mile Parallel: Luke 6:29,30

**Matt. 5:38** You have heard that it has been said, [Ex. 21:24; Lev. 24:20; Deut. 19:21] ‘An eye for an eye, and a tooth for a tooth’ [a judicial rule, not for the actions of an individual].

**Matt. 5:39** But I say to you, [speaking to individuals] that you resist not evil, [a person who is evil, Rom. 12:21] but whoever will smite [slaps] you on your right cheek, turn to him the other also [Rom. 12:19].

**Matt. 5:40** And if any man [anyone] will sue you at the law, and take away your coat, [tunic—inner garment] let him have your cloak [outer garment] also.

**Matt. 5:41** And whoever will compel [force] you to go a mile, [a Roman mile, one thousand paces] go with him two [miles].

**Matt. 5:42** Give to him who asks you, [enemies, but especially those in need, Eph. 4:28] and from him who would borrow from you [enemy or friend] turn not away [Deut. 15:7,8; Lk. 6:34].

### Loving One’s Enemies

## Parallel: Luke 6:27-36

**Matt. 5:43** You have heard that it has been said, [Lev. 19:18] ' You shall love your neighbor, [to this, false teachers added] and hate your enemy.'

**Matt. 5:44** But I say to you, [to correct what they added] Love [agapao—a love that seeks the good of the one loved] your enemies, bless [speak well of] those who curse you, do good [Rom. 12:20] to those who hate you, [respond like Jesus, 1 Pet. 2:21-23] and pray for those who spitefully use you, [Acts 7:60; Lk. 23:34] and persecute you; [pursue for the purpose of harm].

**Matt. 5:45** that you may be the children [sons] of your Father [endeavoring to be like Him, and to please Him] who is in heaven: for He makes His sun to rise on the evil [even His enemies—those in sin, Rom. 5:8] and on the good, and sends rain on the just and on the unjust [without distinction].

**Matt. 5:46** For if you love [only] those who love you, what reward [praise] have you? Do not even the publicans [tax collectors] the same?

**Matt. 5:47** And if you salute [are friendly to] your brethren only, what do you [do] more than others? Do not even the publicans [tax collectors] so [do the same]?

**Matt. 5:48** Be you therefore perfect, [complete] even as your Father who is in heaven is perfect [complete].

## CHAPTER 6

### Doing Good To Please God Parallel: None

**Matt. 6:1** Take heed [be careful] that you do not your alms [charitable deeds for the poor, Lk. 19:8] before men, to be seen of them: [only for this

purpose] **otherwise** [if you do so] **you have no reward of [from] your Father who is in heaven.**

**Matt. 6:2** **Therefore when you give your alms,** [charitable deeds for the poor, Lk. 19:8] **do not sound a trumpet** [to get the attention of others] **before you, as the hypocrites** [play actors who only pretend] **do in the synagogues** [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **and in the streets,** [before the public] **that they** [these hypocrites] **may have glory** [the praise] **of men. Verily** [assuredly] **I say to you, they have their reward** [only the praise of men].

**Matt. 6:3** **But when you give alms,** [charitable deeds for the poor and needy] **let not your left hand know what your right hand does,** [a figure teaching that one’s deeds should not be displayed].

**Matt. 6:4** **that your alms** [charitable deeds for the poor and needy] **may be in secret:** [hidden from show, or the praise of men] **and your Father who sees in secret** [Ps. 139:7-12] **Himself will reward you openly.**

### **Jesus Gives a Model Prayer** **Parallel: Luke 11:1-4**

**Matt. 6:5** **And when you pray,** [speak to your heavenly Father] **you shall not be as the hypocrites** [play actors who only pretend] **are: for they love to pray standing** [as on display] **in the synagogues** [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **and in the corners of the streets,** [publicly] **that they may be seen of men** [the wrong motive for prayer]. **Verily** [assuredly] **I say to you, they** [these hypocrites] **have their reward** [only to be heard of men].

**Matt. 6:6** **But you, when you pray,** [talk with your Father] **enter into your closet,** [inner room or chamber] **and when you have shut your door,** [suggests further privacy] **pray to your Father who is in secret;** [between yourself and God without a show to man] **and your Father who sees in secret will reward you openly.**

**Matt. 6:7** But when you pray, [talk with your Father] **use not vain repetitions**, [repeated babble] **as the heathen** [pagan Gentiles] **do: for they think that they will be heard for their much speaking** [many words].

**Matt. 6:8** Be not you [disciples] **therefore like them**: [the heathen] **for your Father knows** [Rom. 8:26,27] **what things you have need of**, [your needs] **before you ask Him** [before you pray].

**Matt. 6:9** After this manner therefore pray you: [this is how you should pray] **'Our Father** [He is personal to each child] **who are in heaven, Hallowed** [holy] **be Your name** [His name is always to be held in reverence and never used in vain, Ex. 20:7].

**Matt. 6:10** Your kingdom [church, Mt. 16:18,19; Col. 1:13] **come** [the kingdom was in preparation when this prayer was given, Mt. 3:2; 4:17; 10:7—today we must pray for the growth and the spreading of His kingdom]. **Your will be done** [Mt. 7:21] **on earth, as it is in heaven** [Peter later received the keys to bind God's will on earth as it was bound in heaven, Mt. 16:19].

**Matt. 6:11** Give us this day [today] **our daily bread** [food to sustain our physical bodies, Mt. 6:25].

**Matt. 6:12** And forgive us our debts, [the debt of sin, Lk. 11:4] **as we forgive our debtors** [those who sin against us, Mk. 11:25,26; cf. Mt. 18:23-35; Lk. 7:41-43].

**Matt. 6:13** And lead us not into temptation, but deliver us from evil: For Yours is the kingdom, and the power, and the glory, forever. Amen.

**Matt. 6:14** For if you [a condition for forgiveness] **forgive men their trespasses**, [blunders or sins against you] **your heavenly Father will also forgive you**.

**Matt. 6:15** But if you forgive not men their trespasses, [blunders or sins against you] **neither will your Father forgive your trespasses** [blunders or sins against others, Mk. 11:25,26].

## **Fasting Should Be Seen of God** **Parallel: None**

**Matt. 6:16** Moreover, when you fast, [Jesus approves fasting when done with the right purpose and motive] **be not, as [like] the hypocrites, [play actors who only pretend] of [with] a sad countenance. For they disfigure their faces, that they may appear to men to fast [to be fasting]. Verily [assuredly] I say to you, they have their reward [their reward is not from God, but only from being seen by men].**

**Matt. 6:17** But you, [disciples] when you fast, [things to do to avoid a show before men] **anoint your head, [dress as usual] and wash your face; [as though you are preparing to eat].**

**Matt. 6:18** that you appear not to men to fast, [to be fasting] **but to your Father who is in secret: [in a secret place] and your Father, who sees in secret, [He knows the heart, Rev. 2:23] will reward you [for the right purpose and motive] openly.**

## **Treasures In Heaven** **Parallel: None**

**Matt. 6:19** Lay not up [do not hoard] for yourselves treasures on earth, [worldly treasures for worldly pleasures] **where moth and rust does corrupt, [destroy or consume] and where thieves break through [in] and steal;**

**Matt. 6:20** but lay up for yourselves treasures in heaven, [commit what you have to the glory of God] **where neither moth nor rust corrupt, [destroy or consume] and where thieves do not break through nor steal [nothing is lost].**

**Matt. 6:21** For where your treasure is, [either on earth or in heaven, Mt. 19:21,22] **there will your heart be also [one's heart and treasure go together].**

## **The Light of the Body** **Parallel: Luke 11:33-36**

**Matt. 6:22** The light [lamp] of the body is the eye. If therefore your eye be [is] single, [clear or healthy—sees only the true value of heavenly treasures] **your whole body will be full of light** [full of the spiritual light that comes from Jesus, John 8:12].

**Matt. 6:23** But if your eye be [is] evil, [unhealthy and centered only on earthly things] **your whole body will be full of darkness** [without Jesus]. **If therefore the light that is in you be [is turned to] darkness, how great is that darkness!** [Satan's kingdom is darkness, Col. 1:13].

## **Cannot Serve Two Masters** **Parallel: Luke 16:13**

**Matt. 6:24** No man [no one] can serve [belong to wholly, or under command to] **two masters:** [treasures on earth and treasures in heaven] **for either he will hate the one, and love the other, or else he will hold to the one, and despise the other** [usually, those who do not serve God, serve money, 1 Tim. 6:10; Mt. 13:22]. **You cannot serve God and mammon** [Aramaic for riches].

## **It Is Wrong To Worry** **Parallel: Luke 12:22-34**

**Matt. 6:25** Therefore I say to you, take no thought for [do not be anxious or worry about] **your life, what you will eat, or what you will drink; nor yet for your body, what you will put on** [clothing for the body]. **Is not the [your] life more [important] than meat, [food] and the [your] body than raiment?** [clothing].

**Matt. 6:26** Behold [look at or consider for an example] **the fowls [birds] of the air, for they sow not, neither do they reap, nor gather into barns;** [as does mankind] **yet your heavenly Father feeds them** [they seek their food

daily, and God provides]. **Are you not much better** [of more value] **than they?**

**Matt. 6:27** Which of you by taking thought [being anxious or by worrying] can add one cubit [about eighteen inches] to his [your] **stature?** [height, age, or span of life].

**Matt. 6:28** And why take you thought [why worry about] for [about] **raiment?** [clothing]. Consider the lilies of the field, [Jesus may have been able to point at these] **how they grow; they toil not, neither do they spin:** [they stand silently and draw their needs from the soil the way God designed without toiling].

**Matt. 6:29** And yet I say to you, that even **Solomon** [third king of the United Kingdom of Israel] **in all his glory was not arrayed** [dressed] **like one of these** [Solomon, a wise and rich king with the beautiful temple, represented the epitome of beauty].

**Matt. 6:30** Wherefore, if God so clothes the grass of the field, [with such lushness and beauty] **which today is,** [growing and flourishing] **and tomorrow is cast into the oven,** [will die from the summer heat] **will He not much more clothe you?** [mankind has an eternal soul made in God's image, Gen. 1:26, and God will care for him] **O you of little faith?** [we should not doubt and worry all will be well if we love and serve Him, Rom. 8:28].

**Matt. 6:31** Therefore take no thought, [don't be anxious or worry] **saying,** "What will we eat, or what will we drink, or with what shall we be clothed?" [what shall we wear?].

**Matt. 6:32** for after all these things [physical things] do the **Gentiles** [pagans] **seek: for your heavenly Father knows that you have need of all these things** [He cares for His children, 1 Pet. 5:7].

**Matt. 6:33** But seek you [pursue] **first** [number one priority, 1 Tim. 4:8] **the kingdom of God,** [His church, Mt. 16:18,19] **and His righteousness;** [His

principles and commandments that are right] **and all these things** [food, drink, clothing] **will be added to you** [like the birds, God will provide].

**Matt. 6:34** **Take therefore no thought for** [do not worry about] **tomorrow, for tomorrow will take thought** [be concerned] **for the things of itself. Sufficient for the day is the evil of it** [each day has its own trouble].

## CHAPTER 7

### Judge Not Parallel: Luke 6:37-42

**Matt. 7:1** **Judge not**, [do not condemn or make rash and unfounded decisions about the character of others, Rom. 14:3] **that you be not judged**, [the same will come to you, Rom. 2:1].

**Matt. 7:2** **For with what judgment you judge, you will be judged:** [if we want to receive mercy, we must show it to others, Jas. 2:13] **and with what measure you mete**, [use or measure] **it will be measured to you again** [Lk. 6:38].

**Matt. 7:3** **And why** [do you] **behold** [see clearly] **the mote** [a tiny speck of wood, representing lesser faults] **that is in your brother's eye, but do not consider** [see, perceive or become concerned about] **the beam** [log, plank, large piece of squared timber, representing greater faults] **that is in your own eye?**

**Matt. 7:4** **Or how will** [can] **you say to your brother, let me pull out** [remove] **the mote** [a tiny speck of wood, representing lesser faults] **out of your eye, and, behold, a beam** [log, plank, large piece of squared timber, representing greater faults] **is in your own eye?**

**Matt. 7:5** **You hypocrite**, [play actors who only pretend] **first cast out the beam** [log, plank, large piece of squared timber, representing greater faults] **out of your own eye; and then will you see clearly to cast out** [remove] **the mote** [a tiny speck of wood, representing lesser faults] **out of your**

**brother's eye** [this type of illustration used by Jesus is a hy-per-bo-le, an exaggeration used as a figure of speech, cf. Mt. 19:24; 23:24].

**Matt. 7:6** Give not that which is holy [God's truth and religion] to the dogs, [considered by the Jews as an unclean animal, and representing those listeners who place no value on truth] neither cast your pearls [considered very precious, Mt. 13:45,46, representing God's word and truth] before swine, [hogs—another unclean animal among Jews, representing those who have no respect for truth, 2 Pet. 2:1,2] lest they [the hogs] trample them [the pearls] under their feet, and turn again [like a false teacher] and rend you [tear you to pieces—those who hated truth, hated Jesus].

### **Ask, Seek, and Knock** **Parallel: Luke 11:9-13**

**Matt. 7:7** Ask, [for your needs in prayer] and it will be given [to] you; seek, [zealously seek God in prayer, Lk. 18:1-8] and you will find; knock, [figure of one before a door] and it will be opened to you [Rev. 3:20].

**Matt. 7:8** For everyone who asks [within God's will, 1 John 5:14] receives; and he who seeks [through faith, Mk. 11:24] finds; and to him who knocks it will be opened [receives only with faith, Jas. 1:6,7].

**Matt. 7:9** Or [to further illustrate praying and receiving] what man is there of you, [among you] if his son asks for bread, will he give him a stone? [the answer inferred—no one would do such a thing].

**Matt. 7:10** Or [again] if he [a son] asks for a fish, [food to sustain life] will he [the father] give him a serpent? [snake—the inferred answer, no, he would never do this].

**Matt. 7:11** If you then, being evil, [human beings with sin, Rom. 3:23] know how to give good gifts to your children, [Jesus assumes that they do] how much more will your Father who is in heaven [with no sin and being all powerful, Rom. 8:32] give good things [the Holy Spirit, Lk. 11:13] to those who ask Him? [Jas. 1:17].

## **The Golden Rule** **Parallel: Luke 6:31**

**Matt. 7:12** Therefore [to sum it all up] **all things** [no exceptions given] **whatever you would** [want or desire] **that men should do to you**, [would have done to you] **do you even so to them**: [referred to often as the golden rule because of its great value. It is paraphrased, “Do to others as you would have others to do to you”] **for this** [principle] **is** [or sums up] **the law and the prophets** [thus, the royal law, Jas. 2:8; Rom. 13:9].

## **The Narrow and Broad Ways** **Parallel: Luke 13:24-30**

**Matt. 7:13** Enter you in [one must enter the way of salvation through obedience to the author of salvation, Jesus, Heb. 5:9] **at the strait** [narrow] **gate**: [an entrance] **for wide is the gate**, [entrance] **and broad is the way**, [pathway] **that leads** [its destination] **to destruction**, [spiritual death and corruption, Rom. 6:23; Gal. 6:7,8] **and many there be** [the majority compared to the few] **who go in thereat** [by it].

**Matt. 7:14** Because **strait** [narrow] **is the gate**, [the entrance] **and narrow** [confined] **is the way**, **which leads to life**, [eternal life with Jesus, John 10:10; 14:6] **and few** [compared to the majority who are lost] **there be who find it**.

## **Know Them by Their Fruits** **Parallel: Matthew 12:33-37; Luke 6:43-45**

**Matt. 7:15** Beware of [watch out or be alert for] **false prophets**, [spokesmen who claim to speak, foretell and minister for God, but are false] **who come to you in sheep’s clothing**, [disguised as friends, yet are enemies] **but inwardly** [what they are inside] **they are ravening** [rapacious: “feeding on live prey”—voracious, and plundering] **wolves** [Acts 20:29].

**Matt. 7:16** You will know them [these false prophets] by their fruits [like a fruit tree that has beautiful leaves, bark, and flowers, but no fruit, Mk. 11:12-14]. Do men gather grapes of [from] thorns, or figs of [from] thistles? [briers or a prickly plant—the inferred answer, “No!”].

**Matt. 7:17** Even so [likewise] every good tree brings forth good fruit; [Ps. 1:3] but a corrupt [bad] tree brings forth evil [bad] fruit.

**Matt. 7:18** A good tree cannot bring forth evil [bad] fruit; neither can a corrupt [bad] tree bring forth good fruit [Mt. 12:33].

**Matt. 7:19** Every tree [no exceptions] that brings not forth good fruit is hewn [cut] down, and cast into the fire [it is considered useless, cf. John 15:1-8].

**Matt. 7:20** Wherefore [thus] by their [the false prophets] fruits you will know them [that they are false].

## **I Never Knew You Parallel: None**

**Matt. 7:21** Not every one who says to me, ‘Lord, Lord,’ [a title of recognition, but must be followed by obedience, Lk. 6:46] will enter into the kingdom of heaven; [His church that will be delivered up at the end of time, then the saved will enjoy the everlasting kingdom. Heaven, Mt. 16:18,19; Col. 1:13; 1 Cor. 15:24-26] but he who does the will of my Father [Jas. 1:22-25] who is in heaven.

**Matt. 7:22** Many will say to Me in that day, [Day of Judgment, Mt. 25:31,32; Acts 17:31] ‘Lord, Lord, have we not prophesied in Your name, and in Your name have cast out demons, and in Your name done many wonderful works?’ [even these three important things must be done according to the will of the Father].

**Matt. 7:23** And then will I profess [declare plainly] to them, I never knew you: depart from Me, you who work iniquity [evil or lawlessness].

## **Rock and Sand Builders** **Parallel: Luke 6:46-49**

**Matt. 7:24** Therefore [to sum up this point] **whoever hears these sayings** [teaching specifically in this sermon representing the Father's will, vs. 21] **of Mine, [Jesus] and does [obeys] them, I will liken [compare] him to a wise man, who built his house upon a rock.**

**Matt. 7:25** **And the rain descended, and the floods came, and the winds blew,** [indicates a severe storm] **and beat upon that [this] house; and it fell not: for it was founded [built] upon a rock.**

**Matt. 7:26** **And everyone who hears these sayings** [teaching specifically in this sermon representing the Father's will, vs. 21] **of mine, and does them not, will be likened to a foolish man, who built his house upon the sand.**

**Matt. 7:27** **And the rain descended, and the floods came, and the winds blew,** [indicative of a severe storm] **and beat upon that house; and it fell. And great was the fall of it"** [to lose one's spiritual house by not doing the Father's will, is the greatest possible loss in this life and the one to come.]

**Matt. 7:28** **And it came to pass, when Jesus had ended [completed] these sayings,** [this sermon from the mountain] **the people were astonished at His doctrine, [teaching].**

**Matt. 7:29** **for He taught them as one having authority,** [Mk. 11:27,28— He had authority from His Father, John 8:18] **and not as the scribes [men of letters, writers of the law].**

## **CHAPTER 8**

### **A Man With Leprosy** **Parallel: Mark 1:40-45; Luke 5:12-16**

**Matt. 8:1** When He had come down from the mountain, [after His powerful sermon] **great multitudes** [who will witness a miracle shortly] **followed Him.**

**Matt. 8:2** **And, behold, there came a leper** [a man with a dreaded, hopeless, despicable and fatal disease] **and worshiped Him, saying, “Lord, if You will, [an expression of faith] You can make me clean”** [a leper was considered unclean and defiled, Lev. 13:1-12].

**Matt. 8:3** **And Jesus put forth His hand, and touched him,**[touching a leper would defile others, but not so with Jesus. His touch made him clean] **saying, “I will; be cleansed.” And immediately his leprosy** [his diseased flesh] **was cleansed.**

**Matt. 8:4** **And Jesus said to him, “See that you tell no man;** [to avoid placing all His time on miracles, and for the man to avoid society until he saw the priest] **but go your way, show yourself to the priest,** [according to the law] **and offer the gift that Moses commanded,** [Lev. 14:10,22,30,31] **for a testimony to them** [as proof of this miracle].

### **Centurion’s Servant Healed** **Parallel: Luke 7:1-10**

**Matt. 8:5** **And when Jesus had entered into Capernaum,** [on the northwest shore of Sea of Galilee—where He did great works in His ministry, Lk. 7:1-3; John 4:46-54; Mt. 8:14] **there came to Him a centurion,** [Roman Captain over one hundred men, Acts 10:1] **beseeking** [pleading with] **Him,**

**Matt. 8:6** **and saying, “Lord, my servant lies at home sick of the palsy,** [a paralytic, he was paralyzed, Mt. 4:24] **grievously** [dreadfully] **tormented.”**

**Matt. 8:7** **And Jesus said to him, “I will come** [to your house] **and heal him.”**

**Matt. 8:8** **The centurion** [see vs. 5] **answered and said, “Lord, I am not worthy that You should come under my roof:** [into my house—Jews

normally did not enter the homes of Gentiles—also he did not feel worthy because of the greatness of Jesus] **but speak the word only**, [without going to my servant] **and my servant will be healed** [a strong expression of faith].

**Matt. 8:9** For I am a man under authority, [from his Roman superiors] **having soldiers under me**: [commanded one hundred men as a centurion] **and I say to this man, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it”** [in the same way, he believed that Jesus could command the healing of his servant].

**Matt. 8:10** When Jesus heard it, [this] **He marveled**, [was astonished—only one other time it is recorded that Jesus marveled, Mk. 6:6. He often made others marvel] **and said to those who followed, “Verily [assuredly] I say to you, I have not found so great faith, no, not in Israel** [this Gentile had more faith than the Jews, God’s chosen people].

**Matt. 8:11** **And I say to you, that many** [predicting the eventual conversion of the Gentiles, Acts 10:34] **will come from the east and west**, [the extreme points of the compass—the whole world] **and will sit down with Abraham, and Isaac, and Jacob**, [leaders who began the Jewish nation] **in the kingdom of heaven** [first the church or kingdom, Mt. 16:18,19, and at the end of time, the everlasting kingdom of heaven, 1 Cor. 15:24,25].

**Matt. 8:12** **But the children of the kingdom** [the Jews were first given the kingdom, Acts 2, then later the Gentiles, Acts 10—but these children of the kingdom are unbelieving Jews who rejected it] **will be cast out into outer darkness**: [future punishment at judgment day, Mt.13: 41,42; 25:30] **there will be weeping and gnashing of teeth”** [Gehenna, a description of eternal punishment, Mt. 23:33; Mk. 9:43].

**Matt. 8:13** **And Jesus said to the centurion, “Go your way, and as you have believed**, [that your servant can be healed by My command] **so be it done for you”** [your request has been granted]. **And his servant was healed in the same hour** [that this conversation took place].

**Jesus Healed Peter’s Mother-in-Law**  
**Parallel: Mark 1:29-31; Luke 4:38,39**

**Matt. 8:14** And when Jesus [and the four fishermen, Mk. 1:29] had come into Peter's house, [at Bethsaida, possibly a suburb of Capernaum, John 1:44] He saw his [Peter's] wife's mother [his mother-in-law] lying, and sick with a fever [high fever, Lk. 4:38].

**Matt. 8:15** And He touched her hand, [took her by the hand, and lifted her up, Mk. 1:31] and the fever left her: [she was healed by a miracle] and she arose, and ministered to [served] them.

### **Many Healed After the Sabbath** **Parallel: Mark 1:32-34; Luke 4:40,41**

**Matt. 8:16** When the evening had come, [when the Sabbath had ended, Mk. 1:32] they [the people] brought to Him many who were possessed with devils: [demons] and He cast out the [evil] spirits with His word, and healed all who were sick, [various types].

**Matt. 8:17** that it might be fulfilled which was spoken by Isaiah the prophet, [one of God's spokesmen] saying, "He Himself took our infirmities, [diseases] and bore our sicknesses" [illnesses—Isa. 53:4; 1 Pet. 2:24].

### **The Cost of Following Jesus** **Parallel: Luke 9:57-62**

**Matt. 8:18** Now when Jesus saw great multitudes about Him, [who were either to hear Him or to see His miracles] He gave commandment to depart to the other side [of the Sea of Galilee].

**Matt. 8:19** And a certain scribe [one who copied and taught the law—it was rare for a scribe to become a disciple, compare vs. 21] came, and said to Him, "Master, [Teacher] I will follow You wherever You go" [we need this attitude today when following the teachings of Jesus, Acts 9:6].

**Matt. 8:20** And Jesus said to him, [to remind him of the cost of discipleship] “**The foxes have holes, [a place to live] and the birds of the air have nests; [to occupy] but the Son of Man has nowhere to lay His head**” [no house with a bed].

**Matt. 8:21** And another of His disciples [in addition to the scribe just mentioned] said to Him, “**Lord, suffer me [let me or allow me] first [before following You] to go and bury my father**” [either his father was already dead, or else he wanted to wait until his father died before following Jesus].

**Matt. 8:22** But Jesus said to him, “**Follow Me, [now] and let the dead [those dead spiritually—who would not follow Jesus] bury their [own] dead [those who die physically, cf. Lk. 9:61,62].**”

### **Jesus Calms the Storm** **Parallel: Mark 4:35-41; Luke 8:22-25**

**Matt. 8:23** And when He had entered into a ship, [small open row boat] His disciples followed Him.

**Matt. 8:24** And, behold, [suddenly] there arose [often storms came without warning on the Sea of Galilee, Mt. 14:24] a **great tempest** [great storm, Mk. 4:37] in the sea, so much that the ship [small open row boat] was covered with the waves, but He was asleep [Jesus had a physical body that grew tired and weary from hours of work].

**Matt. 8:25** And His disciples came to Him, [very frightened] and awoke Him, saying, “**Lord, save us! We perish!**” [in the face of all His miracles, they doubted His power].

**Matt. 8:26** And He said to them, “**Why are you fearful, [afraid] O you of little faith?**” [fear and faith oppose each other]. Then He arose, and rebuked [with words of command] the winds and the sea, and there was a great calm [they obeyed Him—we must do the same].

**Matt. 8:27** But the men [His disciples] **marveled**, [were astonished or amazed] **saying**, “**What manner [kind] of man is this**, [who is He?] **that even the winds and the sea obey Him!**”

### **Two Demon-Possessed Healed Parallel: Mark 5:1-20; Luke 8:26-39**

**Matt. 8:28** And when He had come to the other side [of the Sea of Galilee] **into the country of the Gergesenes**, [Gadarenes, Mk. 5:1—both of these cities were within a large area, therefore, Matthew and Mark did not contradict each other by giving both cities] **there met Him two** [Mark and Luke single out one of these two when recording this event, Mk. 5:2, Lk. 8:27] **possessed with devils**, [demons for a long time, Lk. 8:27] **coming out of** [from among] **the tombs**, [hewn out rocky caves, they did not live in a house, Lk. 8:27] **exceedingly fierce**, [violent—also without clothes, Lk. 8:27] **so that no man [no one] might pass by that way**.

**Matt. 8:29** And, **behold**, they **cried out**, [Mark says, “he ran and worshiped Him, Mk. 5:6] **saying**, “**What have we to do with You, Jesus**, [they are trembling before Jesus, Jas. 2:19] **You Son of God? Have You come here to torment us before the time?**” [the appointed time].

**Matt. 8:30** And there was, a good way off from them, [the two demon-possessed men] **a herd of many swine** [hogs] **feeding**.

**Matt. 8:31** So the devils [demons] **besought** [begged] Him, **saying**, “**If You cast us out, suffer** [permit or send] **us to go away into the herd of swine**” [hogs].

**Matt. 8:32** And He said to them, “**Go!**” And when they [the demons] **had come out**, [from the men] **they** [the demons] **went into the herd of swine**, [hogs] **and, behold**, [suddenly] **the whole herd of swine** [hogs] **ran violently** [rushed] **down a steep place** [possibly a hanging cliff] **into the sea, and perished in the water** [they were about two thousand), Mk. 5:13].

**Matt. 8:33** And those who kept them [the hogs] fled, [ran] and went their way into the city, [town] and told everything, and what had happened to the [ones] possessed of the devils [demons].

**Matt. 8:34** And, behold, [then] the whole city [town] came out to meet Jesus: and when they saw Him, they besought [begged, pled with] Him that He would depart out of [leave] their coasts [region].

## CHAPTER 9

### **A Paralytic Healed and Forgiven** **Parallel: Mark 2:1-12; Luke 5:17-26**

**Matt. 9:1** And He entered into a ship, [small open row boat] and passed [crossed] over, [the Sea of Galilee to its western side] and came to His own city [Capernaum, the place that became His Galilean home after leaving Nazareth, Mt. 4:12,13].

**Matt. 9:2** And, behold, they [the people] brought to Him a man sick of the palsy, [a paralytic, one paralyzed] lying on a bed, and Jesus seeing their faith said to the [man] sick of the palsy, “Son, be of good cheer; your sins be forgiven you” [some other times that Jesus forgave sins in this manner, Mk. 2:5; Lk. 5:20; 7:48].

**Matt. 9:3** And, behold, certain of the scribes [those who copied and taught the law] said within [among] themselves, “This man blasphemes” [rails at or reviles—this would be true if He had not been the Son of God. Only God can forgive sins].

**Matt. 9:4** And Jesus knowing their thoughts [this required the power of God] said, “Wherefore think you evil in your hearts? [Jesus saw the inward evil without their verbalizing it].

**Matt. 9:5** For which is easier, to say, ‘Your sins be forgiven you,’ or to say, ‘Arise, and walk?’ [both constituted a miracle of God].

**Matt. 9:6** But that you may know that the Son of Man has power on earth to forgive sins”— [as well as healing the physical body] then said He to the [paralyzed man] sick of the palsy, “Arise, take up your bed, [an impossible command to obey without healing] and go to your house” [he came to Jesus ON his bed, but returned CARRYING the bed].

**Matt. 9:7** And he arose, and departed to his house [healed, forgiven as he obeyed Jesus].

**Matt. 9:8** But when the multitude saw it, they marveled, [were amazed and afraid, Lk. 5:26] and glorified God, who had given such power [in the person of Jesus, John 1:1-3] to men.

### **The Call of Matthew a Tax Collector** **Parallel: Mark 2:13-17; Luke 5:27-32**

**Matt. 9:9** And as Jesus passed forth [by] from there, He saw a man, named Matthew, [also called Levi, Lk. 5:27] sitting at the receipt of custom, [collected taxes for Rome—a publican or tax collector, Mt. 10:3] and He said to him, “Follow Me” [his call to apostleship]. And he arose, and followed Him [like the four fishermen, he left his business to follow Jesus].

**Matt. 9:10** And it came to pass, as Jesus sat at meat [at a meal] in the house, [of Matthew, Mk. 2:15; Lk. 5:29] behold, many publicans [former associates of Matthew, Roman tax collectors] and sinners [those who had been excommunicated from the synagogue. An orthodox Jew would not eat with them] came and sat down with Him [Jesus] and His disciples.

**Matt. 9:11** And when the Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] saw it, [they came not to eat, but to watch] they said to His disciples, “Why does your Master [teacher] eat with publicans and sinners?”

**Matt. 9:12** But when Jesus heard that, He said to them, “Those who are whole [have good health] need not a physician, but those who are sick

[Jesus' purpose with the sinners was to be a physician to heal their souls of sin].

**Matt. 9:13** But go you and learn what this means, “I will have mercy, and not sacrifice.” For I am not come to call the righteous, but sinners to repentance.”

### **Questions About Fasting** **Parallel: Mark 2:18-22; Luke 5:33-39**

**Matt. 9:14** Then came to Him the disciples of John, [the baptist] saying, “Why do we [as John’s disciples] and the Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] fast often, but Your disciples fast not?” [do not fast—an honest inquiry].

**Matt. 9:15** And Jesus said to them, “Can the children of the bride chamber [invited guests to a wedding—His disciples] mourn, [by fasting] as long as the bridegroom [Jesus] is with them? But the days will come, when the bridegroom [Jesus] will be taken from them, [from His disciples in death—when He leaves to prepare a place, John 14:1-3] and then will they fast [and mourn].

**Matt. 9:16** No man puts a piece of new [unshrunk] cloth on an old garment, for that which is put on [the new cloth] to fill it [the tear or hole] up takes from the garment, and the rent [tear] is made worse.

**Matt. 9:17** Neither do men put new wine [in the process of fermenting] into old bottles: [goat skins] else the bottles [goat skins] break, and the wine runs out, and the bottles [goat skins] perish, but they put new wine into new bottles, [goat skins, capable of stretching] and both [skins and wine] are preserved” [these two illustrations would be just as absurd as His disciples fasting and mourning while Jesus was with them].

### **Ruler’s Daughter and Woman Healed** **Parallel: Mark 5:21-43; Luke 8:40-56**

**Matt. 9:18** While He spoke these things to them, behold, there came a certain ruler, [of the synagogue, Mk. 5:22—Jairus, Lk. 8:41] and worshiped [fell at His feet, Mk. 5:22] Him, saying, “My daughter [my little daughter, Mk. 5:23—age 12, Mk. 5:42] is even [at the point of death, Mk. 5:23] now dead, but come and lay Your hand on her, and she will live” [an expression of faith].

**Matt. 9:19** And Jesus arose, [to go to his house] and followed him, [Jairus, the ruler] and so did His disciples.

**Matt. 9:20** And, behold, a woman, who was diseased with an issue [hemorrhage] of blood [for] twelve years, [had spent all her money on physicians, Mk. 5:26] came behind Him, and touched the hem of His garment:

**Matt. 9:21** For she said within herself, “If I may but touch His garment, I will be whole” [she believed in the healing power of Jesus].

**Matt. 9:22** But Jesus turned Himself about, [around] and when He saw her, [she trembled and fell before Him, Lk. 8:47] He said, “Daughter, be of good comfort; [cheer] your faith [in Jesus and His power] has made you whole.” And the woman was made whole [well—the fountain of her blood was dried up, Mk. 5:29] from that hour [that she touched the hem of Jesus’ garment].

**Matt. 9:23** And when Jesus came to the ruler’s [Jairus, Lk. 8:41] house, [took Peter, James, and John with Him, Mk. 5:37] and saw the minstrels [flute players] and the people making a noise, [mourners who wailed].

**Matt. 9:24** He said to them, “Give place, [stand back or make room] for the maid [girl or child] is not dead, [permanently] but sleeps.” And they laughed [in derision] Him to scorn.

**Matt. 9:25** But when the people were put [sent] forth, [outside—all except Peter, James, John, and her parents, Lk. 8:51] He went in, and took her by the hand, [and said, “Tabtha, Cumi,” which is translated, “Little girl, I say to

you, arise,” Mk. 5:41] **and the maid** [girl—twelve years old, Mk. 5:42] **arose** [her spirit returned, and Jesus commanded for her food, Lk. 8:55].

**Matt. 9:26** **And the fame hereof** [of this incident] **went abroad into all that land** [even though He charged the parents not to tell, Lk. 8:56].

## **Two Blind Men Healed**

**Parallel: None**

**Matt. 9:27** **And when Jesus departed from there** [the home of Jairus], **two blind men followed Him, crying, and saying, “You Son of David,** [recognized His Messiah ship, Mt. 22:42] **have mercy on us.”**

**Matt. 9:28** **And when He had come into the house, the blind men came** [inside] **to Him, and Jesus said to them, “Believe you** [do you believe] **that I am able** [have the power] **to do this?”** [make you see]. **They said to Him, “Yes, Lord”** [expressed their faith].

**Matt. 9:29** **Then touched He their eyes,** [in His miracles, sometimes He spoke words only, but other times He spoke and touched] **saying, “According to your faith be it** [let it be] **to you.”**

**Matt. 9:30** **And their eyes were opened,** [able to see] **and Jesus sternly** [strictly] **charged** [warned] **them, saying, “See that no man** [no one] **knows it** [about this miracle, because His ministry was more than just healing].

**Matt. 9:31** **But they,** [the healed men] **when they had departed,** [disobeyed and] **spread abroad His fame in all that country.**

## **Jesus Heals a Mute Man**

**Parallel: Mark 7:31-37; Luke 11:14,15**

**Matt. 9:32** **As they** [Christ and disciples] **went out, behold; they** [some of the people] **brought to Him a dumb** [mute] **man** [one unable to speak] **possessed with a devil** [demon—the demon had stopped his speech].

**Matt. 9:33** And when the devil [demon] was cast out, the dumb [mute man] spoke: and the multitudes marveled, [were amazed] saying, “It was never seen [like this] in Israel.”

**Matt. 9:34** But the Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] said, “He casts out devils [demons] through the prince [Satan or the Devil] of the devils” [demons—Jesus reserves response to their comment until later, Mt. 12:22-30].

### **The Harvest is Plentiful Parallel: Mark 6:34**

**Matt. 9:35** And Jesus went about [through] all the cities [carrying out His ministry] and villages, [widening His ministry] teaching in their synagogues, [Gr. “places of assembly” - Jewish places for reading and exposition of the Holy Scriptures] and preaching the gospel [good news] of the kingdom, [His church, Mt. 16:18,19] and healing every sickness [illness] and every disease [Jesus never failed to heal a disease that He chose to heal] among the people.

**Matt. 9:36** But when He saw the multitudes, [with their many needs of body and soul] He was moved with compassion on them, [Mt. 14:14; Mk. 6:34] because they fainted, and were scattered abroad, [they needed a leader like Jesus] as sheep having no shepherd [sheep will become scattered and lost without a shepherd].

**Matt. 9:37** Then said He to His disciples, “The harvest [to save the lost] is truly plentiful, [abundant] but the laborers [to preach salvation] are few.

**Matt. 9:38** Pray you therefore the Lord of the harvest, [God, 2 Thes. 3:1] that He will send forth laborers into His harvest” [pray and go is God’s way, Mk. 16:15].

## **CHAPTER 10**

## The Twelve Apostles

**Parallel: Mark 3:13-19; Luke 6:12-16; Acts 1:13**

**Matt. 10:1** And when He had called to Him His twelve disciples, He gave them power [authority, Lk. 9:1] against [over] unclean [evil or unholy] spirits, to cast them out, and to heal all manner [types] of sickness and all manner [types] of disease [as Jesus had been doing].

**Matt. 10:2** Now the names of the twelve apostles [those sent forth on a mission] are these: The first, Simon, [“hearing”] who is called Peter, [surnamed Peter, “stone” and Cephas, Aramaic for rock, Mt.16: 17,18; John 1:42] and Andrew [“manly”] his brother; James the son of Zebedee, and John his brother; [their mother was Salome, Mt. 27:56; Mk. 15:40; 16:1, they were given the name Boanerges, Sons of Thunder. These first four apostles were fishermen].

**Matt. 10:3** Philip, [“lover of horses”] and Bartholomew; [“son of Tolmai”] Thomas, [“the twin” — also called “Didimus” John 11:16] and Matthew [son of Alphaeus, Mk. 2:14, also called Levi, Mk. 2:14; Lk. 5:27] the publican; [tax collector] James the son of Alphaeus, [uncertain if he and Matthew were brothers - often identified with James the less, the brother of Joses and son of Mary, Mt. 27:56; Mk. 15:40] and Lebbaeus, whose surname was Thaddaeus; [called Judas, the Son of James, Luke 6:16; Acts 1:13].

**Matt. 10:4** Simon the Canaanite, [called the Zealot by Luke, 6:15; Acts 1:13] and Judas Iscariot, [was treasurer for Jesus and apostles, John 12:6; 13:29] who also betrayed Him [sold Jesus for thirty pieces of silver, Mt. 27:3-10, and later committed suicide as the arch-traitor of Jesus, Mt. 27:5; John 6:71].

## The Twelve Apostles Sent Forth

**Parallel: Mark 6:7-13; Luke 9:1-6**

**Matt. 10:5** These twelve [apostles] Jesus sent forth, [two by two, Mk. 6:7] and commanded them, saying, “Go not into the way of the Gentiles,

[people other than the Jews] **and do not enter into any city of the Samaritans** [those from the ten tribes who had intermarried after being carried into Assyrian captivity].

**Matt. 10:6** **But go rather to the lost sheep** [Jews who had become lost from God's way] **of the house of** [Jacob's twelve sons and tribes] **Israel** [this is a limited commission compared to the great commission to be issued later for the whole world, Mk. 16:15].

**Matt. 10:7** **And as you go, preach, saying, 'The kingdom of heaven** [His church, Mt. 16:18,19] **is at hand'** [will soon be established—same message as John, Mt. 3:1,2].

**Matt. 10:8** **Heal the sick, cleanse the lepers, raise the dead, cast out devils** [demons—all of this could be done only with power from God]. **Freely you have received,** [power to perform miracles from God] **freely give** [to those in need].

**Matt. 10:9** **Provide** [for yourself] **neither gold, nor silver, nor brass in your purses,** [money belts].

**Matt. 10:10** **Nor scribe** [a provision bag] **for your journey, neither two coats,** [carry no replacements of garments or sandals] **neither shoes,** [sandals] **nor yet staves:** [staffs—normally, they used one staff for walking and another to carry provisions across the shoulder] **for the workman is worthy of his meat** [food—all these things will be provided to you as God's workmen, Rom. 8:28].

**Matt. 10:11** **And into whatever city or town you will enter, inquire who in it is worthy;** [to entertain preachers of the coming kingdom] **and there abide** [remain] **till you go from there** [become stable in your effort with a permanent residence for a better influence on the people].

**Matt. 10:12** **And when you come** [enter] **into a house, salute it** ["peace be on this house" was the usual salutation].

**Matt. 10:13** And if the house is worthy, [to entertain preachers of the coming kingdom] let your peace come upon it, [as suggested by the salutation] but if it is not worthy, let your peace return to you [take the peace, a blessing, from it and return it to yourself].

**Matt. 10:14** And whoever will not receive you, [as preachers of the coming kingdom] nor hear your words, [preaching] when you depart out of that house or city, shake off the dust from your feet [as a testimony against them, Mk. 6:11; cf. Acts 13:51; 18:6].

**Matt. 10:15** Verily [assuredly] I say to you, it will be more tolerable [bearable, endurable] for the land [the people] of Sodom and Gomorrah [even though they were very sinful] in the Day of Judgment, [2 Cor. 5:10] than for that city [the city that rejects the good news of the coming kingdom].

### **Warnings of Persecutions** **Parallel: None**

**Matt. 10:16** Behold, I send you forth [to these rebellious Jews] as sheep [with a Christ-like attitude of righteousness] in the midst of wolves: [those who will be cruel and destructive] be you therefore wise as serpents, [snakes—the snake’s wisdom is found in its ability to escape] and harmless [blameless] as doves.

**Matt. 10:17** But beware of men, [both Jews and Gentiles] for they [first, the Jewish authorities] will deliver you up to the councils, and they [the authorities in the councils] will scourge [beat or flog] you in their synagogues, [Gr. “places of assembly”- Jewish places for reading and exposition of the Holy Scriptures—see Acts 22:19; 26:11].

**Matt. 10:18** And you will be brought before governors and kings [Roman officials, Acts 12:2,3; 22:19] for My sake, for a testimony against them [these Roman, rulers—Paul would later be an example of this, Acts 25,26] and the Gentiles [authorities other than the Jews].

**Matt. 10:19** But when they [the rulers with authority] deliver you up, take no thought [do not worry about] how or what you will speak, [in your defense] for it will be given [to] you in that same hour [no advanced preparation necessary] what you will [should] speak.

**Matt. 10:20** For it is not you who speaks, but the Spirit of your Father who speaks in you [God will speak through you and guide your actions, vs. 19].

**Matt. 10:21** And the brother will deliver up the brother to death, [to be tried for death, for accepting Jesus and His coming kingdom] and the father, the child, and the children will rise up [as informers against their relatives] against their parents, and cause them to be put to death [by those in authority].

**Matt. 10:22** And you will be hated of [by] all men [a hy-per-bo-le, an exaggeration used as a figure of speech to emphasize the hatred of Jews and pagans] for my name's sake, [because they follow faithfully the name of Jesus] but he who endures [even though persecuted] to the end will be saved.

**Matt. 10:23** But when they persecute you in this city, [a particular city] flee to another [they are to be harmless as doves, therefore they must simply go to other cities or fields ready for harvest] for verily [assuredly] I say to you, you will not have gone over the cities of Israel, [Jewish cities] till [before] the Son of Man comes [they are preparing for His kingdom to come with power, Mk. 9:1].

**Matt. 10:24** The disciple [learner] is not above his master, [teacher] nor the servant [slave] above his lord [master—therefore, the disciple and servant may suffer also, John 15:20].

**Matt. 10:25** It is enough for the disciple [learner] that he be as [like] his master, [teacher] and the servant as his lord [master]. If they have called the master of the house Beelzebul, [prince of evil, devil] how much more will they call those of his household? [the disciples of Jesus would be rejected and ridiculed the same as Jesus, John 8:48,52].

**Matt. 10:26** Fear them [the persecutors] not therefore, for there is nothing covered, that will not be revealed, and hidden, that will not be [made] known [nothing is hidden from God, and He will take vengeance on the evil and reward the saved].

### **The Fear of God** **Parallel: Luke 12:4-7**

**Matt. 10:27** What I tell you in darkness, [in privacy] that speak you in light, [in public] and what you hear in the ear, [from the private teaching of their Master] that preach upon the housetops [a figure representing public preaching. Also, the flat top houses were often used for pulpits].

**Matt. 10:28** And fear not those who kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell.

**Matt. 10:29** Are not two [Luke mentions five, Lk. 12:6] sparrows [often sold in pairs] sold for a farthing? [a penny, a small copper coin considered the least amount for payment—about 1/16 of a denarius]. And one of them [one of the two sparrows] will not fall to the ground without your Father [He is in control of the bird that is considered so small in value].

**Matt. 10:30** But the very hairs of your head are all numbered [spoken to show God's knowledge, concern, and value of each individual].

**Matt. 10:31** Fear you not therefore, you are of more value than many sparrows [since He cares for the sparrows with such small value, won't He surely care for you with greater value?].

### **Confessing Christ Before Men** **Parallel: Luke 12:8-12**

**Matt. 10:33** But whoever will deny Me before men, him will I also deny before my Father who is in heaven.

## **Jesus and Division**

### **Parallel: Luke 12:49-53**

**Matt. 10:34** Think not [these statements based on Micah 7:6] **that I have come to send [bring] peace on earth:** [in one sense, He brought peace on earth, good will to men to those who received Him, Lk. 2:14, but in the sense of this text, He did not bring peace] **I came not to send [bring] peace, but a sword** [fire and division, Lk. 12:49,51].

**Matt. 10:35** For I have come to set [turn] a man at variance against his father, [there would be family feuds over whether to confess or deny Jesus] **and the daughter against her mother, and the daughter-in-law against her mother-in-law** [confessing or denying Jesus would bring division among all relatives, Lk. 12:52].

**Matt. 10:36** And a man's foes [enemies] **will be those of his own household** [all his relatives, Lk. 12:53].

**Matt. 10:37** He who loves [puts first] **father or mother more than Me** [Lk. 14:26] **is not worthy of Me,** [to follow and be His disciple] **and he who loves son or daughter more than Me is not worthy** [to follow and be His disciple] **of Me** [Jesus and His kingdom must be loved supremely, Mt. 6:33].

**Matt. 10:38** And he who takes not his cross, and follows after Me, is not worthy of Me.

**Matt. 10:39** He who finds his life [saves physical life by denying Jesus] **will lose it,** [his eternal life, Mt. 16:26] **and he who loses his life** [physical life] **for My sake** [and the gospel, Mk. 8:35—by refusing to deny Jesus] **will find it** [eternal life, John 4:14; 12:25; cf. Mk. 8:35; Lk. 9:24; 17:33; John 12:25].

## **A Cup of Cold Water**

### **Parallel: Mark 9:41**

**Matt. 10:40** He who receives you [as My ambassadors or disciples] receives Me, [your Teacher and His way of life] and he who receives Me receives Him [the Father] who sent Me [John 6:38].

**Matt. 10:41** He who receives a prophet in the name of a prophet [as a prophet] will receive a prophet's reward, [a reward for receiving him] and he who receives a righteous man in the name of a righteous man [as a righteous man] will receive a righteous man's reward [a reward for receiving him].

**Matt. 10:42** And whoever will give a drink to one of these little ones [either little children, Mt. 18:5, or one older called a little one, Mt. 11:25] a cup of cold water only [important, but a very simple gift of kindness] in the name of a disciple, [because you belong to Christ, Mk. 9:41] verily [assuredly] I say to you, he will in no wise [way] lose his reward [at judgment, eternal life, Mt. 25:40, 46].

## CHAPTER 11

### Jesus and John the Baptist Parallel: Luke 7:18-35

**Matt. 11:1** And it came to pass, when Jesus had made an end of [finished] commanding His twelve disciples, [apostles, Mt. 10:1-4] He departed from there to teach and preach in their cities.

**Matt. 11:2** Now when John [the baptist or immerser] had heard in prison [Josephus says that John was in Machaerus Prison, about ten miles east of the Dead Sea] the works of Christ, [His teaching and miracles] he sent two of his disciples, [to Jesus].

**Matt. 11:3** And said to Him, “Are You He who should come, [the coming One—the Messiah] or do we look for another?” [When John was speaking by the guidance of the Spirit, he announced Jesus as the Lamb of God, but now after a year in prison, he expresses human doubts].

**Matt. 11:4** Jesus answered and said to them, “Go and show John again those things which you hear and see: [Luke records the healing of a Centurion’s Servant and the son of the Widow of Nain raised before these disciples came to Jesus, Lk. 7:1-17].

**Matt. 11:5** The blind receive their sight, [that very hour, Lk. 7:21] and the lame walk; the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them [actions speak louder than words—to John, they can say, “Yes, Jesus is the coming One!”].

**Matt. 11:6** And blessed is he, [Jesus shows the reward of those who believe that He is the coming One] whoever will not be offended in Me” [should John continue to doubt, he would be like the scribes who were offended in Jesus’ claim to be the Messiah].

**Matt. 11:7** And as they departed, Jesus began to say to the multitudes concerning John, “What went you out into the wilderness [where John preached and baptized, Mt. 3:1] to see? A reed [a slender cane grown in Egypt and Palestine, up to twelve feet tall] shaken [easily blown or swayed] by the wind? [did you think you would see a man swayed by public opinion? Not so, John stood firmly against sin].

**Matt. 11:8** But what went you out to see? A man clothed in soft raiment? [did you think you would see a man involved in self-indulgence?] Behold, those who wear soft clothing are in kings’ houses [John wore camel hair gird with a leather belt—dressed opposite to the luxuries of a king].

**Matt. 11:9** But what went you out for to see? A prophet? Yes, I say to you, [a prophet, Lk. 7:28] and more than a prophet [his mission exceeded all other prophets—He prepared the way for the coming One, Mt. 3:3].

**Matt. 11:10** For this is he, of whom it is written, ‘Behold, I send My messenger before Your face, who will prepare Your way before You’ [Mal. 3:1].

**Matt. 11:11** Verily [assuredly] I say to you, among those who are born of women there has not risen a greater [prophet] than John the Baptist, [the immerser—among those who were born and lived before the kingdom came] but [yet] he who is least in the kingdom of heaven [Christ's church or spiritual body, Eph. 1:22,23; Col. 1:18] is greater than he [because John was never in the kingdom—he died before it came].

**Matt. 11:12** And from the days of John the Baptist [the immerser—when he began preaching the kingdom is at hand, Mt. 3:2] until now the kingdom of heaven [the work of preparation for the kingdom—the majority wanted an earthly kingdom, John 6:15; John 18:36] suffers violence, [force] and the violent [those who are violent] take it by force [the figure of a walled city under siege—some tried to take Jesus by force, John 6:15].

**Matt. 11:13** For all the prophets and the law prophesied [were] until John [since that time the kingdom of God has been preached, Lk. 16:16].

**Matt. 11:14** And if you will receive it, [the following facts] this is Elias, [Elijah, Mt. 17:10-13; Mk. 9:11-13] who was to come [foretold by Malachi, Mal. 4:5].

**Matt. 11:15** He who has ears to hear, let him hear [a proverbial expression, meaning—give strict attention to what is heard].

**Matt. 11:16** But to what [example] shall I liken this generation? [of Jews]. It [this generation] is like [two groups of spoiled] children sitting in the markets, [market places] and calling to their fellows, [one group to the other].

**Matt. 11:17** and saying, 'We have piped [played the flute, Lk. 7:32] to you, and you have not danced; we have mourned to you, and you have not lamented' [wept—nothing pleased them whether like the music of a wedding or the weeping of a funeral].

**Matt. 11:18** For John came neither eating [certain foods] nor drinking, [wine] and they say, 'He has a devil' [demon].

**Matt. 11:19** **The Son of Man** [Jesus] **came eating** [all foods] **and drinking**, [wine—either no alcohol or such a low content that it was not harmful, John 2:1-11; cf. Mt. 9:10] **and they say, ‘Behold a gluttonous man, and a winebibber,** [a wine drinker] **a friend of publicans** [tax collectors] **and sinners’** [like the children in the illustration, they were not pleased with John or Jesus]. **But wisdom is justified** [those who are wise will approve] **of** [by all, Lk. 7:35] **her children”** [both John and Jesus were wise and acceptable to God in their actions].

## **Woe On the Unrepentant** **Parallel: Luke 10:13-16**

**Matt. 11:20** **Then began He to upbraid** [reproach] **the cities wherein most of His mighty works** [teaching and miracles, Mt. 9:35] **were done, because they repented not:** [would not turn their hearts and lives from sin].

**Matt. 11:21** **“Woe to you, Chorazin!** [the exact sight of this city unknown—mentioned only here and in the parallel by Luke]. **Woe to you, Bethsaida!** [home of the fishermen, Peter, Andrew, James, and John, John 1:44]. **For if the mighty works, which were done in you,** [Chorazin and Bethsaida] **had been done in Tyre and Sidon,** [rich trading cities on the eastern shore of the Mediterranean Sea] **they would have repented** [changed their hearts and lives from sin] **long ago in sackcloth and ashes** [a gesture of repentance and mourning, Jonah 3:5].

**Matt. 11:22** **But I say to you, it will be more tolerable** [bearable, enduring] **for Tyre and Sidon** [even though wicked] **at the Day of Judgment,** [2 Cor. 5:10] **than for you** [they deserve less punishment, based on opportunities than you].

**Matt. 11:23** **And you, Capernaum,** [Galilean home of Jesus, Mt. 4:13; Mk. 2:1] **which are exalted to heaven,** [figurative, you have exalted privileges] **will be brought down to Hades:** [realm of the dead—when associated with sin, referring to the lost, Lk. 16:25] **for if the mighty works, which have been done in you had been done in Sodom,** [one of the wicked cities destroyed because ten righteous people could not be found, Gen. 19:12-25] **it would have remained until this day.**

**Matt. 11:24** But I say to you, that it will be more tolerable [bearable, endurable] for the land [people] of Sodom [one of the wicked cities destroyed because ten righteous people could not be found, Gen. 19:12-25] in the Day of Judgment, [2 Cor. 5:10] than for you” [they deserve less punishment, based on opportunities than you].

**Rejoice in spirit—Come To Me For Rest**  
**Parallel: Lk. 10:21,22**

**Matt. 11:25** At that time [immediately after pronouncing these woes on Chorazin and Bethsaida] Jesus answered and said, “I thank You, O Father, Lord of heaven and earth, [four other times Jesus had this kind of conversation with His Father, Lk. 23:34; John 11:41; 12:28; 17:1] because You have hidden these things from the wise and prudent, and have revealed them to babes [Mt. 13:14,15; Mk. 4:11,12].

**Matt. 11:26** Even so, [yes] Father, for [that] so it seemed good in Your sight.

**Matt. 11:27** All things [all authority and power anticipated, Mt. 28:18; John 3:35; 13:3] are delivered to Me of My Father, [in heaven] and no man knows the Son, [of God] but [except] the Father; neither knows any man the Father, save [except] the Son, [they are one in purpose and will, John 5:30; 6:46; 10:15] and he to whom the Son will reveal Him [Jesus taught often of the greatness of His Father in heaven].

**Matt. 11:28** “Come to Me, [the Lord’s invitation] all you who labor and are heavy laden, [burdens of sin, sorrow] and I will give you rest [for your soul, vs. 29].

**Matt. 11:29** Take My yoke upon you, [submit to Jesus] and learn of Me, for I am meek and lowly in heart [he will not exact the impossible] and you will find rest to your souls.

**Matt. 11:30** For My yoke is easy, [compared to the yoke of sin] and My burden is light” [since it is a burden of love, John 14:15].

# CHAPTER 12

## Lord of the Sabbath

Parallel: Mark 2:23-28; Luke 6:1-5

**Matt. 12:1** At that time [when the grain was ripe] Jesus went on the Sabbath day through the corn, [field of small grain, wheat or barley] and His disciples were hungry, and began to pluck [pick or gather—this was allowed by the law, Deut. 23:25] the ears of corn, [heads of grain] and to eat [by rubbing the grain in their hands, Lk. 6:1].

**Matt. 12:2** But when the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] saw it, they said to Him, “Behold, Your disciples do that which is not lawful to do upon the Sabbath day “ [they considered the gathering and rubbing of the grain with their hands working on the Sabbath, Ex. 20:10; 35:2,3; Num. 15:32-36].

**Matt. 12:3** But He said to them, “Have you not read what David did, when he was hungry, and those who were with him: [1 Sam. 21:1-6].

**Matt. 12:4** How he entered into the house of God, [the tabernacle at Nob, in the days of Abiathar, Mk. 2:26] and ate the showbread, [twelve loaves placed on the table in the holy place] which was not lawful [but the Pharisees excused him and those who were with him] for him to eat, neither for those who were with him, but only for the priests?

**Matt. 12:5** Or have you not read in the law, how that on the Sabbath days the priests in the temple profane [desecrate—had the appearance of profaning] the Sabbath, [this was a day of work in the temple for priest, John 7:22,23] and are blameless? [“the Sabbath was made for man, and not man for the Sabbath,” Mk. 2:27].

**Matt. 12:6** But I say to you, that in this place [the place where the disciples served Jesus, and followed His authority] is one greater [Jesus] than the temple [Mal. 3:1].

**Matt. 12:7** But if you had known what this [the following] means, ‘I will have mercy, and not sacrifice,’ [I will have mercy in preference to the sacrifice of the altar—based on Hosea 6:6] **you would not have condemned the guiltless** [His disciples who had gathered grain].

**Matt. 12:8** For the Son of Man is Lord [had the authority to direct, rule, preside, and interpret it] **even of the Sabbath day.**”

### **Sabbath Healing**

**Parallel: Mark 3:1-6; Luke 6:6-11; John 5:18**

**Matt. 12:9** And when He had departed from there, [the grain field] He went into their synagogue, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures].

**Matt. 12:10** And, behold, there was a man who had his hand withered [a man in need of healing]. And they [the Pharisees] asked Him, saying, “Is it lawful to heal on the Sabbath days?” [they were still upset from their defeat with the disciples eating grain on the Sabbath]. That they might accuse Him [pretended to ask for the purpose of learning, but wanted to find fault].

**Matt. 12:11** And He said to them, “What man will there be among you, who has one sheep, and if it falls into a pit [an emergency] on the Sabbath day, will not lay hold on it, and lift it out? [this was acceptable to the Pharisees, Deut. 22:4].

**Matt. 12:12** How much then is a man better [of more value] than a sheep? [they approved helping a sheep in trouble, but not a man]. Therefore it is lawful [pleasing to God] to do good [as Jesus will presently do] on the Sabbath days.”

**Matt. 12:13** Then said He to the man, [with the withered hand—after looking on the Pharisees with anger because their hearts were hard, Mk.

3:5] **“Stretch forth [out] your hand.” And he stretched it forth, [out] and it was restored [healed as though it had not been withered] whole, [complete] as the other [hand].**

**Matt. 12:14 Then the Pharisees went out, [filled with madness, Lk. 6:11] and held a council [with the Herodians, Mk. 3:6] against Him, how they might destroy [kill or murder] Him.**

**Matt. 12:15 But when Jesus knew it, [what they were doing] He withdrew Himself from there; [to the Sea of Galilee, Mk. 3:7] and great multitudes followed Him, and He healed them all.**

**Matt. 12:16 And charged [gave them command or warned] them that they should not make Him known,**

### **The Chosen Servant Parallel: None**

**Matt. 12:17 that it might be fulfilled which was spoken by Isaiah the prophet, saying, [Isa. 42:1-4].**

**Matt. 12:18 “Behold My Servant, [God’s Son in humility, Phil. 2:7] whom I have chosen; My beloved, in whom My soul is well pleased: [God the Father sent Jesus, and was pleased with Him, John 3:16; Mt. 17:5] I will put My Spirit upon Him, and He will show [proclaim] judgment to the Gentiles [nations— Galilee, Judea, Jerusalem, Idumea, beyond Jordan, Tyre, and Sidon, Mark 3:7,8].**

**Matt. 12:19 He will not strive, [will be meek and caring] nor cry; [like a warrior charging to battle] neither will any man hear His voice in the streets [would not seek popularity].**

**Matt. 12:20 A bruised reed [a tall slender cane, symbol of feebleness] will He not break, and smoking flax [burned up wick—with the flame almost extinguished—symbol also of feebleness and infirmity] will He not quench, [put out] till He sends forth judgment [justice and truth] to victory.**

**Matt. 12:21** And in His name will the Gentiles trust” [those other than the Jews will receive the gospel, Rom. 1:16].

**A Divided House Will Fall**  
**Parallel: Mark 3:20-27; Luke 11:14-23**

**Matt. 12:22** Then was brought to Him one possessed with a devil, [demon] **blind, and dumb**, [mute] and He healed him, [a multiple healing—a demon, was blind, and a mute] **so that the blind and dumb both spoke and saw** [the miracle was one hundred percent successful].

**Matt. 12:23** And all the people were amazed, [at this miracle] and said, **“Is not this** [could this be] **the son of David?”** [the promised Messiah king].

**Matt. 12:24** But when the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **heard it**, [Mark calls them scribes from Jerusalem, Mk. 3:22] **they said**, **“This fellow does not cast out devils**, [demons] **but** [except] **by Beelzebub** [prince of evil, Satan] **the prince of the devils”** [demons].

**Matt. 12:25** And Jesus knew their thoughts, [one of many proofs that He had the power of God] and said to them, **“Every kingdom divided against itself is brought to desolation**, [ruin] **and every city or house divided against itself will not stand** [a fact that they could not deny].

**Matt. 12:26** And if [for example] **Satan casts out Satan**, [as the Pharisees suggested] **he is divided against himself** [he is his own enemy]. **How then will his kingdom** [of darkness, Col. 1:13] **stand?** [infers that it will not stand].

**Matt. 12:27** And if I, by Beelzebub, [prince of evil, Satan] **cast out devils**, [demons] **by whom** [with what power] **do your children** [your disciples, Jewish exorcists] **cast them** [demons] **out? Therefore they** [your own disciples, “sons of the prophets,” Jewish exorcists, Acts 19:13-16] **will be your judges** [will condemn your arguments].

**Matt. 12:28** But if I cast out devils [demons] by the Spirit of God, [and He did] then the kingdom of God [which John, Jesus, and apostles were preparing] has come to you [thus, these Pharisees were fighting God's power].

**Matt. 12:29** Or else [or again, another argument] how can one enter into a strong man's house, and spoil [carry off or plunder] his goods, except he first binds the strong man? And then he will spoil [carry off or plunder] his house [goods—Jesus had the power to cast out this demon from Satan, because Jesus had the power of God and was stronger to bind him].

**Matt. 12:30** He who is not with Me is against Me, [since Jesus had cast out, and taken a demon from Satan, He and the devil were enemies] and he who gathers not with Me scatters abroad [an example from the harvest, all workers either gather the grain for usage, or they scatter the grain—there is no way that the Pharisees can make Jesus and the devil friends].

### **Unpardonable Sin** **Parallel: Mark 3:28-30; Luke 12:10**

**Matt. 12:31** Therefore I say to you, all manner of sin and blasphemy [injurious speech against God] will be forgiven men, [if those seeking forgiveness are penitent believers who obey God, Acts 2:38; Mk. 16:16; 1 John 1:7] but the blasphemy [injurious speech against God] against the Holy Spirit [as these Pharisees had done when they spoke of God's power as being the devil's power, vs. 24] will not be forgiven men [Heb. 6:4-6; Acts 7:51].

**Matt. 12:32** And whoever speaks a word against [blasphemes] the Son of Man, it will be forgiven him, [even those who will crucify Him, Lk. 23:34] but whoever speaks against [blasphemes] the Holy Spirit, [by saying that Jesus had an unclean spirit rather than the Holy Spirit, Mk. 3:30] it will not be forgiven him, neither in this world, [age] or in the world [age] to come.

### **Good or Bad Fruit**

## Parallel: Luke 6:43-45

**Matt. 12:33** Either [an illustration from nature] **make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit** [how can Jesus produce such good fruit, and the Pharisees say He is doing it from a bad tree, the devil?].

**Matt. 12:34** **O generation of vipers**, [poisonous, fatal snakes, Acts 28:3-6] **how can you, being evil, [Jesus saw their hearts] speak good things?** [claim the power to decide and know what is a good or evil]. **For out of the abundance of the heart** [what is in the heart, Prov. 23:7] **the mouth speaks.**

**Matt. 12:35** **A good man out of the good treasure of the heart** [thinks and meditates on righteousness, Phil. 4:8] **brings forth** [speaks and does] **good things, and an evil man out of the evil treasure** [thinks and meditates on sin] **brings forth evil things** [Mt. 7:16-20].

**Matt. 12:36** **But I say to you, that every idle** [vain, thoughtless, useless, careless] **word that men may speak**, [even the injurious words of these evil Pharisees whose hearts were full of evil] **they will give account of it** [Eph. 5:4,5] **in the Day of Judgment** [Jude 15].

**Matt. 12:37** **For by your words** [which are reflections of the heart] **you will be justified, and by your words you will be condemned**" [Jas. 3:2,10].

## Seeking a Sign Parallel: Luke 11:29-32

**Matt. 12:38** **Then certain [some] of the scribes** [men of letters, writers of the law] **and of the Pharisees** [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **answered, saying, "Master, [Teacher] we would see a sign** [a miraculous sign from heaven, Lk. 11:16] **from You."**

**Matt. 12:39** But He answered and said to them, [when the crowds were thickly gathered, Lk. 11:29] “**An evil and adulterous generation** [they were seeking after another spiritual wife like Israel in the days of Jeremiah, Jer. 3:14] **seeks after a sign**, [a direct miracle from heaven] **and no sign will be given to it**, [this evil and adulterous generation] **but** [except] **the sign of the prophet Jonah**: [to Ninevites, Lk. 11:30].

**Matt. 12:40** For as **Jonah was three days and three nights in the whale’s** [great or huge fish’s] **belly**, [Jonah 1:17] **so will the Son of Man be three days and three nights in the heart of the earth** [the second prediction of His resurrection after three days in death, and buried in the earth, John 2:19].

**Matt. 12:41** The men of Nineveh [although heathens] **will rise in judgment with this generation, and will condemn it, because they repented** [changed their hearts and actions, Jonah 3:5-10] **at the preaching of Jonah; and, behold, a greater than Jonah** [Jesus, the Son of God] **is here** [but these Jews had refused His preaching, John 8:24].

**Matt. 12:42** The queen of the south [Queen of Sheba, south of Judea, 1 Kings 10:1] **will rise up in the judgment with this generation, and will condemn it, for she came from the uttermost parts of the earth** [ends of the earth] **to hear the wisdom of Solomon; and, behold, a greater than Solomon** [Jesus, the Son of God] **is here** [she came such a long distance to hear the wisdom of Solomon, but these wicked Jews would not accept Him, who had come to them from heaven].

### **Return of an Unclean Spirit Parallel: Luke 11:24-26**

**Matt. 12:43** When the unclean [evil] spirit is gone out [goes out] of a man, he [the unclean spirit] **walks through dry places**, [Rev. 18:2] **seeking rest, and finds none**.

**Matt. 12:44** Then he says, ‘I will return to my house from where I came,’ [the house I left] **and when he comes, he finds it empty, swept, and garnished** [put in order].

**Matt. 12:45** Then he goes, and takes with him seven other spirits more wicked [evil] than himself, and they enter in and dwell there; and the last state of that man [who first had the unclean spirit] is worse than the first. Even so shall it also be with this wicked generation” [if Jesus had given a sign from heaven, this would have been rejected, and they would have become even more evil like the man with the evil spirits].

**Mother/Brothers Send for Jesus**  
**Parallel: Mark 3:31-35; Luke 8:19-21**

**Matt. 12:46** While He yet talked to the people, [a multitude was sitting around Him, Mk. 3:32] **behold, His mother and His brethren** [brothers] **stood without, [outside] desiring to speak** [calling Him, Mk. 3:31] **with Him.**

**Matt. 12:47** Then one said to Him, “Behold, [look] **Your mother and brethren** [brothers] **stand without, [outside] desiring to speak with You.”**

**Matt. 12:48** But He answered and said to him who told Him, “**Who is My mother? And who are my brethren?**” [brothers].

**Matt. 12:49** And He stretched forth [out] **His hand** [probably a sweeping gesture because Mark records, He looked in a circle, Mk. 3:34] **toward His disciples, and said, “Behold My mother and My brethren!** [brothers].

**Matt. 12:50** For whoever will do the will of My Father who is in heaven, [Mt. 7:21] **the same is My brother, and sister, and mother** [His family was important, but the Father’s will, and His disciples who would teach it, were above all earthly things—cf. John 2:12].

## CHAPTER 13

**Parable of the Sower**  
**Parallel: Mark 4:1-9; Luke 8:4-8**

**Matt. 13:1** The same day Jesus went out of the house, and sat [perhaps for some quiet time] by the seaside [Sea of Galilee].

**Matt. 13:2** And great multitudes were gathered together to Him, so that He went into a ship, [boat] and sat; [His customary position for teaching, Mt. 5:1] and the whole multitude stood on the shore.

**Matt. 13:3** And He spoke many things to them [taught the multitude, Mk. 4:2] in parables, [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] saying, “Behold, a sower went forth to sow [a common sight in Palestine].

**Matt. 13:4** And when he sowed, [as he sowed, Mk. 4:4] some seeds fell by the wayside, [beaten path or uncultivated soil] and the fowls [birds] came and devoured [ate] them.

**Matt. 13:5** Some [seeds] fell on stony places, [ground, Mk. 4:5] where they had not much earth: and forthwith [immediately, Mk. 4:5] they sprang up, because they had no deepness [depth] of earth [the soil was shallow].

**Matt. 13:6** And when the sun was up, [with its intense heat] they were scorched, and because they had no root, they withered away.

**Matt. 13:7** And some [seeds] fell among thorns, and the thorns [plants] sprang [grew] up, and choked them [the plants from the seeds, and it yielded no fruit, Mk. 4:7].

**Matt. 13:8** But others [seeds] fell on good ground, [fertile soil without stones and thorns] and brought forth [a crop—did yield, Mk. 4:8] fruit, some a hundredfold, some sixty, some thirty [times the amount of seed sowed].

**Matt. 13:9** Who has ears to hear, let him hear” [a proverbial expression, meaning—give strict attention to what is heard].

## **The Purpose of Parables**

## Parallel: Mark 4:10-12; Luke 8:9,10

**Matt. 13:10** And the disciples [those around Him with the twelve, Mk. 4:10] came, and said to Him, “**Why do You speak to them [the multitudes] in parables?**” [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning].

**Matt. 13:11** He answered and said to them, “**Because it has been given to you [Jesus personally taught His disciples] to know the mysteries [that which had not yet been made known] of the kingdom of heaven, [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] but to them [those who are outside, Mk. 4:11—the multitudes who made up His audiences] it has not been given [the mysteries of the kingdom].**

**Matt. 13:12** For whoever has, [keeps, uses, and accepts that which is of value] to him [more] will be given, and he will have more abundance, [the more he keeps, the more will be added] but whoever has not, [refuses to keep, use, and accept that which is of value—as did the unbelieving Jews] from him will be taken away even what he has [he loses all].

**Matt. 13:13** Therefore I speak to them in parables, [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] because they seeing see not, [unlike His disciples who slowly learned] and hearing they hear not, neither do they understand.

**Matt. 13:14** And in them [the unbelieving Jews] is fulfilled the prophecy of Isaiah, which said, ‘by hearing you will hear, [hear the words spoken] and will not understand, and seeing you will see, [they even saw many miracles] and will not perceive [will not accept them as being from God].

**Matt. 13:15** For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.’

**Matt. 13:16** But blessed are your [apostles] eyes, for they see, and your ears, for they hear [opposite to the unbelieving Jews].

**Matt. 13:17** For verily [assuredly] I say to you, that many prophets and righteous men [of centuries past] have desired to see those things that you see, and have not seen them, and to hear those things that you hear, and have not heard them [Heb. 11:13; 1 Pet. 1:10-12].

**Explains the Parable of the Sower**  
**Parallel: Mark 4:13-20; Luke 8:11-15**

**Matt. 13:18** Hear you [listen] therefore [since it is given to you to know the secrets of the kingdom] the parable [see vs. 13] of the sower [related in vss. 3-9].

**Matt. 13:19** When any one hears the word [the seed, Lk. 8:11] of the kingdom, [the lost who need the gospel of the kingdom] and understands it not, then comes the wicked one, [the devil, Lk. 8:12] and snatches [takes] away [as did the birds] that which was sown in his heart [lest they should believe and be saved, Lk. 8:12]. This is he who received seed by the wayside.

**Matt. 13:20** But he who received the seed into stony places, [on the rock, Lk. 8:13] the same is he who hears the word, and anon [at once] with joy receives it;

**Matt. 13:21** Yet he has no root in himself but endures [believes, Lk. 8:13] for a while. For when tribulation or persecution [times of temptation, Lk. 8:13] arise because of the word, by and by he is offended [stumbles, falls away, Lk. 8:13].

**Matt. 13:22** He also who received seed among the thorns is he who hears the word, [then goes forth, Lk. 8:14] and the cares of this world, and the deceitfulness of riches, [Mt. 19:23—and the lusts of other things entering in, Mk. 4:19] choke the word, and he becomes unfruitful [bring no fruit to perfection, Lk. 8:14].

**Matt. 13:23** But he who received seed into the good ground is he who hears the word, [has a honest and good heart, Lk. 8:15] and understands it, [keeps and receives it, Lk. 8:15; Mk. 4:20] who also bears fruit, [with patience, Lk. 8:15] and brings forth, some a hundredfold, some sixty, some thirty [times the amount of seed sowed].

## Parable of Wheat and Tares

Parallel: None

**Matt. 13:24** Another parable [“a placing beside, to lay beside, to compare” —more simply, an earthly story with a heavenly meaning] put He forth to them, saying, “The kingdom of heaven [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] is likened to a man who sowed good seed in his field,

**Matt. 13:25** but while men [everyone] slept, [did it secretly] his enemy came and sowed tares [bearded darnel, resembling wheat, called by the Jews degenerate wheat] among the wheat, and went his way.

**Matt. 13:26** But when the blade had sprung up, and brought forth fruit, then appeared the tares also [so similar to the wheat that they could not be detected until the wheat heads appeared].

**Matt. 13:27** So the servants of the householder [owner] came and said to him, ‘Sir, did you not sow good seed in your field? [infers the answer, ‘yes’]. From where then has it tares?’

**Matt. 13:28** He said to them, [the servants] ‘An enemy has done this.’ The servants said to him, ‘Do you then want us to go and gather them up?’

**Matt. 13:29** But he said, ‘No, lest while you gather up the tares, you root up [uproot] also the wheat with them.

**Matt. 13:30** Let both [wheat and tares] grow together until the harvest, [end of time] and in the time of harvest I will say to the reapers, gather you together first the tares, and bind them in bundles to burn, but

gather the wheat into my barn' [for Jesus' explanation of this parable, see vss. 36-43].

### **Parable of the Mustard Seed** **Parallel: Mark 4:30-32; Luke 13:18,19**

**Matt. 13:31 Another parable** [“a placing beside, to lay beside, to compare” —more simply, an earthly story with a heavenly meaning] **put He forth to [told] them, [pictured to them, Mk. 4:30] saying, “The kingdom of [God, Mk. 4:30] heaven [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] is like a mustard seed, which a man took, and sowed in his field, [on the ground, Mk. 4:31—in his garden, Lk. 13:19].**

**Matt. 13:32 which indeed is the least of all seeds, but when it [the plant from the seed] is grown, [grows] it is the greatest [largest] among herbs, [garden plants] and becomes a tree, [shoots out large branches, Mk. 4:32] so that the birds of the air come and lodge in its branches [may rest under its shade, Mk. 4:32; the kingdom would begin small, and grow to be great and large].**

### **Parable of Leaven** **Parallel: Luke 13:20,21**

**Matt. 13:33 Another parable** [“a placing beside, to lay beside, to compare” —more simply, an earthly story with a heavenly meaning] **spoke He to them. The kingdom of heaven [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] is liken to leaven, [yeast] which a woman [she normally made the bread] took, and hid in three measures [about two pecks—it was customary to prepare three measures at one baking] of meal, till the whole was leavened [the gospel of the kingdom would spread like a small amount of yeast in bread throughout the whole world].**

### **Prophecy and the Parables** **Parallel: Mark 4:33,34; John 16:25**

**Matt. 13:34** All these things spoke Jesus to the multitude in parables, [as they were able to hear it, Mk. 4:33]—“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **and without a parable** [figurative language, John 16:25] **spoke He not to them,**

**Matt. 13:35** that it might be fulfilled which was spoken by the prophet, [Ps. 78:2] **saying, “I will open my mouth in parables;** [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **I will utter things** [mysteries] **which have been kept secret from the foundation of the world.”**

### **Parable of Tares Explained** **Parallel: None**

**Matt. 13:36** Then Jesus sent the multitude away, and went into the house, [from the seashore, vs.1] **and His disciples** [learners] **came to Him, saying, “Declare to us the parable** [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **of the tares** [bearded darnel, resembling wheat, called by the Jews degenerate wheat] **of the field.”**

**Matt. 13:37** He answered and said to them, **“He who sows the good seed is the Son of Man;** [Jesus, the Christ].

**Matt. 13:38** The field is the world; [not the church] **the good seed are the children of the kingdom;** [those who obey the word of God, the gospel to become Christians] **but the tares** [bearded darnel, resembling wheat, called by the Jews degenerate wheat] **are the children of the wicked one;** [those who have obeyed the devil’s words instead of the gospel].

**Matt. 13:39** The enemy who sowed them is the devil; [the devil and his servants have always been enemies to God] **the harvest is the end of the world,** [end of time when all must face judgment, 2 Cor. 5:10] **and the reapers are the angels** [angels of the Lord who will accompany Him at His return, Mt. 24:31; 2 Thes. 1:7].

**Matt. 13:40** As therefore the tares [bearded darnel, resembling wheat, called by the Jews degenerate wheat] are gathered and burned in the fire, [at harvest] so will it be at the end of this world [with the good and evil people, Mt. 25:31-32; Rev. 20:12-15].

**Matt. 13:41** The Son of Man [Jesus, God's Son] will send forth His angels, and they will gather out of His kingdom [the evil of the world, vs. 38, both in and out of the church] all things that offend, [that cause sin] and those who do iniquity, [evil].

**Matt. 13:42** And will cast them [the unsaved evil ones] into a furnace of fire [Gehenna, Mt. 25:41]. There will be wailing and gnashing of teeth, [suggests severe suffering, Mt. 8:12].

**Matt. 13:43** Then will the righteous [those faithful in His church, Rev. 2:10] shine forth as the sun [source of earth's light] in the kingdom of their Father [Mt. 5:13-16]. Who has ears to hear, let him hear [a proverbial expression, meaning—give strict attention to what is heard].

### **Parable of the Hidden Treasure** **Parallel: None**

**Matt. 13:44** Again, [another example or parable] the kingdom of heaven [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] is like treasure hidden in a field; when a man has found, he hides, [conceals the treasure] and for joy over it he goes and sells all that he has, and buys that field [the kingdom is more valuable than the whole world, [Mt. 16:26].

### **Parable of the Pearl of Great Price** **Parallel: None**

**Matt. 13:45** Again, the kingdom of heaven [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] is like a merchant, seeking goodly [fine, beautiful, precious] pearls,

**Matt. 13:46** who, when he had found one pearl of great price, [more beautiful, and of more value than others] went and sold all that he had, [everything he had] and bought it [the kingdom is more valuable than all earthly possessions].

## **Parable of the Drag Net** **Parallel: None**

**Matt. 13:47** Again, [continues to teach the various truths about His coming church or kingdom] the kingdom of heaven [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] is like a net, [infers a drag net, or a seine] that was cast into the sea, [to sink to the bottom, and then pulled in while forming a circle] and gathered [some fish] of every kind,

**Matt. 13:48** which, when it was full, they drew to shore; and sat down, and gathered the good [fish] into vessels, [for keeping] but threw the bad away.

**Matt. 13:49** So it will be at the end of the world: the angels will come forth, and sever [separate] the wicked from among the just,

**Matt. 13:50** and will cast them [the wicked] into the furnace of fire [Gehenna, Mt. 25:41]. There will be wailing and gnashing of teeth” [suggests severe suffering, Mt. 8:12].

**Matt. 13:51** Jesus said to them, “Have you understood all these things?” [concerning the kingdom]. They said to Him, “Yes, Lord” [it is essential to understand when we learn about Jesus, see Acts 8:30].

**Matt. 13:52** Then said He to them, “Therefore every scribe [a man of letters, a writer of the law] who is instructed unto [for] the kingdom of heaven [the Christian teacher or scribe] is like [can be compared to] a man who is a householder, [he has many things of value in his house] who brings out of his treasure things new and old” [must bring out these treasures of the gospel of the kingdom that they understand, and share them with others, Mt. 28:19,20].

## **Jesus Rejected by His Own**

**Parallel: Mark 6:1-6; Luke 4:16-30; John 6:41-59**

**Matt. 13:53** And it came to pass, that when Jesus had finished these parables, [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] He departed from there [from the house where He taught, vs. 36].

**Matt. 13:54** And when He had come to His own country, [Nazareth, Mk. 6:1-3] He taught [on the Sabbath, Mk. 6:2] them [His hometown Jewish people] in their synagogue, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] so that they were astonished, [amazed] and said, “Where has this Man [received] this wisdom, [ability from God to discern] and these mighty [miraculous and powerful] works?”

**Matt. 13:55** Is this not [the carpenter, Mk. 6:3] the carpenter’s son? [Joseph]. Is not His mother called Mary? [the son of Mary, Mk. 6:3]. And His brethren, [brothers] James, and Joses, and Simon, and Judas? [these four were sons of Mary and Joseph—they shared with Jesus only Mary, their mother].

**Matt. 13:56** And His sisters, [daughters of Joseph and Mary] are they not all with us? [yes, they had identified the right family, but did not know that Mary conceived by the Holy Spirit to give birth to Jesus]. Where then has this man [received] all these things?”

**Matt. 13:57** And they were offended [took offense] in Him. But Jesus said to them, “A prophet is not without honor, [has honor everywhere else] except in his own country, [among his own kin, Mk. 6:4] and in his own house” [for His illustrations of Elijah and Elisha, see Lk. 4:25-27].

**Matt. 13:58** And He did not many mighty works there because of their unbelief. [except He laid His hands on a few sick, and healed them, Mk. 6:5;--they threw Him out of the city, and took Him to a hill to throw Him down,

but He passing through the midst of them, and went His way, Lk. 4:29,30; cf. John 6:41-59].

## CHAPTER 14

### John the Baptist Beheaded Parallel: Mark 6:14-29; Luke 9:7-9

**Matt. 14:1** At that time Herod [Antipas—one of four sons who received kingdoms from their father, Herod the Great, Mt. 2:19] **the tetrarch** [ruler of a fourth] **heard of the fame of Jesus**, [and sought to see Him, Lk. 9:9; His name was well known, Mk. 6:14].

**Matt. 14:2** and said to his servants, “**This is John the Baptist**; [others thought it was Elijah, the prophet or one of the prophets, Mk. 6:15] **he has risen from the dead, and therefore** [these] **mighty works show forth themselves in him**” [are at work in Him, Mk. 6:14].

**Matt. 14:3** For Herod [Antipas, see vs. 1] **had laid hold of John, and bound him, and put him in prison** [Castle of Machaerus] **for Herodias’** [granddaughter of Herod the Great, and a niece to both of her husbands, Herod Antipas and Philip] **sake, his brother Philip’s** [king over Iturea and Trachonitis, districts north and northeast of Galilee] **wife** [he had married her, Mk. 6:17].

**Matt. 14:4** For John said to him, [Herod, see vs. 1] “**It is not lawful for you to have her**” [because she was married to Philip, and Herod Antipas also had a living wife].

**Matt. 14:5** And when he would have put him [John] **to death, he feared the multitude**, [also feared John, knowing he was a just and holy man, Mk. 6:20] **because they counted him as a prophet**.

**Matt. 14:6** But when Herod’s birthday was kept, [celebrated—with a feast for nobles, the chief officers, and the chief men of Galilee, Mk. 6:21] **the**

**daughter of Herodias** [Josephus called her Salome] **danced before them**, [the crowd at his celebration] **and pleased Herod**.

**Matt. 14:7** **Therefore he promised** [confirmed] **with an oath** [swore] **to give her whatever she would ask** [up to half of my kingdom, Mk. 6:23].

**Matt. 14:8** **And she**, [the daughter, Salome] **being before** [before she made her decision—first got advise from her mother, Mk. 6:24] **instructed of her mother**, [who wanted to kill John, Mk. 6:19] **said**, “**Give me John the Baptist’s head** [here] **in a charger**” [platter or large bowl].

**Matt. 14:9** **And the king was** [exceedingly, Mk. 6:26] **sorry**; [that he had promised, and because of her request] **nevertheless** [yet] **for the oath made**, **and those who sat with him at meat**, [at the table] **he commanded it** [the head of John] **to be given to her**.

**Matt. 14:10** **And he sent**, [immediately an executioner, Mk. 6:27] **and beheaded John in the prison** [Castle of Machaerus].

**Matt. 14:11** **And his head was brought in** [on] **a charger**, [a platter or bowl] **and given to the girl**, [Salome] **and she brought it to her mother** [Herodias].

**Matt. 14:12** **And his** [John’s] **disciples came**, **and took up** [away] **the body**, [his corpse, Mk. 6:29] **and buried it**, **and went and told Jesus** [what had happened to John].

### **Feeding of Five Thousand**

**Parallel: Mark 6:30-44; Luke 9:10-17; John 6:1-14**

**Matt. 14:13** **When Jesus heard of it**, [what had happened to John] **He** [and His apostles, Mk. 6:30,31] **departed from there by boat into a desert place** [uninhabited and deserted] **apart**, [alone, by themselves—they did not even have time to eat, Mk. 6:30-32] **and when the people** [multitudes] **heard about it**, **they followed Him on foot** [ran there on foot, Mk. 6:33] **from the cities**.

**Matt. 14:14** [the miracle He will now perform is the only one (except the resurrection) that is recorded by all four writers of the gospel]. **And Jesus went forth**, [to the deserted place] **and saw a great multitude**, [those who had followed Him by foot] **and was moved with compassion toward them, and He healed their sick** [also spoke to them about the kingdom of God, Lk. 9:11].

**Matt. 14:15** **And when it was evening**, [when the day began to die away, Lk. 9:12] **His disciples** [the twelve, Lk. 9:12] **came to Him, saying, “This is a desert place**, [uninhabited and deserted] **and the time is now past**; [the hour is late, Mk. 6:35] **send the multitude away, that they may go into the** [surrounding country, Mk. 6:36] **villages**, [cities] **and buy themselves food”** [lodge and get provisions, Lk. 9:12].

**Matt. 14:16** **But Jesus said to them, “They need not depart**, [go away] **you give them** [something] **to eat.”**

**Matt. 14:17** **And they say to Him**, [shall we go and buy two hundred denarii—eight months of a man’s wages—worth of bread, Mk. 6:37] **“We have here but** [no more than, Lk. 9:13] **five** [barley, John 6:9] **loaves, and two fish”** [the lunch of a boy, John 6:9].

**Matt. 14:18** **He said, “Bring them** [the loaves and fish] **here to Me.”**

**Matt. 14:19** **And He commanded the multitude to sit down on the** [green, Mk. 6:39] **grass**, [in groups of hundreds and in fifties, Mk. 6:40; Lk. 9:14] **and** [He] **took the five loaves, and the two fish, and looking up to heaven**, [to His Father] **He blessed**, [gave thanks] **and broke**, [the bread] **and gave the loaves to His disciples, and the disciples to** [gave them to, or set them before] **the multitude.**

**Matt. 14:20** **And they all ate, and were filled, and they took up twelve baskets full of** [leftovers, Lk. 9:17] **fragments** [and of the fish, Mk. 6:43].

**Matt. 14:21** **And those who had eaten were about five thousand men**, [each loaf fed one thousand men plus women and children] **besides women**

**and children** [Jesus still gives the bread of life to lost souls, and has more than enough to meet all needs—for additional facts, see John 6:1-14].

## **Jesus Walks On the Water** **Parallel: Mark 6:45-52; John 6:15-21**

**Matt. 14:22** **And straightway** [immediately] **Jesus constrained** [made or encouraged strongly] **His disciples to get into a boat, and go before Him to the other side**, [of the Sea of Galilee to Bethsaida, Mk. 6:45—toward Capernaum, ultimate point, John 6:17] **while He sent the multitudes away.**

**Matt. 14:23** **And when He had sent the multitudes away, He went up into a mountain apart** [alone] **to pray. And when evening had come, He was there alone.**

**Matt. 14:24** **But the boat** [with the disciples] **was now in the middle of the sea**, [three or four miles from land, John 6:19] **tossed with waves**, [Jesus saw them straining at rowing in His mind, Mk. 6:48] **for the wind was contrary** [against them, Mk. 6:48—a great wind was blowing, John 6:18].

**Matt. 14:25** **And in the fourth watch of the night** [fourth Roman watch, 3:00 a.m.] **Jesus went to them, walking on the sea** [and would have passed them by, Mk. 6:48].

**Matt. 14:26** **And when the disciples saw Him walking on the sea, they were troubled**, [afraid, John 6:19—supposed it was a ghost, Mk. 6:49] **saying, “It is a spirit,”** [ghost] **and they cried out for fear.**

**Matt. 14:27** **But straightway** [immediately] **Jesus spoke to them, saying, “Be of good cheer! It is I; be not afraid.”**

**Matt. 14:28** **And Peter answered Him and said, “Lord, if it is You, bid [command] me come to You [walking] on the water.”**

**Matt. 14:29** **And He said, “Come!” And when Peter had come down out of the boat, he walked [at least a short distance] on the water, to go to Jesus.**

**Matt. 14:30** But when he saw the wind boisterous, [saw the roaring wind and the rushing waves and billows] he was afraid, and beginning to sink, he cried, [out] saying, “Lord, save me.”

**Matt. 14:31** And immediately [Jesus responds at once to sincere cries] Jesus stretched forth [out] His hand, and caught him, and said to him, “O you of little faith, why did you doubt?”

**Matt. 14:32** And when they had come [gotten] into the boat, [they willingly received Him, John 6:21] the wind ceased.

**Matt. 14:33** Then those who were in the boat came and worshiped Him, saying, “Of a truth You are the Son of God.”

### **Touched Jesus - Made Well** **Parallel: Mark 6:53-56**

**Matt. 14:34** And when they had gone over, [the Sea of Galilee] they came to the land of Gennesaret [and drew to shore or anchored there, Mk. 6:53—a plane or strip of land four miles long and three miles wide at the northeast curve of the Sea of Galilee. The Sea of Galilee is also called the Lake of Gennesaret, Lk. 5:1].

**Matt. 14:35** And when the men of that place [Gennesaret] had knowledge of Him, [recognized Him, Mk. 6:54] they sent out [the word—began to carry to Him those who were in sick beds, Mk. 6:55] to all that country round about, [ran through that whole region round about—in and around Gennesaret] and brought to Him all who were diseased, [laid the sick in the streets or marketplaces before Him, Mk. 6:56].

**Matt. 14:36** And besought [begged] Him that they might only touch the hem of His garment. And as many as touched [His garment] were made perfectly whole [perfectly healed, compare Mt. 9:20-22].

## **CHAPTER 15**

## **Source of Defilement**

### **Parallel: Mark 7:1-23**

**Matt. 15:1** Then came to Jesus scribes [men of letters, writers of the law] and Pharisees, [a strict sect of the Jews who believed in the resurrection] who were from Jerusalem, [they saw some of His disciples eat bread with defiled, that is, unwashed hands, they found fault, Mk. 7:2] came to Jesus saying,

**Matt. 15:2** “Why do Your disciples transgress [break] the tradition of the elders? [old men, ancients or ancestors] For they wash not their hands [in a special way—(with the fist), Mk. 7:3] when they eat bread” [for more details on the traditions of the Pharisees, refer to Mk. 7:3,4].

**Matt. 15:3** But He answered and said to them, “Why do you also transgress [break] the commandment of God by your tradition? [all too well you reject the commandment of God, that you may keep your tradition, Mk. 7:9].

**Matt. 15:4** For God commanded, saying, ‘Honor your father and mother;’ [Ex. 20:12] and, ‘He who curses father or mother, let him be put to death,’ [Ex. 21:17].

**Matt. 15:5** But you [scribes and Pharisees] say, ‘whoever will say to his father or his mother, “Whatever you may have received from me, [is Corbin, Mk. 7:11] it is a gift dedicated to the temple,”

**Matt. 15:6** and honors not [is free from honoring—no longer let him do anything for, Mk. 7:12] his father or his mother, with it.’ Thus you have made the commandment of God [word of God, Mk. 7:13] of no effect by your tradition.

**Matt. 15:7** You hypocrites, [play actors who only pretend] well did Isaiah prophesy of you, [Isa. 29:13] saying,

**Matt. 15:8** ‘This people draws near to Me with their mouth, and honors Me with their lips; but their heart is far from Me.

**Matt. 15:9** But in vain they worship Me, teaching for doctrines the commandments of men.”

**Matt. 15:10** And He called the multitude, and said to them, “Hear, [Me] and understand: [both of these must be present for true learning]

**Matt. 15:11** Not that which goes into the mouth [nothing from without a man, Mk. 7:15] defiles a man; [makes him unclean, Rom. 14:14,17,20] but that which comes out of the mouth, [Jas. 3:6] this defiles [makes him unclean] a man.”

**Matt. 15:12** Then came His disciples, [when He had entered a house away from the crowd, Mk. 7:17] and said to Him, “Do you know that the Pharisees were offended, after they heard this saying?” [He asked His disciples, “Are you without understanding also,” Mk. 7:18?].

**Matt. 15:13** But He answered and said, “Every plant, [an illustration from the farmer] which My heavenly Father has not planted, will be rooted up [uprooted or pulled up by the root].

**Matt. 15:14** Let them [the evil Pharisees] alone. They are blind leaders of the blind. And if the blind [false teachers] leads the blind, [gullible listeners] both will fall into the ditch [infers destruction].

**Matt. 15:15** Then answered Peter and said to Him, “Declare to us [Your disciples] this parable” [a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning].

**Matt. 15:16** And Jesus said, “Are you also [as the Pharisees] still without understanding?

**Matt. 15:17** Do you not yet understand, that whatever [such as food, etc.] enters in at the mouth goes into the stomach, and is eliminated from the body? [the natural process of the body].

**Matt. 15:18** But those things which proceed out of the mouth come forth from the heart, [the inner person, emotions, and feelings, capable of love, sincerity, and faithfulness] and they defile [make unclean] a man.

**Matt. 15:19** For out of the heart [the inner person, emotions, and feelings, capable of love, sincerity, and faithfulness] proceed [come forth] evil thoughts, [the source of all committed evils, Gen. 6:5; 8:21] murders, [the purposeful taking of human lives with malice] adulteries, [those who have or lust for an unlawful sexual relationship with the spouse of another] fornications, [sexual immorality] thefts, [stealing from others, motivated by covetousness, Mk. 7:22] false witness, [one who lies against another by giving false testimony, by concealing the truth] blasphemies [injurious speech, especially against God].

**Matt. 15:20** These are the things which defile [make unclean] a man: [Mark adds: covetousness, wickedness, deceit, licentiousness, an evil eye, pride, foolishness, Mk. 7:22] but to eat with unwashed hands [as the Pharisees teach] defiles not a man.”

## **A Gentile Woman With Great Faith** **Parallel: Mark 7:24-30**

**Matt. 15:21** Then Jesus went from there, and departed to the coasts [borders, region or vicinity] of Tyre and Sidon [two principle cities of Phoenicia on the coast of the Mediterranean Sea].

**Matt. 15:22** And, behold, [after He entered a house to hide, but could not be hidden, Mk. 7:24] a woman [a Greek, a Syrophenician, Mk. 7:26] of Canaan [also the old designation of Palestine] came out of the same coasts, and cried to Him, saying, “Have mercy on me, O Lord, You son of David; [a Gentile woman who knew about the coming Messiah] my [young, Mk. 7:25] daughter is grievously vexed [terribly possessed] with a devil” [demon—has an unclean spirit, Mk. 7:25].

**Matt. 15:23** But He answered her not a word [did not respond to her request at first so that a lesson could be given, vs. 24]. **And His disciples came and besought** [urged] Him, saying, “**Send her away**; [they may have wanted Jesus to heal her daughter so she would go away] **for she cries after us.**”

**Matt. 15:24** But He answered [His disciples] and said, “**I was not sent but** [except] **to the lost sheep of the house of Israel**” [His purpose was to the Jews first, and then to the Gentiles [Rom. 15:8,9].

**Matt. 15:25** Then she came and worshiped [fell at His feet, Mk. 7:25] Him, saying, “**Lord, help me!**” [a sincere cry for help from Jesus].

**Matt. 15:26** But He answered and said, “**It is not meet** [right] **to take the children’s bread**, [the Jews’ portion, Mt. 10:5,6] **and cast it to dogs**” [the heathen Gentiles who were considered by many Jews as dogs, and estranged from God, Eph. 2:12].

**Matt. 15:27** And she said, “**Truth, Lord**, [did not show herself to be angry or prejudice, but displayed humility and submission, cf. Lk. 18:13,14] **yet the dogs eat of the crumbs which fall from their masters’ table**” [just any portion of the blessing of Jesus will be considered of great value to this woman].

**Matt. 15:28** Then Jesus answered and said to her, “**O woman, great is your faith! Let it be to you even as you will** [want it to be—your request is granted!]. **And her daughter was made whole** [the demon has gone out of your daughter, Mk. 7:29] **from that very hour** [the hour Jesus declared her request granted].

### **Multitudes Seek Healing** **Parallel: Luke 6:17-19**

**Matt. 15:29** And Jesus departed from there, [Tyre and Sidon] and came near to the Sea of Galilee; and went up on a mountain, and sat down there.

**Matt. 15:30** And great multitudes came to Him, having with them those who were lame, [could not walk] blind, [could not see] dumb, [mute, could not speak] maimed, [crippled] and many others, [infirmities] and cast [laid] them down [placed them] at Jesus' feet, and He healed them.

**Matt. 15:31** So much that the multitude wondered, [were amazed] when they saw the dumb [mute] speak, the maimed [crippled] made whole, [well] the lame to walk, and the blind to see. And they glorified the God of Israel.

### **Feeding of Four Thousand Parallel: Mark 8:1-10**

**Matt. 15:32** Then Jesus called His disciples to Him, and said, "I have compassion on the multitude, [it was very great, Mk. 8:1] because they have now continued with Me three days, and have nothing to eat, [their food supply had run out] and I will not send them away fasting, [hungry, without eating] lest they faint [become weak from hunger and faint] on the way" [on their way home, Lk. 8:3].

**Matt. 15:33** And His disciples said to him, "Where could we get so much bread in the wilderness, as to fill so great a multitude?" [how can one satisfy these people with bread here in the wilderness? Mk. 8:4].

**Matt. 15:34** And Jesus said to them, "How many loaves [of bread] do you have?" And they said, "Seven, and a few little fish."

**Matt. 15:35** And He commanded the multitude to sit down on the ground [in preparation for eating].

**Matt. 15:36** And He took the seven loaves and the fish, and gave thanks, [blessed, Mk. 8:7] and broke them, [the loaves] and gave to His disciples, and the disciples [gave] to the multitude.

**Matt. 15:37** And they all ate [no person neglected] and were filled, [each received a full meal, not just a taste of food] and they took up of the broken meat that was left [fragments] seven baskets [the Greek word

used here is for a large basket] **full** [enough food for the multitude with seven large baskets full of leftovers—a powerful miracle—cf. the feeding of five thousand, Mt. 14:14-21].

**Matt. 15:38** **And those who ate** [the number who ate] **were four thousand men**, [often a custom to count men only] **besides women and children** [cf. the feeding of the five thousand, Mt. 14:14-21].

**Matt. 15:39** **And He sent away the multitude**, [full of teaching, miracles, and food] **and took a boat, and came to the coasts** [general area] **of Magdala** [Dalmanutha, Mk. 8:10—two small cities close together on the eastern coast line of the Sea of Galilee].

## CHAPTER 16

### **Pharisees/Sadducees Demand a Sign** **Parallel: Mark 8:11,12; Luke 12:54-56**

**Matt. 16:1** **The Pharisees** [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **and the Sadducees** [a sect of Jews who did not believe in angels, spirits, and the resurrection] **came, and tempting** [testing] **Him desired that** [requested that] **He would show them a sign from heaven** [from the sky—cf. Lk. 11:16].

**Matt. 16:2** **He answered** [after sighing deeply in His spirit, Mk. 8:12] **and said to them, “When it is evening,** [near sunset] **you say, ‘It will be fair weather, for the sky is red.’**

**Matt. 16:3** **And in the morning, ‘It will be foul weather today, for the sky is red and lowering’** [clouds hovering, overcast and red from the rising sun]. **O you hypocrites,** [play actors who only pretend] **you can discern** [interpret] **the face of the sky, but you cannot discern** [interpret] **the signs of the times?** [the many miraculous events that were happening which would affect eternity].

**Matt. 16:4** A wicked [evil] and adulterous [they were seeking after another spiritual wife like Israel in the days of Jeremiah, Jer. 3:14] **generation seeks after a sign**, [a demonstration of divine authority] **and there will be no sign given to it, except the sign of the prophet Jonah**” [he was in the belly of the great fish three days and night just as Jesus would be in the earth, three days and night, Mt. 12:40]. **And He left them and departed.**

**Beware of Hypocrisy**  
**Parallel: Mark 8:13-21; Luke 12:1-3**

**Matt. 16:5** And when His disciples had come to the other side, [of the Sea of Galilee] **they had forgotten to take bread** [except one loaf in the boat, Mk. 8:14].

**Matt. 16:6** Then Jesus said to them, “**Take heed and beware** [be on guard] **of the leaven** [yeast—evil spreading influence] **of the Pharisees** [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **and of the Sadducees**” [religious sect of the Jews who were opposite to the Pharisees—Mark mentions leaven of Herod, Mk. 8:15].

**Matt. 16:7** And they [His disciples] **reasoned among themselves, saying, “It is because we have taken no bread”** [they thought of the physical only].

**Matt. 16:8** But when Jesus perceived, [their reasoning] **He said to them, “O you of little faith,** [He spoke these words when they showed a lack of faith, Mt. 6:30; 8:26; 14:31] **why do you reason among yourselves because you have brought no bread?** [they could not hide anything from Jesus—neither can we!].

**Matt. 16:9** Do you not yet understand, [after all the teaching and miracles] **neither remember** [rebukes them for having a short memory] **the five loaves for the five thousand, and how many baskets** [of leftovers—twelve] **you took up?** [Mt. 14:13-21].

**Matt. 16:10** Neither [nor remember] the seven loaves for the four thousand, and how many baskets [of leftovers—seven large baskets] you took up? [Mt. 15:32-39; Mk. 8:1-9].

**Matt. 16:11** How is it that you do not understand [about the leaven of the Pharisees] that I spoke not to you concerning [about physical] bread, [but] that you should beware [be on guard] of the leaven [yeast—evil spreading influence] of the Pharisees and of the Sadducees?” [see vs. 6].

**Matt. 16:12** Then they understood that He was not telling them to beware [be on guard against] the leaven of bread, but of the doctrine [teaching] of the Pharisees and of the Sadducees [see vs. 6].

### **Peter's Confession of Jesus The Christ** **Parallel: Mark 8:27-30; Luke 9:18-20**

**Matt. 16:13** When Jesus came into the coasts [parts or region; into the towns, Mk. 8:27] of Caesarea Philippi, [a town in the extreme northern boundary of Palestine, at the foot of Mt. Lebanon] He asked His disciples [by the way on the road, Mk. 8:27] saying, “Who do men [people, Lk. 9:18] say that I the Son of Man am?”

**Matt. 16:14** And they said, “Some say that You are John the Baptist, [risen from the dead, Mk. 14:1,2] some Elijah, [one of two men taken up in the Old Testament without death] and others Jeremiah [another important prophet of God for Judah] or one of the prophets” [a prophet, or as one of the prophets, Mk. 6:15; the men who spoke for God].

**Matt. 16:15** He said to them, “But who do you [My disciples] say that I am?”

**Matt. 16:16** And Simon [means “hearing,” son of Jonas, also called Cephas, Aramaic for rock] Peter [means “stone,” given this name by Jesus, John 1:42] answered and said; “You are the Christ, the Son of the living God” [this confession is the foundation bedrock on which the church will be built, 1 Cor. 3:11].

**Matt. 16:17** And Jesus answered and said to him, “Blessed are you, [for the truth he had received and expressed] **Simon Bar-Jonah**, [son of Jonah] **for flesh and blood** [mankind] **has not revealed it to you, but My Father who is in heaven** [God also announced His Sonship at His baptism, and at His transfiguration, Mt. 3:17; 17:5]

**Matt. 16:18** And I say also to you, that you are **Peter**, [Greek, *Petros*, a single rock, John 1:42] **and upon this rock** [Greek, *Petra*, immovable bed-rock] **I will** [future tense] **build My church**, [Greek means, “called out;” fellowship of the saved, obedient believers, Acts 2:47; this is the first recorded time that He calls His Kingdom His church] **and the gates** [power to hold] **of Hades** [the unseen abode of the dead, holding the dead within its gates] **will not prevail against it** [the devil, demons, and death cannot win over the church].

**Matt. 16:19** And I will give to you the keys [power to open the gates of the kingdom or church Acts chapter 2, and Chapter 10] **of the kingdom of heaven, and whatever you bind** [put in force] **on earth** [while guided by the Holy Spirit, Acts 1:8] **will be** [shall have been] **bound** [enforced] **in heaven: and whatever you loose** [do not enforce] **on earth will be** [shall have been] **loosed in heaven”** [Peter would take the lead with the other apostles to bind and loose by the Holy Spirit, God’s will for earth and heaven, Mt. 18:18].

**Matt. 16:20** Then He charged His disciples that they should tell no one [until the time was right] **that He was Jesus the Christ** [when the Holy Spirit came on Pentecost, Acts 2, it was the right time].

## **Death and Resurrection Predicted** **Parallel: Mark 8:31-33; Luke 9:21,22**

**Matt. 16:21** From that time [that Peter confessed Him to be the Christ] **forth** [on or forward] **began Jesus to show to His disciples**, [slowly by His teaching] **how that He must go to Jerusalem, and suffer many things** [mock trials, false witnesses, and persecutions] **of the elders and chief priests and scribes**, [the three groups that made the Sanhedrin] **and be**

killed, and be raised again the third day [John 2:19-22; 3:14; Mt. 12:38-40].

**Matt. 16:22** Then Peter took Him, [aside] and began to rebuke Him, saying, “Be it [this awful thing just described in Jerusalem] far from You, Lord; this shall not happen to You!”

**Matt. 16:23** But He turned, [and looked on His disciples, Mk. 8:33] and said to Peter, [a rebuke, Mk. 8:33] “Get you behind Me, Satan! [you are speaking as Satan—Jesus spoke these same words to Satan, Mt. 4:10]. You are an offence [a stumbling block] to Me, [the thought of His death was a great burden, and Peter was making it more difficult to carry] for you think not the things that are of God, [the spiritual] but those [things] that are of men” [the fleshly].

### Take Up Cross/Follow Jesus

**Parallel: Mark 8:34-38; 9:1; Luke 9:23-27; John 12:25,26**

**Matt. 16:24** Then said Jesus to His disciples, “If anyone [including the disciples] will come after Me, let him deny himself, [the very thing Peter had failed to do when he refused to accept Christ’s death, burial, and resurrection] and take up his cross, [daily, Lk. 9:23; a figure taken from a criminal carrying his own cross] and follow Me [1 Pet. 2:21; most of the apostles would follow Jesus to the point of dying, Heb. 11:37].

**Matt. 16:25** For whoever will save [love it, John 12:25] his [physical] life will lose it, [his soul, eternal life] and whoever will lose his [physical] life for My sake [and the gospel’s, Mk. 8:35] will find [save, Mk. 8:35] it [his soul, eternal life].

**Matt. 16:26** For what is a man profited, [what advantage, Lk. 9:25, or what good will it be] if he gains the whole world, [the total value and sum of all material possessions] and loses his own soul? [himself, or be cast away, Lk. 9:25]. Or what will a man give [trade] in exchange for his soul? [Lk. 12:20,21].

**Matt. 16:27** For the Son of Man will come [at the end of time, Mt. 25:31-33] in the glory of His Father with His angels; [2 Thes. 1:7,8] and then He will reward every man [no one will escape judgment, Heb. 9:27] according to his works [2 Cor. 5:10].

**Matt. 16:28** Verily [assuredly] I say to you, there are some [of you] standing here, [only Jesus and Judas would die before His kingdom or church would be purchased with His own blood, Acts 20:28; Acts chapter 2] who will not taste of [experience] death, till they see the Son of Man coming [with power, Mk. 9:1] in His kingdom [see the kingdom of God, Lk. 9:27].

## CHAPTER 17

### The Transfiguration Parallel: Mark 9:2-13; Luke 9:28-36

**Matt. 17:1** And after six days [between the last conversation and the transfiguration—about eight days after these sayings, Lk. 9:28; Luke combines the day before the six, and the day after the six, totaling eight] Jesus took Peter, James, and John his brother, [these three will also accompany Jesus to Gethsemane, Mk. 14:33] and brought them up into a high mountain [to pray, Lk. 9:28; tradition says Mount Tabor, but the mountain is not named] apart, [by themselves, and away from the other apostles].

**Matt. 17:2** and was [as He prayed, Lk. 9:29] transfigured [changed His appearance or form] before them [the three disciples]. And His face shone like the sun, [His countenance was altered, Lk. 9:29] and his raiment [clothing] was white [gleaming, Lk. 9:29] as the light [shinning, exceedingly white as snow, so much that no fuller (one who bleached or washed clothes) could whiten them, Mk. 9:3; cf. John 1:14; 2 Pet. 1:16,17].

**Matt. 17:3** And, behold, [just then; as He prayed, Lk. 9:29] there appeared to them [Jesus and the three disciples] Moses [Israel's leader from Egypt, and in the wilderness] and Elijah [one of two men taken up in the Old

Testament without death] **talking** [as they appeared in glory, Lk. 9:31] **with Him** [about His departure or death in Jerusalem, Lk. 9:31].

**Matt. 17:4** Then answered Peter, [the three disciples were heavy with sleep, Lk. 9:32] **and said** [as they (Moses and Elijah) departed from Him, Lk. 9:33] **to Jesus,** "Lord, [Master, Mk. 9:5; Lk. 9:33] **it is good for us to be here; if You will, let us make here** [on this mountain] **three tabernacles;** [tents, booths or shelters made from branches of trees like those used for the Feast of Tabernacles] **one for You and one for Moses, and one for Elijah** [a representative of the law, prophets, and the Son of God, however, Peter did not know what to say—they were greatly frightened, Mk. 9:6; Lk. 9:34].

**Matt. 17:5** While he [Peter] **was still speaking, behold, a bright cloud overshadowed them,** [the three—they feared as they entered into the cloud, Lk. 9:34] **and behold** [suddenly] **a voice** [came] **out of the cloud, which said,** [saying] **"This is My beloved Son, in whom I am well pleased** [this same announcement came from God after Jesus' baptism, Mt. 3:17]. **Hear you Him!"** [it is enough to hear Jesus, Heb. 1:1,2; His words are superior to Moses and Elijah].

**Matt. 17:6** And when the disciples [Peter, James, and John] **heard it,** [the voice of God] **they fell on their faces, and were greatly afraid** [terrified].

**Matt. 17:7** And Jesus came and touched them, [there is power in the touch of Jesus, the same touch that performed many miracles] **and said,** **"Arise, and be not afraid"** [the same words used when His disciples were afraid in the storm when He came to them walking on the water, Mt. 14:27].

**Matt. 17:8** And when they had lifted up their eyes, [when the voice was past, Lk. 9:36] **they** [when they looked around, Mk. 9:8] **saw no man,** [Jesus was found alone, Lk. 9:36] **except Jesus only** [He is all anyone needs in all centuries of time].

**Matt. 17:9** And as they came down from the mountain, [the next day, Lk. 9:37] **Jesus charged** [instructed or commanded] **them, saying,** **"Tell the vision** [the transfiguration experience] **to no one, until the Son of Man is**

risen from the dead” [they questioned what the rising of the dead meant, Mk. 9:10].

**Matt. 17:10** And His [the] disciples asked Him, saying, “Why then do the scribes [men of letters, writers and teachers of the law] say that Elijah must come first?” [Malachi had foretold the coming of Elijah, Mal. 3:1;4:5, and they seem to be asking why Elijah did not stay when he appeared on the mountain].

**Matt. 17:11** And Jesus answered and said to them, “Elijah is truly coming, [as a forerunner of the Messiah] and will restore all things, [prepare the Jews through repentance for Christ and His kingdom, Lk. 3:8].

**Matt. 17:12** But I say to you, that Elijah has come already, [in the person of John the baptist] and they [the people] knew him not, [did not know him] but have done to him whatever they wished [some rejected him, and he was imprisoned and killed by Herod, Mt. 14:1-12]. Likewise the Son of Man will also [is about to] suffer of them [by their hands—predicts His own death].

**Matt. 17:13** Then the disciples understood [concerning Elijah] that He spoke to them of John the Baptist.

### **Jesus Heals a Boy**

**Parallel: Mark 9:14-29; Luke 9:37-42**

**Matt. 17:14** And when they had come to the multitude, [evidently the multitude left behind when Jesus and the three went up into the mountain. The scribes were questioning the other nine apostles—the apostles had failed to heal a boy—the people saw Jesus, were amazed, and ran to salute Him, Mk. 9:14,15] there came to Him a certain man, [of the crowd, Lk. 9:38] kneeling down to Him, and saying,

**Matt. 17:15** “Lord, [Master, Lk. 9:38] have mercy on my son, [my only child, Lk. 9:38] for he is a lunatic, [symptoms of epileptic] and suffers greatly. For [a spirit takes him, and he suddenly cries out, and it tears him so that he foams and bruises him, hardly ever departing, Lk. 9:39] he often

**falls into the fire, and often into the water** [and wherever he seizes him, he throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid, Mk. 9:18].

**Matt. 17:16 And I brought him to Your disciples**, [the nine left while the other three were with Jesus on the mountain] **and they could not cure [heal] him**” [the evil spirit had been with him since a child, Mk. 9:21].

**Matt. 17:17 Then Jesus answered and said**, [concerning these disciples who failed—this man and the multitude heard] **“O faithless [without faith] and perverse [perverted—turned aside and corrupted] generation, how long shall I be [stay] with you? How long shall I suffer [put up, or bear with] you? Bring him here to Me”** [Jesus said to the father of the child, if you can believe, all things are possible, and the father said with tears, ‘I believe, help my unbelief,’ Mk. 9:23,24].

**Matt. 17:18 And Jesus rebuked the devil**, [demon—mute and deaf demon, Mk. 9:25] **and he departed [came] out of him**, [and enter no more—the spirit cried, convulsed him greatly, Mk. 9:25,26] **and the child was cured [healed] from that very hour**.

**Matt. 17:19 Then came the disciples to Jesus apart**, [privately] **and said**, **“Why could we not cast him out?”** [why did we fail?].

**Matt. 17:20 And Jesus said to them**, **“Because of your unbelief; for verily I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, move from here to yonder place, and it will remove; and nothing will be impossible to you**.

**Matt. 17:21 However, this kind [of evil spirit] does not go out except by prayer and fasting**” [a sincere spiritual and prayerful attitude of faith].

## **Death/Resurrection Predicted Again** **Parallel: Mark 9:30-32; Luke 9:43-45**

**Matt. 17:22 And while they stayed [were yet abiding] in Galilee**, [northern part of Palestine] **Jesus said to them**, **“The Son of Man will be betrayed**

[delivered by Judas, Mt. 26:14] **into the hands of men**, [chief priests, Mt. 26:15,16].

**Matt. 17:23 and they will kill Him, and the third day He will be raised again**” [this was the second prediction of His death—for the first, see, Mt. 16:21]. **And they were exceedingly sorrowful.**

### **Jesus and Peter Pay Taxes Parallel: None**

**Matt. 17:24 And when they had come to Capernaum**, [on northwest shore of the Sea of Galilee—where He did great works in His ministry, John 4:47; Mt. 8:5; 14; 9:23-25] **those who** [Jewish authorities] **received tribute money** [money to support the temple—half shekel for each male Jew over twenty years old] **came to Peter, and said, “Does not your master [teacher] pay [the] tribute?”** [tax, Ex. 30:12; 2 Chro. 24:5].

**Matt. 17:25 He said, “Yes”** [as usual, Peter spoke, and then thought]. **And when he [Peter] had come into the house, Jesus prevented** [anticipated or went before] **him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or tribute? [taxes]. From their own children, [sons] or from strangers?”**

**Matt. 17:26 Peter said to Him, “Of strangers.” Jesus said to him, “Then the children [sons] are free** [Jesus alludes to Himself as the Son of the King, and exempt from paying tribute on His Father’s house].

**Matt. 17:27 Notwithstanding**, [nevertheless] **lest we should offend them**, [those who gather tribute] **go to the sea**, [Sea of Galilee] **and cast in a hook**, [Peter was a fisherman] **and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money;** [Greek, a starter, corresponds to a shekel—enough to pay the two half shekels required for Jesus and Peter] **take that and give it to them for Me and you.”**

## **CHAPTER 18**

## Disciples Argue About Greatness

**Parallel: Mark 9:33-37; Compare: Matthew 20:20-28; Mark 10:35-45; Luke 22:24-30**

**Matt. 18:1** At the same time [when He was in the house, Mk. 9:33] **came the disciples to Jesus**, [Jesus called the twelve to Him, Mk. 9:35] **saying**, [the disciples first kept silent, Mk. 9:34] **“Who is the greatest in the kingdom of heaven?”** [they had disputed this question on the road to Capernaum, Mk. 9:33,34].

**Matt. 18:2** And Jesus called a little child to Him, [as a model] **and set him in the midst of them**, [Jesus took the child in His arms, Mk. 9:36].

**Matt. 18:3** and said, **Verily** [assuredly] **I say to you**, **except you be converted**, [turn from wanting to always to be first] **and become as little children**, [childlike humility] **you will not enter the kingdom of heaven** [His church, Mt. 16:18,19; cf. Lk. 22:24-30].

**Matt. 18:4** **Whoever therefore will humble himself** [1 Pet. 5:5,6] **as this little child**, [not suggesting to be childish, but childlike] **the same is greatest in the kingdom of heaven** [His church, Mt. 16:18,19].

**Matt. 18:5** And whoever receives one [person with a childlike spirit like this] **little child in My name**, **receives Me** [Mk. 9:37].

## Offenses Will Come

**Parallel: Mark 9:42-48; Luke 17:1-4**

**Matt. 18:6** **But whoever will offend** [cause to stumble or sin] **one of these little ones** [Christians with a childlike spirit, 1 John 2:1,12,18,28] **who believe in Me**, [one who has become a Christian with the characteristics like a child] **it would be better for him that a millstone be hung around his neck**, [this was practiced by Egyptians, Greeks, and Romans as a form of capital punishment] **and that he be drowned in the depths of the sea** [this

comparison shows the seriousness of causing a believer in Christ to stumble or sin].

**Matt. 18:7 Woe to the world because of offences!** [allurements or temptations to sin in general]. **For it must be that offences** [allurements or temptations] **come, but woe to that man by whom the offence** [allurements or temptations] **come!**

**Matt. 18:8 Wherefore if your hand or your foot offend you,** [cause you to sin] **cut them off,** [although they are of great value] **and cast them from you: it is better for you to enter into life halt** [lame] **or maimed,** [crippled] **rather than having two hands or two feet to be cast into everlasting fire** [into the fire that will never be quenched, Mk. 9:43].

**Matt. 18:9 And if your eye offend you,** [ensnares through the lust of the eyes, 1 John 2:16] **pluck it out,** [gouge it out] **and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell** [Greek, *Gehenna*—where the worm dies not, Mk. 9:44] **fire** [into the fire that will never be quenched, Mk. 9:43].

### **Parable of the Lost Sheep** **Parallel: Luke 15:1-7**

**Matt. 18:10 Take heed that you despise not** [do not look down upon or regard with contempt] **one of these little ones,** [Christians with a childlike spirit, 1 John 2:1,12,18,28] **for I say to you, that in heaven their angels** [their ministering spirits to God in their behalf, Heb. 1:14] **do always behold the face of My Father** [have access to God in their behalf] **who is in heaven** [Acts 27:23].

**Matt. 18:11 For the Son of Man has come to save** [His purpose for coming to earth, although condemned by the Pharisees and Scribes for receiving and eating with sinners, Lk. 15:1,2] **that which was lost** [anyone separated from God because of sin—before or after becoming a Christian, Mk. 16:16; Acts 8:20-24].

**Matt. 18:12** How [what] do you think? [spoke a parable, Lk. 15:3]. If a man [this applies to the good Shepherd, Jesus] has a hundred sheep, and one of them goes astray, [becomes lost] does he not leave the ninety-nine, [in the wilderness, Lk. 15:4] and goes into the mountains, [a difficult search] and seeks that which has gone astray? [until he finds it, Lk. 15:4].

**Matt. 18:13** And if he should find it, [he lays it on his shoulder, Lk. 15:5] verily [assuredly] I say to you, he rejoices [calls his friends and neighbors together to help him rejoice over finding the lost, Lk. 15:6] more over that sheep, [because it was lost] than over the ninety-nine that went not astray [because they were safe].

**Matt. 18:14** Even so [applies the parable] it is not the will of your Father who is in heaven, that one of these little ones [Christians with a childlike spirit, 1 John 2:1,12,18,28] should perish [be lost eternally].

### **A Brother Who Sins Parallel: Luke 17:3,4**

**Matt. 18:15** Moreover if your brother [evidently a spiritual brother] trespasses [sins by word or conduct] against you, go and tell him his fault [rebuke him, Lk. 17:3] between you and him alone [without bringing others into the problem]. If he will hear you, [if he repents, even seven times in a day, forgive him, Lk. 17:3,4] you have gained [restored, Gal. 6:1; cf. Jas. 5:19,20] your brother.

**Matt. 18:16** But if he will not hear you, take with you one or two more, [still making an effort to restore him] that by the mouth of two or three witnesses every word may be established [the Law of Moses required this, Deut. 19:15; 2 Cor. 13:1].

**Matt. 18:17** And if he will neglect to hear them, [the witnesses] tell it to the church, [the “called out” – the whole assembly, Mt. 16:18] but if he neglects to hear the church, let him be to you [instead as a brother] as a heathen man [Gentile, without God, Eph. 2:11,12] and a publican [tax collector who was considered evil, cf. Rom. 16:17; 1 Cor. 5:9; 2 Thes. 3:6,14; 2 John 1:10].

**Matt. 18:18** Verily [assuredly] I say to you, [His disciples, John 20:23] **whatever you will bind** [put in force] **on earth** [while guided by the Holy Spirit, Acts 1:8] **will be bound** [put in force] **in heaven, and whatever you will loose** [do not enforce] **on earth will be loosed** [will not be enforced] **in heaven** [cf. Mt. 16:19].

**Matt. 18:19** Again I say to you, that if two of you agree on earth as touching [concerning] **anything that they ask**, [the context seems to suggest the brother who refused to repent, and required witnesses, v. 17] **it will be done for them by My Father who is in heaven** [they can count on God's help].

**Matt. 18:20** For where two or three are gathered [come] **together in My name**, [with a spiritual purpose, seeking God's will] **there I am in the midst of them.**"

### **Parable of Unforgiving Steward** **Parallel: None**

**Matt. 18:21** Then came Peter to Him, and said, "Lord, how often shall **my brother sin against me, and I forgive him?** [treat him as though nothing ever happened]. **Until** [up to] **seven times?**" [the perfect number].

**Matt. 18:22** Jesus said to him, "I do not say to you until seven times, [Peter may have thought this a generous number since many Jews considered three times sufficient] **but, until seventy times seven** [not literally four hundred and ninety, but so long as he asks to be forgiven, Lk. 17:4].

**Matt. 18:23** Therefore the kingdom of heaven [His coming church, Mt. 16:18] **is like** [compared to] **a certain king, who wanted to settle accounts with his servants.**

**Matt. 18:24** And when he had begun settlement, one was brought to him, who owed him ten thousand talents [equaling more than a million dollars].

**Matt. 18:25** But since he was not able to pay, [such a large sum] his lord [master] commanded that he and his wife and children, and all that he had be sold, and that payment be made.

**Matt. 18:26** The servant therefore fell down, and worshiped him, [he begged him] saying, 'Lord, have patience with me, and I will pay you all' [everything owed].

**Matt. 18:27** Then the lord [master] of that servant was moved with compassion, [took pity] loosed him, [of his obligation] and forgave him the debt.

**Matt. 18:28** But the same servant went out, and found one of his fellow servants, who owed him a hundred pence, [a few dollars] and he laid hands on him, and took him by the throat, [showed no compassion] saying, 'Pay me what you owe!'

**Matt. 18:29** And his fellow servant fell down at his feet, [as he had done before his master] and besought him, [begged him] saying, 'Have patience with me, and I will pay you all' [sought mercy].

**Matt. 18:30** And he would not, [have patience or forgive the debt] but went and cast him into prison, until he should pay the debt.

**Matt. 18:31** So when his fellow servants saw what was done, they were very sorry, [greatly distressed] and came and told their lord [master] all that had been done [by the unforgiving servant].

**Matt. 18:32** Then his lord, [master] after that he had called him, said to him, 'O you wicked servant; I forgave you all that debt [that you owed] because you begged me [to do so].

**Matt. 18:33** Should you not also have had compassion [forgiveness and mercy] on your fellow servant, even as I had pity on you?’

**Matt. 18:34** And his lord was wroth, [angry] and delivered him to the tormentors, [jailors or torturers] until he should pay all that was due to him [all he owed].

**Matt. 18:35** So likewise will My heavenly Father also do to you, [applies the parable] if you, from your hearts, [the only kind of true forgiveness] do not forgive your brother’s trespasses” [sins, Eph. 4:32].

## CHAPTER 19

### Jesus Teaches on Marriage and Divorce

Parallel: Mark 10:1-12; Luke 16:18

**Matt. 19:1** And it came to pass, when Jesus had finished these sayings, that He departed from Galilee, [northern part of Palestine—His final departure from Galilee] and came into the coasts of Judea beyond Jordan [east side of the Jordan River, called Perea].

**Matt. 19:2** And great multitudes followed Him, [with their many illnesses and diseases] and He healed [and as was His custom, He taught them again, Mk. 10:1] them there [He was always concerned about the needs of others].

**Matt. 19:3** The Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] also came to Him, tempting [testing] Him, and saying to Him, [asked Him a question with the wrong motive] “Is it lawful for a man to put away [divorce] his wife for every cause?” [any cause satisfactory to the husband].

**Matt. 19:4** And He answered and said to them, [what did Moses command you? Mk. 10:3] “Have you not read, [Gen. 2:24] that He [God] who made them [man and woman] at the beginning [at creation] made them male and female,

**Matt. 19:5** and said, for this cause [reason] a man shall leave father and mother, [to be joined together] and shall cleave [be joined, united] to his wife, and the two shall be [or become] one flesh? [be as one body].

**Matt. 19:6** Wherefore [so then] they are no more two, but one flesh. What therefore God has joined together, [in marriage] let not man put asunder” [separate].

**Matt. 19:7** They say to Him, “Why did Moses then command [allow] to give a writing [a bill or certificate, Mk. 10:4] of divorcement, and to put her away?” [Deut. 24:1].

**Matt. 19:8** He said to them, “Moses, because of the hardness of your hearts, [he wrote you this precept, Mk. 10:5] suffered [permitted] you to put away [divorce] your wives, but from the beginning [of creation, Mk. 10:6] it was not so [cf. Rom. 7:1-3].

**Matt. 19:9** And I say to you, whoever will put away [divorce] his wife, except it be for fornication, [sexual immorality—Mark and Luke leave out this exception, Mk. 10; 11,12; Lk. 16:18] and shall marry [or marries] another, commits adultery, [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] and whoever marries her who is put away [divorced] commits adultery” [Mark reverses this by saying, if a woman puts away her husband, etc., Mk. 10:12].

**Matt. 19:10** His disciples say to Him, “If the case be so [if this is the situation] of the man with his wife, it is not good [expedient] to marry” [these disciples considered the strictness of this law, grounds not to marry].

### **What About Celibacy? Parallel: None**

**Matt. 19:11** But He said to them, “All men cannot receive [there are exceptions, vs. 12] this saying, except those to whom it is given [it is given to those who can be joined as God intended for oneness in marriage].

**Matt. 19:12** For there are some eunuchs, [examples of exceptions] who were so born from their mother's womb, [these are impotent and incapable of a sexual relationship with a wife] and there are some eunuchs, who were made eunuchs by men, [often by the cruelty of men] and there be eunuchs, who have made themselves eunuchs [like Paul, they have chosen to refrain from marriage although they were physically capable—they chose celibacy, 1 Cor. 7:6,7] for the kingdom of heaven's sake [to give all their time and life to work and serve in the church or kingdom, 1 Cor. 7:32,33]. He who is able to receive it, let him receive it.”

### **Little Children Blessed**

**Parallel: Mark 10:13-16; Luke 18:15-17**

**Matt. 19:13** Then little children [young children, Mk. 10:13; infants, Lk. 18:15] were brought to Him, that He might put His hands on them, [touch them, Mk. 10:13] and pray, and the disciples rebuked them [those who brought them, Mk. 10:13].

**Matt. 19:14** But Jesus said, [Jesus saw this and was much displeased, Mk. 10:14] “Suffer [allow the] little children to come to Me, and forbid them not, [He took them into His arms and put His hands on them and blessed them, Mk. 10:16] for of such [childlike characteristics] is the kingdom of heaven” [whoever receives not the kingdom of God as a little child, he will not enter therein, Mk. 10:15].

**Matt. 19:15** And He laid His hands on them, [Mk. 10:16] and departed from there.

### **Rich Young Ruler**

**Parallel: Mark 10:17-22; Luke 18:18-23**

**Matt. 19:16** And, behold, [when He had gone forth in the way, Mk. 10:17] one [a certain ruler, Lk. 18:18] [Teacher] came [running and kneeled to Him, Mk. 10:17] and said to Him, “Good Master, what good thing shall I do, that I may have eternal life?”

**Matt. 19:17** And He said to Him, “Why do you call Me good? There is none [no one else] good except one, that is, God [this man accepted Jesus as a good teacher, but not as God. If Christ is not a being of God, He can’t be called good] **but if you will enter into life, [eternal life] keep the commandments**” [since the Law of Moses was in effect or binding until it was nailed to the cross, Jesus refers him to the Ten Commandments].

**Matt. 19:18** He said to Him, “Which?” [Commandment] **Jesus said, “You shall do no murder,**” [the taking of a human life motivated by malice and hatred] **“You shall not commit adultery,”** [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] **“You shall not steal,”** [take that which belongs to another without their consent] **“You shall not bear false witness,”** [giving testimony contrary to the truth].

**Matt. 19:19** **“Honor your father and your mother,”** [give them the honor, respect, and physical (as well as) financial help as they may have need and deserve, Eph. 6:1-3] **and, “You shall love your neighbor** [the person next door or across the earth who needs your care and concern, Lk. 10:25-37] **as yourself”** [Jesus called this the second greatest commandment, Mk. 12:31].

**Matt. 19:20** The young man said to Him, “All these things [the commandments just mentioned] **have I kept from my youth. What do I still lack?”**

**Matt. 19:21** Jesus [beholding hi, loved him, Mk. 10:21] **said to him, “If you will be perfect, [complete or finished] go and sell what you have, and give [distribute, Lk. 18:22] to the poor, [the fatherless, widows, the needy, Jas. 1:27] and you will have treasure in heaven, [Mt. 6:19-21] and come, follow Me”** [instead of your riches].

**Matt. 19:22** But when the young man heard that saying, [to give his riches for the poor] **he went away [very, Lk. 18:23] sorrowful, [sad and grieved, Mk. 10:22; disappointed that he had chosen his riches rather than eternal life] for he had great possessions [was very rich, Lk. 18:23; great riches bring great temptations, 1 Tim. 6:9,10].**

**God Makes All Things Possible**

## Parallel: Mark 10:23-31; Luke 18:24-30

**Matt. 19:23** Then said Jesus to His disciples, “**Verily** [assuredly] **I say to you, that a rich man will hardly** [it is hard for a rich man to] **enter the kingdom of heaven** [kingdom of God, Mk. 10:23; Lk. 18:24].

**Matt. 19:24** And again I say to you, [quotes a well known proverb of that day] **it is easier for a camel to go through the eye of a needle**, [needle’s eye, Lk. 18:25; that which is physically impossible is used to illustrate the situation of a rich man like the rich young ruler] **than for a rich man** [1 Tim. 6:9,10] **to enter into the kingdom of God**” [those who trust riches, Mk. 10:24].

**Matt. 19:25** When His disciples heard it, they were exceedingly amazed, [were astonished at His words, Mk. 10:24] **saying, “Who then can be saved?”**

**Matt. 19:26** But Jesus beheld [looked at] them, and said to them, “**With men** [like the proverb of the camel and needle’s eye] **this is impossible, but with God all things** [even saving the rich who have stopped trusting in riches to trust in God] **are possible**” [there is nothing too hard for God, Jer. 32:17].

**Matt. 19:27** Then answered Peter and said to Him, “**Behold, we** [the apostles] **have forsaken** [left behind] **all, and followed You** [as you asked the rich young ruler to do]. **Therefore what shall we have?”**

**Matt. 19:28** And Jesus said to them, “**Verily** [assuredly] **I say to you, that you who have followed Me**, [by forsaking houses and families, Mk. 10:29] **in the regeneration** [new birth of all things, new heaven and earth—a new spiritual realm with new spiritual bodies, 2 Pet. 3:13; Rev. 21:1; 1 Cor. 15:44,51,52] **when the Son of Man will sit on the throne of His glory**, [He sits now during the Christian age, and will also sit when all are raised from the dead for judgment, Acts 2:33; Heb. 1:13; Mt. 25:31] **you** [twelve apostles—Judas will later be replaced with Matthias, Acts 1:26] **also will sit on twelve thrones**, [they will be honored—also the word given them to bind and loose will judge the good and evil, now, and at final judgment. Thus,

symbolically, the apostles and (their words from the Holy Spirit) sit on thrones today, and will likewise sit at the judgment] **judging the twelve tribes of Israel** [spiritual Israel, Gal. 6:15,16].

**Matt. 19:29** And everyone who has forsaken [left behind] houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, [and the gospel's, Mk. 10:29] will receive a hundredfold, [with persecutions, Mk. 10:30] and will inherit everlasting life.

**Matt. 19:30** But many who are first [such as the rich and others who seek honor in the eyes of men] will be last, [at the day of judgment] and the last [those who give up all to follow Jesus, and seek His kingdom first, Mt. 6:33] will be first [with God by receiving eternal life].

## CHAPTER 20

### Parable of Worker in Vineyard Parallel: None

**Matt. 20:1** For the kingdom of heaven [His church, Mt. 16:18,19] is like a man who is a householder, [landowner] who went out early in the morning to hire laborers for his vineyard.

**Matt. 20:2** And when he had agreed with the laborers [they also agreed] for a penny [a denarius, approximately fifteen cents] a day, he sent them into his vineyard.

**Matt. 20:3** And he went out about the third hour, [9:00 a.m.] and saw others standing idle in the marketplace, [where provisions are sold].

**Matt. 20:4** and said to them, 'You also go into the vineyard, and whatever is right I will give [pay] you.' And they went their way [to work].

**Matt. 20:5** Again he went out about the sixth [at noon] and ninth [3:00 p.m.] hour, and did likewise.

**Matt. 20:6** And about the eleventh hour [5:00 p.m.] he went out, and found others standing idle, and said to them, ‘Why do you stand here all the day idle?’

**Matt. 20:7** They say to him, ‘Because no man [no one] has hired us.’ He said to them, ‘You go also into the vineyard, and whatever is right, [fair or just] that you will receive.’

**Matt. 20:8** So when evening had come, the lord [owner] of the vineyard said to his steward, [foreman] ‘Call the laborers, [all who were hired] and give them their hire, [wages] beginning with the last to the first.’

**Matt. 20:9** And when those came who were hired about the eleventh hour, [5:00 p.m.] every man received a penny [a denarius, about fifteen cents].

**Matt. 20:10** But when the first [who were hired at 9:00 a.m.] came, they supposed that they would receive more, [than those who started work later in the day] and they likewise received every man a penny [a denarius, about fifteen cents].

**Matt. 20:11** And when they had received it, [a denarius, about fifteen cents] they murmured [grumbled or complained] against the goodman of the house, [the landowner].

**Matt. 20:12** saying, ‘These last [workers] have wrought [labored or worked] only one hour, and you have made them equal [in wages] to us who have borne the burden and heat of the day.’

**Matt. 20:13** But he [the landowner] answered one of them, and said, ‘Friend, I do you no wrong. Did you not agree with me for a penny? [a denarius, about fifteen cents].’

**Matt. 20:14** Take what is yours, [your agreed wages] and go your way. I will give to this last, [the one hired at 5:00 p.m.] even the same as I give to you.

**Matt. 20:15** Is it not lawful [right] for me to do what I will [wish or purpose] with my own? [money and vineyard]. [or] Is your eye evil, [envious] because I am good?' [generous].

**Matt. 20:16** So the last will be first, [a principle that later happened to the Gentiles, when the Jews rejected Jesus, Rom. 11:11-25] and the first last: [as illustrated by the above parable] for many are called, but few chosen."

### **Death/Resurrection Predicted Third Time** **Parallel: Mark 10:32-34; Luke 18:31-34**

**Matt. 20:17** And Jesus going up [this city built on mountains] to Jerusalem [location of the temple] took the twelve disciples [apostles—Jesus was leading the way—they were amazed and afraid, Mk. 10:32] apart [aside] in the way, [on the road] and said to them,

**Matt. 20:18** "Behold, we go up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes, [two of the three groups that made up the Sanhedrin] and they will condemn Him [with a mock trial and false witnesses] to death,

**Matt. 20:19** and will deliver Him to the Gentiles [Romans—Pilate, Mt. 27:2,27-30] to mock, and to scourge, [whip with leather thongs—also spit on him, Mk. 10:34; spitefully entreat, or insult Him, Lk. 18:32] and to crucify Him [kill Him, Mk. 10:34; put Him to death, Lk. 18:33]. And the third day He will rise again" [once again predicts His resurrection].

### **Mother of James/John Asks a Favor** **Parallel: Luke 22:24-30; cf. Matthew 18:1-5; Mark 9:33-37; 10:35-45**

**Matt. 20:20** Then came to Him the mother of Zebedee's children [many believe her name was Salome, Mk. 15:40; 16:1] with her sons, [James and John the sons of Zebedee came to Him, Mk. 10:35] **worshiping Him**, [kneeling or bowing in homage as was the custom] **and desiring a certain thing of Him** [would that you do what we desire, Mk. 10:35].

**Matt. 20:21** And He said to her, "What is it that you want?" [Mark records her asking through her two sons, Mk. 10:35]. **She said to Him, "Grant that my two sons** [James and John] **may sit, one on Your right hand, and the other on the left, in Your kingdom"** [they were thinking of an earthly kingdom].

**Matt. 20:22** But Jesus answered and said, "You do not know what you ask. **Are you able to drink of the cup** [of death, Mt. 26:39] **that I will drink**, [cup of suffering, John 18:11] **and to be baptized** [immersed] **with the baptism** [of suffering and death, [Lk. 12:50] **that I am baptized with?"** They say to Him, [perhaps with little thought] **"We are able."**

**Matt. 20:23** And He said to them, "You will indeed drink of my cup, [of suffering and death, Mt. 26:39] **and be baptized** [immersed] **with the baptism that I am baptized** [immersed] **with, but to sit on My right hand, and on My left, is not Mine to give**, [grant] **but it will be given** [these places belong] **to those for whom they have been prepared by My Father."**

**Matt. 20:24** And when the ten [apostles other than James and John] **heard it**, [their request for high positions] **they were moved with indignation** [indignant] **against the two brethren** [displeased with James and John, Mk. 10:41] .

**Matt. 20:25** But Jesus called them [the disciples] to Him, and said, "You know that the princes [rulers] of the Gentiles exercise dominion [lord it] over them, [their subjects] **and those who are great** [their high officials] **exercise authority over them.**

**Matt. 20:26** But it will not be so [the same] among you, but whoever will be great among you, let him be your minister, [servant].

**Matt. 20:27** and whoever will be chief [first] among you, let him be your servant [slave—opposite to the Gentile rulers].

**Matt. 20:28** Even as the Son of Man came [to earth] not to be ministered to, [served—sets before them His example] but to minister, [serve, Phil. 2:6,7; John 13:4-5] and to give His life a ransom [1 Tim. 2:6; a price paid for the redemption of a captive] for many.”

### **Two Blind Men/Bartimaeus Healed** **Parallel: Mark 10:46-52; Luke 18:35-43**

**Matt. 20:29** And as they departed [in the vicinity, Mark says, and they came to Jericho, Mk. 10:46; Luke says He came near, Lk. 18:35] from Jericho, [city of palm trees, Deut. 34:3; five miles west of the Jordan River, and seven miles north of the Dead Sea] a great multitude followed Him.

**Matt. 20:30** And, behold, two blind men [Mark and Luke single out one, and Mark calls him Bartimaeus, Mk. 10:46; Lk. 18:35] sitting by the wayside, [road or side of the highway begging, Mk. 10:46; Lk.18:35] when they heard that Jesus passed by, [heard the multitude pass—asked what it meant—Jesus of Nazareth passes by, Lk. 18:36,37] cried out, saying, “Have mercy on us, O Lord, You Son of David.”

**Matt. 20:31** And the multitude [those who went before, Lk. 18:39] rebuked them, because they should hold their peace, but they cried even more, saying, “Have mercy on us, O Lord, You Son of David.”

**Matt. 20:32** And Jesus stood still, and called [and they call the blind man, be of good comfort, arise, He calls you, Mk. 10:49] them, [and he (Bartimaeus) casting away his garment, arose and came to Jesus, Lk. 10:50] and said, “What do you want Me to do for you?”

**Matt. 20:33** They say to Him, “Lord, that our eyes may be opened” [that I may receive my sight, Mk. 10:51].

**Matt. 20:34** So Jesus had compassion on them, and touched their eyes, [go your way your faith has made you whole—saved you, Mk. 10:52; Lk. 18:42] and immediately [what power!] their eyes received sight, [he received his sight, Mk. 10:52] and they followed Him [glorifying God—the people saw it and gave praise to God, Lk. 18:43].

## CHAPTER 21

### Triumphal Entry

**Parallel: Mark 11:1-11; Luke 19:28-40; John 12:12-19**

**Matt. 21:1** And when they came near to Jerusalem, and came to Bethphage, [and Bethany, Mk. 11:1; Lk. 19:29; villages on the eastern slope of the Mount of Olives] to the Mount of Olives, [a mountain east of Jerusalem] then Jesus sent two disciples,

**Matt. 21:2** saying to them, “Go into the village over against [opposite, or ahead of] you, and straightway [immediately] you will find a donkey [on which no man has set, Mk. 11:2] tied, and a colt [a young donkey, John 12:14] with her. Loose [untie] them, and bring them to Me.

**Matt. 21:3** And if any man says anything to you, you shall say, ‘The Lord has need of them,’ and straightway [immediately or right away] he will send them.”

**Matt. 21:4** All this was done, that it might be fulfilled which was spoken by the prophet, [Zech. 9:9; cf. Isa. 62:11] saying,

**Matt. 21:5** “Tell the daughter of Zion, [one of the hills where Jerusalem was built, thus the city of Jerusalem] ‘Behold, your King comes to you, meek, [gentle] and sitting upon a donkey, and a colt [you will find a colt tied, Mk. 11:2; Lk. 19:30; a donkey’s colt, John 12:15] the foal of a donkey’ ” [Zech. 9:9].

**Matt. 21:6** And the disciples went, and did as Jesus commanded them, [man’s greatest need in all ages is to obey when Jesus commands].

**Matt. 21:7** And brought the donkey, and the colt, [they were asked why they were untying them just as Jesus had foretold, Mk. 11:5-6; Lk. 19:33,34] and laid their clothes on them [laid their garments on the colt, Lk. 19:35] and they set Him [Jesus] on them [specifically on the colt—on him, Mk. 11:7].

**Matt. 21:8** And a very great multitude spread their garments on the way; [road] others cut branches from the [palm, John 12:13] trees, and spread them on the way [road].

**Matt. 21:9** And the multitudes [crowds—of the disciples, Lk. 19:37] who went before, [ahead] and those who followed, cried, [with a loud voice, Lk. 19:37] saying, “Hosanna [‘save now, we pray or beseech you,’ Ps. 118:25] to the Son of David! [blessed be the kingdom of our father David, Mk. 11:10] ‘Blessed is He [King of Israel, John 12:13] who comes in the name of the Lord!’ [peace in heaven, and glory in the highest, Lk. 19:38]. Hosanna in the highest!” [some Pharisees asked Jesus to rebuke His disciples for doing this, but He told them that if these should hold their peace, the stones would immediately cry out, Lk. 19:39,40].

**Matt. 21:10** And when He had come [entered, Mk. 11:11] into Jerusalem, [and into the temple, Mk. 11:11] all the [the whole] city was moved, saying, “Who is this?”

**Matt. 21:11** And the multitude [crowd] said, “This is Jesus the prophet from Nazareth [a town in lower Galilee that belonged to the tribe of Zebulun] of Galilee [northern part of Palestine].

## **The Cleansing of the Temple**

### **Parallel: Mark 11:15-19; Luke 19:45,46**

**Matt. 21:12** And Jesus went into the temple of God, and cast out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves, [and would not allow any man to carry any vessel (merchandise) through the temple, Mk. 11:16].

**Matt. 21:13** And said to them, “It is written, [Isa. 56:7; Jer. 7:11] ‘My house will be called a house of prayer,’ but you have made it [are making it] a ‘den [cave hideout] of thieves’ “ [robbers].

**Matt. 21:14** And the blind and the lame [those in need of His help] came to Him in the temple, and He healed them [the only profit was to help others—opposite to the thieves].

**Matt. 21:15** And when the chief priests [reigning and former high priests] and scribes [men of letters, writers of the law] saw the wonderful things that He did, and the children crying in the temple, and saying, “Hosanna to the Son of David” [during the event of His triumphal entry, Mt. 21:1-10] they were sore displeased, [moved with anger and indignation].

**Matt. 21:16** and said to Him, “Do you hear what these are saying?” [all the people were astonished at His teaching, Mk. 11:18]. And Jesus said to them, “Yes. Have you never read, [Ps 8:2] ‘Out of the mouths [from the lips] of babes [children] and nursing infants you have perfected [raised up] praise?’”

**Matt. 21:17** And He left them, [chief priest, scribes, and leaders of the people] and went out of the city to Bethany, [a village on the eastern slope of the Mount of Olives] and He lodged there [spent the night].

### **Jesus Caused a Fig Tree to Wither** **Parallel: Mark 11:12-14**

**Matt. 21:18** Now in the morning [the next day, Mk. 11:12] as He returned [out of Bethany, Mk. 11:12] to the city, [Jerusalem] He was hungry.

**Matt. 21:19** And when He saw a fig tree [with leaves, Mk. 11:13] in the way, [from afar, Mk. 11:13] He came to it, [to see if perhaps He would find something on it, Mk. 11:13] and found nothing on it but leaves, [for the time of figs was not yet, Mk. 11:13] and said to it, “Let no fruit grow on you [let no one eat fruit from you, Mk. 11:14] ever again” [and His disciples

heard it, Mk. 11:14]. **And immediately the fig tree withered away** [from the roots, Mk. 11:20].

## **Lessons From Withered Fig Tree** **Parallel: Mark 11:20-24**

**Matt. 21:20** **And when the disciples saw it**, [in the morning as they passed by, Mk. 11:20] **they marveled**, [were amazed or astonished] **saying**, “**How did the fig tree wither away so soon?**” [so quickly—Peter said, Rabbi, look! The fig tree you cursed has withered away, Mk. 11:21]!

**Matt. 21:21** **Jesus answered and said to them**, “**Verily** [assuredly] **I say to you**, **if you have faith**, [faith in God, Mk. 11:22] **and doubt not**, [and does not doubt in his heart, and believe these things will happen, Mk. 11:23] **you will not only do what is done to the fig tree**, **but also** [an example of the power of faith] **if you will say to this mountain**, ‘**Be removed, and be cast into the sea;**’ **it will be done**.

**Matt. 21:22** **And all things, whatever you ask in prayer**, [in His name, and according to God’s will, John 14:13; 15:7] **believing**, [that you will receive them, Mk. 11:24] **you will receive**” [Mt. 7:7; Jas. 1:5,6].

## **Authority of Jesus Questioned** **Parallel: Mark 11:27-33; Luke 20:1-8**

**Matt. 21:23** **And when He had come into the temple**, [was walking in the temple, Mk. 11:27] **the chief priests** [reigning and former high priests—scribes, Mk. 11:27; Lk. 20:1] **and the elders of the people came to Him as He was teaching**, [and preaching the gospel, Lk. 20:1] **and said**, “**By what authority are You doing these things?** [casting out money-changers, merchandisers, and teaching in the temple] **and who gave You this authority?**” [to do these things, Mk. 11:28].

**Matt. 21:24** **And Jesus answered and said to them**, “**I also will ask you one thing**, [one question, Mk. 11:29] **which if you tell Me**, [answer, Mk. 11:29] **I likewise will tell you by what authority I do these things**.

**Matt. 21:25** The baptism of John, [John 1:29-34] where was it from? From heaven, or from men?“ And they reasoned with themselves, saying, “If we say, ‘from heaven,’ [which would have been the truth] He will say to us, ‘Why did you not believe him?’

**Matt. 21:26** But if we say, ‘Of men;’ [a lie they would have told] we fear the people, [all the people will stone us, Lk. 20:6] for all hold [consider] John as a prophet” [indeed, Mk. 11:32; they (the people) were persuaded that John was a prophet, Lk. 20:6].

**Matt. 21:27** And they answered Jesus, and said, “We cannot tell” [they could not answer without being trapped]. And He said to them, “Neither will I tell you [Mk. 11:33] by what authority I do these things.

### **Parable of Two Sons** **Parallel: None**

**Matt. 21:28** But what do you think? [gives a parable]. A certain man had two sons, and he came to the first, and said, ‘Son, go work today in my vineyard.’

**Matt. 21:29** He answered and said, ‘I will not,’ but afterward he repented, [changed his mind] and went.

**Matt. 21:30** And he came to the second, [son] and said likewise [go work today in my vineyard]. And he answered and said, ‘I [will] go, sir,’ and went not.

**Matt. 21:31** Which of the two did the will of his father?“ They say to Him, “The first.” Jesus said to them, “Verily [assuredly] I say to you, that the publicans [tax collectors, considered evil] and the harlots [prostitutes] enter [are entering] the kingdom of God [His coming church and eternal life, Mt. 16:18] before [ahead of] you.

**Matt. 21:32** For [the reason for their not entering the kingdom] John [the baptist] came to you in the way of righteousness, [he baptized Jesus

when he was told it was to fulfill all righteousness, Mt. 3:15] **and you did not believe him, but the publicans** [hated tax collectors] **and the harlots** [prostitutes] **believed him**; [your actions are worse than the tax collectors and prostitutes] **and when you saw it, you did not afterward repent**, [regret to the point of changing your hearts and lives] **that you might believe him** [this parable showed the high priests, scribes, and elders how wrong they were in rejecting John].

**Parable: Wicked Vinedressers**  
**Parallel: Mark 12:1-12; Luke 20:9-19**

**Matt. 21:33** **Hear another parable:** [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning—to illustrate the rulers who were seeking to kill Jesus]. **There was a certain householder**, [landowner—a certain man, Mk. 12:1] **who planted a vineyard, and placed a hedge around it, and dug a winepress** [a place for the wine vat, Mk. 12:1] **in it, and built a tower**, [for viewing possible dangers] **and let it out** [rented or leased it] **to vinedressers**, [farmers] **and went into a far** [another] **country** [for a long time, Lk. 20:9].

**Matt. 21:34** **And when the time** [season, Mk. 12:2; Lk. 20:10] **for the fruit drew near, he sent his servants** [a servant, Mk. 12:2; Lk. 20:10] **to the vinedressers**, [farmers or tenants] **that they might receive of its** [the vineyard, Mk. 12:2] **fruit**.

**Matt. 21:35** **And the vinedressers took his servants, and beat one**, [sent him away empty handed, Mk. 12:3; Lk. 20:10] **and killed one, and stoned another**.

**Matt. 21:36** **Again, he** [the landowner] **sent other servants more than the first, and they did to them likewise** [Mark and Luke single out one servant and say that they stoned him, wounded him in the head, and sent him away shamefully, then later they killed him, Mk. 12:4,5; Lk. 20:11].

**Matt. 21:37** **But last of all he sent to them his** [his beloved, Mk. 12:6] **son, saying, ‘They will reverence** [respect] **my son.’**

**Matt. 21:38** But when the vinedressers [tenants] saw the son, they said among themselves, ‘This is the heir. Come, let us kill him, and seize [take] his inheritance.’

**Matt. 21:39** And they caught him, and cast [threw] him out of the vineyard, and slew [killed] him.

**Matt. 21:40** Therefore, when the lord [owner] of the vineyard comes, what will he do to those vinedressers?” [tenants].

**Matt. 21:41** They say to Him, “He will miserably destroy those wicked [wretched] men, and will let out [rent or lease] his vineyard to other vinedressers, [farmers] who will render [give] him [his share of] the fruits in their seasons” [at harvest time—the rulers said, “God forbid,” Lk. 20:16].

**Matt. 21:42** Jesus said to them, “Did you never read in the Scriptures, [Ps. 118:22,23; Isa. 28:16] ‘The stone which the builders rejected, [Jesus was this stone, Acts 4:10,11; 1 Pet. 2:6,7] has become the head of the corner [chief cornerstone or capstone]. This was the Lord’s doing, [the Lord has done this] and it is marvelous in our eyes?’

**Matt. 21:43** Therefore I say to you, the kingdom of God [His promised church, Mt. 16:18] will be taken from you, [the Jews who refuse to believe in Jesus, Acts 13:46] and given to a nation bringing forth [producing] its fruits.

**Matt. 21:44** And whoever will fall on this stone [by rejecting Jesus as the foundation, 1 Cor. 3:11; Eph. 2:20] will be broken, [will receive great spiritual damage] but on whomever it [this stone] falls, it will grind him to powder” [these will not be with Jesus, the cornerstone, therefore lost, John 8:24].

**Matt. 21:45** And when the chief priests [reigning and former high priests] and Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] had heard His parables, [earthly stories with heavenly meanings] they perceived that He spoke of them [against them, Lk. 20:19; the parable teaches that God is the landowner, the Jews the evil

vinedressers, the persecuted and killed servants, the prophets, the slain beloved son, Jesus].

**Matt. 21:46** But when they [the chief priests and Pharisees] **sought** [looked for a way] **to lay hands on** [to arrest] **Him**, [they watched Him, sent spies who pretended to be just men, to seize on His words, so they might deliver Him to the power and authority of the governor, Lk. 20:20] **they feared the multitude**, [crowd] **because they took him for a prophet** [a spokesman from God].

## CHAPTER 22

### Parable of Great Wedding Supper Similar: Luke 14:15-24

**Matt. 22:1** And Jesus answered [their violent purpose of wanting to lay hands on Him] **and spoke to them again by parables**, [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **and said**,

**Matt. 22:2** “The kingdom of heaven [His coming church, Mt. 16:18] **is like a certain king, who made** [arranged or prepared] **a marriage** [wedding banquet] **for his son**,

**Matt. 22:3** and sent forth his servants to call those who were bidden [earlier invited] **to the wedding**, [banquet] **and they would not** [refused to] **come**.

**Matt. 22:4** Again, he sent forth other servants, [made a second effort] **saying**, ‘Tell those who are bidden, [invited] **“Behold, I have prepared my dinner; my oxen and my fattened cattle are killed, and all things are ready. Come to the marriage”** [wedding banquet].

**Matt. 22:5** But they made light of it, [not only refused, but were arrogant and rude, and paid no attention to the invitation] **and went their ways**,

[considered other things more important] **one to his farm, another to his merchandise** [business].

**Matt. 22:6** And the remnant [rest or others] took his servants, and treated them spitefully, [mistreated them] and slew [killed] them [the most evil rejection and contempt possible].

**Matt. 22:7** But when the king heard about this, he was wroth, [angry, furious, enraged] and he sent out his armies, and destroyed those murderers, and burned their city.

**Matt. 22:8** Then said he to his servants, ‘The wedding [banquet] is ready, but those who were bidden [invited] were not worthy [did not deserve to come].

**Matt. 22:9** Go you therefore into the highways, [way path roads—out of the roads] and as many as you find, [anyone you find] bid [invite them] to the marriage’ [banquet].

**Matt. 22:10** So those servants went out into the highways, [way path roads—out of the roads] and gathered together all whom they found, [all they could find] both bad and good: and the wedding [hall] was furnished [filled] with guests.

**Matt. 22:11** And when the king came in to see the guests, [who had been invited from the highways or way path roads—out of the roads] he saw [noticed] a man there who did not have on [was not wearing] a wedding garment [wedding clothes].

**Matt. 22:12** And he said to him, ‘Friend, how did you come in [get in] here not having on [without] a wedding garment?’ [wedding clothes]. And he was speechless [he did not have a reason for his neglect].

**Matt. 22:13** Then said the king to the servants, ‘Bind [tie] him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing [grinding] of teeth’ [often used to describe eternal punishment, Mt. 8:12; 25:30].

**Matt. 22:14** For many are called, but few [those who choose the narrow way to life, Mt. 7:14] **are chosen**” [this verse is the purpose of this parable. The first invited, the Jews—armies sent to destroy these and their cities, probably the destruction of Jerusalem—second group called, the Gentiles—one without a wedding garment, the unfaithful in the kingdom or those who refuse to obey gospel, and these must face judgment and second death].

**Pharisees: What About Tribute to Caesar?**  
**Parallel: Mark 12:13-17; Luke 20:20-26**

**Matt. 22:15** Then went the Pharisees, [and of the Herodians, Mk. 12:13] and took counsel how they might entangle Him in His talk [catch Him in His words, Mk. 12:13].

**Matt. 22:16** And they sent out to Him their disciples [Pharisee’s students—they watched Him, and sent out spies which should feign themselves just men to take hold of His words, Lk. 20:20] **with the Herodians**, [members of a Jewish political party who favored the Herod and Roman rule] **saying**, “**Master**, [teacher] **we know that You are true**, [began with flattery to set a trap] **and teach the way of God in truth, neither care You for any man**, [an independent teacher without partiality—not swayed by men] **for You regard not the person** [who they are] **of men**.”

**Matt. 22:17** Tell us therefore, [then] **what do You think?** [give us your opinion] **Is it lawful to give tribute** [pay taxes] **to Caesar**, [the Roman emperor] **or not?”**

**Matt. 22:18** But Jesus perceived [knew] **their wickedness**, [evil intentions] and said, “**Why do you tempt** [test or try to trap] **Me, you hypocrites?** [play actors who only pretend].”

**Matt. 22:19** Show Me the tribute money” [the coin used for Roman taxes]. **And they brought to him a penny** [a denarius, worth about fourteen cents].

**Matt. 22:20** And He said to them, “**Whose image** [portrait] **and inscription** [name] **is this?”**

**Matt. 22:21** They say to him, “Caesar’s” [it had the name and image of Tiberius Caesar]. Then said He to them, “Render [give] therefore to Caesar the things that are Caesar’s, [what is due him] and to God [what is due Him] the things that are God’s” [even though God must be first in one’s life, Christians are also taught to support, pay taxes, and respect the powers that be, Rom. 13:1-7; Mt. 6:33].

**Matt. 22:22** When they had heard these words, they marveled, [were amazed—also, held their peace, Lk. 20:26] and left Him, and went their way.

### **Sadducees and the Resurrection** **Parallel: Mark 12:18-27; Luke 20:27-40**

**Matt. 22:23** The same day [He had won against the Pharisees] the Sadducees, [certain of the Sadducees, Lk. 20:27] who say there is no resurrection, [neither do they believe in angels and spirits, Acts 23:8] came to Him [with a question] and asked Him,

**Matt. 22:24** saying, “Master, [Teacher] Moses said that, if a man dies, [and leaves his wife behind him, Mk. 12:19] having no children, [offspring] his brother shall marry his wife, and raise up seed [children or offspring] for his brother [Deut. 25:5].

**Matt. 22:25** Now there were with [among] us seven brothers. The first, when he had married a wife, deceased, [died] and, having no issue, [offspring or seed, Mk. 12:20] left his wife to his brother.

**Matt. 22:26** Likewise the second also, and the third, [died] to the seventh.

**Matt. 22:27** And last of all [finally] the woman died also.

**Matt. 22:28** Therefore in the resurrection [when they shall rise, Mk. 12:23] whose wife of the seven will she be? For they all had her” [for a wife, Mk. 12:23].

**Matt. 22:29** Jesus answered and said to them, [the children of the world marry, Lk. 20:34]. “You do err, [are deceived, mistaken, in error] **not knowing the Scriptures, or the power of God.**

**Matt. 22:30** For in the resurrection [when they rise from the dead, Mk. 12:25] they [those worthy to obtain that world and the resurrection, Lk. 20:35] **neither marry, nor are given in marriage, but are like the angels** [spiritual beings, ministering spirits—neither can die anymore, for they are equal to angels, Lk. 20:36] **of God in heaven.**

**Matt. 22:31** But as touching [about or concerning] **the resurrection of the dead**, [that they rise, Mk. 12:26] **have you not read** [in the book of Moses, Mk. 12:26] **that which was spoken** [to Moses in the bush, Mk. 12:26; Lk. 20:37] **to you by God, saying**, [Ex. 3:6,15].

**Matt. 22:32** ‘I am [doesn’t say, ‘I was,’ but ‘I am’] **the God of Abraham, and the God of Isaac, and the God of Jacob?**’ [even though they physically died, their souls are still alive] **God is not the God of the dead, but of the living**” [they live to Him, Lk. 20:38; their spirits live on and will be brought forth with their resurrected bodies].

**Matt. 22:33** And when the multitude [crowd] **heard this, they were astonished at His doctrine** [teaching—one scribe said, ‘Teacher, you have spoken well,’ Lk. 20:39].

## **Scribes and the First Commandment? Parallel: Mark 12:28-34**

**Matt. 22:34** But when the Pharisees [a sect of Jews who believed in the resurrection, spirits, and angels] **had heard** [having heard them reasoning, Mk. 12:28] **that He had put the Sadducees** [their rivals—did not believe in resurrection, spirits, and angels] **to silence**, [perceived He had answered them well, Mk. 12:28; had shown the error of their teaching] **they were gathered together** [to make another attack].

**Matt. 22:35** Then one of them, who was a lawyer, [one well versed in the law of Moses] asked Him a question, [cf. Lk. 10:25-28] **tempting** [trying] Him, and saying,

**Matt. 22:36** “Master, [Teacher] **which is the great** [the first, Mk. 12:28] **commandment in the law?”** [of all, Mk. 12:28].

**Matt. 22:37** Jesus said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

**Matt. 22:38** This is the first and great commandment [first and great because when one obeys it, all other commandments are obeyed, v. 40].

**Matt. 22:39** And the second [greatest commandment] **is like it**, [the first] ‘You shall love your neighbor [anyone, in any place, who needs our help and concern, Lk. 10:25-37] **as yourself**’ [it is natural to love and respect self, thus a good standard to use when loving one’s neighbor].

**Matt. 22:40** On these two commandments [there is none greater than these, Mk. 12:31] **hang** [a figure of a wall hook holding all the books of the law] **all the law and the prophets**” [umbrella for all other commandments—the lawyer agreed, and Jesus said to him, ‘you are not far from the kingdom of God,’ Mk. 12:34].

## **How Can David Call Descendent Lord? Parallel: Mark 12:35-37; Luke 20:41-44**

**Matt. 22:41** While the Pharisees were gathered together, [now Jesus takes His turn to ask questions] **Jesus asked them,**

**Matt. 22:42** saying, “What do you think about [the] **Christ?** [the Messiah—what are your views concerning Him?] **whose Son** [descendent] **is He?”** **They say to Him, “The Son of David”** [He would descend through David, Mt. 1:1, but they mistakenly believed that the Messiah would be a fleshly descendant only].

**Matt. 22:43** He said to them, “How then [if the Messiah is no more than a fleshly descendant] does David in [by the] Spirit call Him [the Messiah] Lord, saying, [Ps. 110:1].

**Matt. 22:44** ‘The Lord [Jehovah] said to my Lord,[the Messiah] sit You on [at] My right hand, till [until] I make Your enemies Your footstool?’ [put your enemies under your feet—cf. Mt. 26:64; Mk. 16:19; Acts 2:29-35; 1 Cor. 15:25].

**Matt. 22:45** If David then calls Him [the Messiah] Lord, [superior] how is He his Son?” [fleshly descendant only?].

**Matt. 22:46** And no man was able to answer Him a word, [because they did not want the Messiah to be both divine and human as was Jesus] neither dared any man from that day forth [forward] ask Him any more questions.

## CHAPTER 23

### Woe to Scribes and Pharisees

Parallel: Mark 12:38-40; Luke 11:37-54; 20:45-47

**Matt. 23:1** Then spoke Jesus to the multitude, [crowd—in His teaching, Mk. 12:38] and to His disciples,

**Matt. 23:2** saying, [beware of, Mk. 12:38] “The scribes [men of letters, writers and teachers of the law; cf. Mk. 12:40] and the Pharisees [a strict sect of the Jews who believed in the resurrection] sit in Moses’ seat [authority to teach the law of Moses; for more details, see Lk. 11:37-54].

**Matt. 23:3** Therefore whatever they bid [tell] you to observe, [infers, what they teach consistent with the law, for they taught some things contrary to the law, Mt. 15:1-6] that observe and do, but you do not do after [according to] their works; for they say, and do not [practice what they preach].

**Matt. 23:4** For they bind [up] heavy burdens [figure of binding a load for a pack mule or donkey] and grievous [heavy] to bare, and lay them on men's shoulders, but they themselves will not move them with one of their fingers [will not personally lift a finger to carry them].

**Matt. 23:5** But all their works they do to be seen of men [is for show]. They make broad [wide] their phylacteries, [boxes they wore on forehead and arms containing Scriptures] and enlarge the borders [a fringe or tassel made with threads] of their [outer] garments.

**Matt. 23:6** And love the uppermost rooms [places of honor] at feasts, [banquets] and the chief [best or most important] seats in the synagogues, [Gr. "place of assembly" - a Jewish place for reading and exposition of the Holy Scriptures].

**Matt. 23:7** and greetings [special notice by the crowds] in the markets, [marketplaces—public gatherings for trade] and to be called of men, Rabbi, Rabbi [great eminent teacher].

**Matt. 23:8** But you are not to be called, "Rabbi," [great eminent teacher] for One is your Master, [Teacher] even Christ, and you are all brothers.

**Matt. 23:9** And call no man your father [the scribes loved the title, Abba, father] upon the earth; for one is your [spiritual] Father, [God] who is in heaven [the subject is not physical family relationships where father is permissible, Eph. 6:2].

**Matt. 23:10** Neither are you to be called masters; [teachers] for one is your Master, [Teacher] even [the] Christ [titles for the purpose of being exalted are forbidden].

**Matt. 23:11** But he who is greatest among you [the one receiving the most honor from God] will be your servant [Mt. 20:26].

**Matt. 23:12** And whoever will exalt himself will be abased; [humbled] and he who will humble himself will be exalted [Jesus taught and practiced humility, John 13:13-15].

**Matt. 23:13** But woe [the first of eight woes pronounced against these evil leaders] **to you, scribes** [men of letters, writers and teachers of the law] **and Pharisees,** [a strict sect of the Jews who believed in the resurrection] **hypocrites!** [play actors who only pretend]. **For you shut up the kingdom of heaven against men;** [metaphorically close the door by their evil influence] **for you neither go in yourselves,** [as Jesus, John the baptist, and others taught the kingdom is at hand, they refused it] **neither do you allow those who are entering** [desiring to enter] **to go in** [some were threatened to be thrown out of the synagogue if they followed Jesus, John 9:22; 12:42].

**Matt. 23:14** Woe to you, scribes and Pharisees, hypocrites! [for their description, see v.13]. **For you devour widows' houses,** [a hy-per-bo-le, "an exaggeration used as a figure of speech"—to illustrate the extent they defrauded widows] **and for a pretence** [to keep up a front or appearances] **make long prayer** [long prayers, in and of themselves, are not wrong, but the purpose of long prayers, to cover up their evil against widows, was wrong]. **Therefore you will receive greater damnation** [compare Mk. 12:40; Lk. 20:47].

**Matt. 23:15** Woe to you, scribes and Pharisees, hypocrites! [for their description, see v.13]. **For you compass** [travel over] **sea and land to make one proselyte,** [to convert one to be a Pharisee] **and when he is made, you make him twofold more** [twice as much] **the child** [son] **of hell** [ghehennah] **than yourselves** [evil begets evil].

**Matt. 23:16** Woe to you, blind guides, [teachers without truth] **who say,** [gives some examples of their blind leadership]. **'Whoever swears by the temple, it is nothing;** [in the teaching] **but whoever swears by the gold of the temple, he is a debtor!'** [bound by oath to perform it].

**Matt. 23:17** You fools and blind! [foolish and blind to truth]. **For which is greater, the gold, or the temple that sanctifies the gold?** [the two cannot be separated].

**Matt. 23:18** And, whoever swears [takes an oath] by the altar, it is nothing, [so they taught] but whoever swears by the gift that is upon it, he is guilty [bound to perform the oath].

**Matt. 23:19** You fools and blind! [foolish and blind to truth]. For which is greater, the gift, or the altar that sanctifies the gift? [without the altar, the gift would be useless].

**Matt. 23:20** Therefore whoever swears [by taking an oath] by the altar, swears by it, and by all things on it [they are both important to God].

**Matt. 23:21** And whoever swears [takes an oath] by the temple, swears by it, and by him who dwells in it [the temple is the house of God].

**Matt. 23:22** And he who swears [takes an oath] by heaven, swears by the throne of God, and by Him who sits on it [can't separate heaven, His throne, and God, and say that one is important, but the other is not].

**Matt. 23:23** Woe to you, scribes and Pharisees, hypocrites! [for their description, see v.13]. For you pay tithes of [garden herbs] mint [herb with a sharp-scented aroma] and anise [dill] and cummin, [a plant with aromatic seeds—rue and all manner of herbs, Lk. 11:42] and have omitted [passed over, Lk. 11:42] the weightier matters of the law: judgment, mercy, [love of God, Lk. 11:42] and faith. These you ought to have done, without leaving the others undone [had their priorities reversed—should have done both while giving more importance to the weightier things].

**Matt. 23:24** You blind guides, who strain out a gnat, and swallow a camel [illustrates in a graphic way (by quoting a famous proverb of that day) the wrong actions of the hypocrites in regard to large and small things].

**Matt. 23:25** Woe to you, scribes and Pharisees, hypocrites! [for their description, see vs.13]. For you make clean the outside of the cup and the platter, [dish] but inside they are full of [greed and wickedness, Lk. 11:39] extortion [greed] and excess [self-indulgence and unrighteousness—God made both the inside and outside, Lk. 11:40].

**Matt. 23:26** You blind Pharisee, [for their description, see v.13] **cleanse first that which is inside the cup and platter, [dish] that the outside of them may be clean also** [give alms of such things as you have; then indeed all things are clean to you, Lk. 11:41].

**Matt. 23:27** Woe to you, scribes and Pharisees, hypocrites! [for their description, see v.13]. **For you are like whitewashed sepulchers, [tombs] which indeed appear beautiful outwardly, [on the outside] but inside are full of dead men's bones, [representing their sinful hearts] and of all uncleanness** [Luke records Jesus saying that they are like hidden graves that are walked over by those who are unaware of them, Lk. 11:44].

**Matt. 23:28** Even so you also outwardly appear righteous [to those who could not see the heart] **to men, but within you are full of hypocrisy** [pretense and show] **and iniquity** [man looks at the outward appearance, but God looks at the heart, [1 Sam. 16:7].

**Matt. 23:29** Woe to you, scribes and Pharisees, hypocrites! [for their description, see v.13]. **Because you build the tombs [as monuments] of the prophets, and garnish [decorate] the sepulchers [the tombs] of the righteous,**

**Matt. 23:30** and say, [speaking the following lie] **'If we had been [living] in the days of our fathers, [forefathers] we would not have been partakers** [have taken part] **with them in the blood** [bloodshed from persecutions] **of the prophets.'**

**Matt. 23:31** Therefore you are witnesses against yourselves, [because of your evil ways now, and in the future] **that you are the children** [you follow their evil ways as their sons] **of those who killed the prophets** [Stephen will later refer to this subject, Acts 7:51,52].

**Matt. 23:32** Fill up, then, the measure [they filled to the brim the sins begun by their forefathers] **of [the sins] your fathers** [forefathers].

**Matt. 23:33** You serpents, [snakes] you generation [brood] of vipers, [poisonous, fatal snakes, Acts 28:3-6] how can you escape the condemnation of [to] hell?

**Matt. 23:34** Therefore, behold, I send to you prophets, [spokesmen for God—sent apostles, evangelists, and teachers who were inspired, Lk. 11:49] and wise men, [uninspired preachers, teachers, and leaders whose wisdom led them to serve God] and scribes; [those who would copy the word of God] and some of them you will kill and crucify, [this was fulfilled in the first years of the church, for an example consider Stephen, Acts 7:59,60] and some of them you will scourge [beat or flog, 2 Cor. 11:24,25] in your synagogues, [Gr. “places of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] and persecute them from city to city, [town to town].

**Matt. 23:35** that upon you may come all the righteous blood shed on the earth, [they would follow the actions of their forefathers who shed blood by doing the same, and all this blood of the past and present would join to be with them] from the blood of righteous Abel [where all bloodshed began with the first murder, Gen. 4:8] to the blood of Zechariah son of Berechiah, [Zech. 1:1; Luke does not mention son of Berechiah, Lk. 11:51] whom you slew [murdered] between the temple and the altar [2 Chro. 24:20,21].

**Matt. 23:36** Verily [assuredly] I say to you, all these things will come on this generation [all this bloodshed of their forefathers culminated with this evil generation—even the destruction of Jerusalem came about forty years from the time these words were spoken by the Lord].

### **Jesus Weeps Over Jerusalem** **Parallel: Luke 13:34,35**

**Matt. 23:37** O Jerusalem, Jerusalem, [Jesus wept over this city, Lk. 19:41; the city with so much history, good and evil, that related to God’s people] you who kill the prophets, and stone those who are sent to you, [this represents the evil actions of those living in Jerusalem over the years as well as what they would do to Jesus and His followers] how often [how many

times] **I would have** [I longed to] **gathered your children** [the inhabitants] **together, even as a hen gathers her chickens under her wings,** [a figure of the maternal instinct of a caring and protecting hen for her chickens] **and** [but] **you would not!** [you were not willing].

**Matt. 23:38** **Behold,** [look] **your house** [the city of Jerusalem with its important temple] **is left to you desolate** [is about to become desolate and destroyed].

**Matt. 23:39** **For I say to you, you will not see Me again,** [this is His last effort made in their behalf during His earthly ministry] **until you will say,** [at His second coming] **‘Blessed is He who comes in the name of the Lord’** “ [a quote from Ps. 118:26; words of acceptance and praise used at His triumphal entry, Mt. 21:9; Lk. 19:38].

## CHAPTER 24

### **The Temple Will Be Destroyed** **Parallel: Mark 13:1,2; Luke 21:5,6**

**Matt. 24:1** **And Jesus went out, and departed from the temple, and His disciples came to Him to show Him** [how the temple was adorned with beautiful stones and gifts, Lk. 21:5] **the buildings of the temple** [one of His disciples said, “Master, see what stones and buildings are here,” Mk. 13:1].

**Matt. 24:2** **And Jesus said to them, Do you see all these things?** [these fabulous and beautiful buildings]. **Verily** [assuredly] **I say to you, there will not be left here one stone upon another, that will not be thrown down** [a shocking statement to His disciples as He foretells this destruction].

### **Signs of Time/End of Age** **Parallel: Mark 13:3-13; Luke 21:7-19**

**Matt. 24:3** **And as He sat upon the Mount of Olives,** [over against or opposite the temple, Mk. 13:3] **the disciples** [Peter, James, John, and Andrew, Mk. 13:3] **came to Him privately,** [asked Him privately, Mk. 13:3]

saying, “Tell us, when will these things be, [the destruction of the temple] and what will be the sign [when all these things will be fulfilled, Mk. 13:4; when these things will come to pass, Lk. 21:7] of Your coming [Matthew seems to ask a second question—related to the first concerning the temple. When will Your second coming be? Jesus does not answer this second one until verse 36] and of the end of the world?” [age].

**Matt. 24:4** And Jesus answered and said to them, “Take heed [watch out] that no man [no one] deceives you.

**Matt. 24:5** For many will come [Jesus had the power to know the future] in My name, saying, ‘I am Christ,’ [and the time draws near, Lk. 21:8] and will deceive many.

**Matt. 24:6** And you will hear of wars and rumors of war. See to it that you are not troubled, [alarmed] for all these things must come to pass, but the end is not yet [come—is still to come].

**Matt. 24:7** For nation will rise against nation, and kingdom against kingdom, and there will be famines, [troubles, Mk. 13:8] and pestilences, [and fearful sights and great signs from heaven, Lk. 21:11] and earthquakes, in various places.

**Matt. 24:8** All these [things] are the beginning of sorrows.

**Matt. 24:9** Then [take heed to yourself, Mk. 13:9] will they deliver you [lay their hands on you, Lk. 21:12] up [to councils, Mk. 13:9; Holy Spirit will tell you what to say, Mk. 13:11] to be afflicted, [persecuted—beaten in the synagogue, brought before rulers and kings, Mk. 13:9; prison, Lk. 21:12] and will kill you, and you will be hated by all nations for My name’s sake.

**Matt. 24:10** And then many will be offended, [betrayed by brothers, relatives, and friends, Lk. 21:16] and will betray and hate one another [each other—some will be put to death, Lk. 21:16].

**Matt. 24:11** And many false prophets will rise, [up] and deceive many.

**Matt. 24:12** And because iniquity will abound, the love of many will wax [grow] cold.

**Matt. 24:13** But he who endures to the end shall be saved [but a hair of your head will not perish—be patient, possess your soul, Lk. 21:18,19].

**Matt. 24:14** And this gospel [good news, glad tidings] of the kingdom will be preached in all the world [He will later give this command to His apostles, Mt. 28:19; Mk. 16:15,16] as a witness to all nations, [this was accomplished before the destruction of Jerusalem, Col. 1:23] and then the end will come.

### **Destruction of Jerusalem** **Parallel: Mark 13:14-23; Luke 21:20-24**

**Matt. 24:15** Therefore when you shall see the abomination [the Roman army would bring abomination to the Holy city, Jerusalem] of desolation, [Jerusalem compassed with armies, Lk. 21:20] spoken of by Daniel the prophet, [Dan. 9:27; 11:31; 12:11] stand in the holy place [standing where it does not belong, Mk. 13:14] —whoever reads, [this warning from Daniel] let him understand—

**Matt. 24:16** Then let those who are in Judea flee to the mountains [those in the middle of Jerusalem, depart out, those in the country, do not enter the city, Lk. 21:21].

**Matt. 24:17** Let him who is on the housetop not come down [to enter the house, Mk. 13:15] to take anything out of his house.

**Matt. 24:18** And let him who is in the field not return back to take his clothes.

**Matt. 24:19** And woe to those who are with child, [pregnant] and to those who give suck [who have nursing babies] in those days! [for there will be great distress in the land, and wrath on this people, Lk. 21:23].

**Matt. 24:20** But pray that your flight may not be in the winter, nor on the Sabbath day,

**Matt. 24:21** for then there will be great tribulation, [distress] such as has not been since the beginning of the world [from the beginning of creation, Mk. 13:19] until this time; no, nor ever shall be [they will fall by the edge of the sword, be led away captive into all nations, and Jerusalem will be trodden down by Gentiles, Lk. 21:24].

**Matt. 24:22** And unless those days were shortened, [by the Lord, Mk. 13:20] there would be no flesh saved; but for the elect's sake [whom He has chosen, Mk. 13:20—representing those who are the chosen ones through obeying Jesus, Heb. 5:9] those days will be shortened.

**Matt. 24:23** Then if any man [anyone] will say to you, 'Lo, here is Christ!' or 'There!' do not believe it.

**Matt. 24:24** For there will arise false christs, and false prophets, who will show great signs and wonders, so as to deceive, [seduce, Mk. 13:22] if it were possible, the very elect [the chosen ones—Christians].

**Matt. 24:25** Behold, [see] I have told you before [ahead of time—foretold you, Mk. 13:23].

**Matt. 24:26** Wherefore if they will say to you, 'Behold, He is in the desert!' do not go forth, or 'behold, He is in the secret chambers,' [inner room] do not believe it.

**Matt. 24:27** For as the lightning comes out of the east, and shines even to the west, so will also the coming of the Son of Man be.

**Matt. 24:28** For wherever the carcass [the corrupted Jewish religion] is, there will the eagles [the Roman army that will destroy] be gathered together.

**Coming of the Son of Man**  
**Parallel: Mark 13:24-27; Luke 21:25-28**

**Matt. 24:29 Immediately** [not used to set an exact date since the Son and angels do not know the day and hour of His coming, only the Father, Mt. 24:36] **after the tribulation** [the next event after the destruction of Jerusalem] **of those days will the sun be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken** [these are things that will happen when Jesus returns, 2 Pet. 3:10; Heb. 1:12; Rev. 20:11—some have also taken these happenings to be figurative language to represent the event of persecution on Christians and falling of leaders, etc., cf. Joel 2:31; Acts 2:16-20, following the destruction of Jerusalem before Christ’s return].

**Matt. 24:30 And then will appear the sign** [the miraculous happenings] **of the Son of Man in heaven**, [then they will see the Son of Man, Mk. 13:26] **and then all the tribes of the earth will mourn**, [all who are lost, Mt. 7:13; not the saved, 1 Thes. 4:15-17] **and they will see the Son of Man coming in the clouds of heaven** [Acts 1:9-11] **with power and great glory** [1 Thes. 4:16].

**Matt. 24:31 And He will send His angels** [2 Thes. 1:7; Mt. 13:41] **with a great sound of a trumpet**, [1 Thes. 4:16] **and they** [the angels] **will gather together His elect** [chosen ones—the obedient and saved] **from the four winds**, [the farthest part of the earth or ends of the earth, Mk. 13:27] **from one end of heaven to the other** [an expression to show that all will be gathered].

### **Parable of the Fig Tree**

**Parallel: Mark 13:28-31; Luke 21:29-33**

**Matt. 24:32 Now learn a parable** [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **of the fig tree. When its branch is yet tender, and puts forth leaves, you know that summer is near.**

**Matt. 24:33 Even so, when you see all these things, know that it** [the destruction of Jerusalem] **is near, even** [right] **at the doors.**

**Matt. 24:34** Verily [assuredly] I say to you, this generation will not pass, till [until] all these things [concerning the destruction of Jerusalem—the second coming is not included since only the Father knows the day and hour, vs. 36] be fulfilled [will happen].

**Matt. 24:35** Heaven and earth will pass away, [at His return] but My words will not pass away [what He foretold will surely happen].

**No One Knows the Day or Hour of His Coming**  
**Parallel: Mark 13:32-37**

**Matt. 24:36** But of that day and hour no man, [no one] knows no, not the angels of heaven, but My Father only [take heed, watch and pray, for you do not know the time, Mk, 13:33].

**Matt. 24:37** But as the days of Noah were, so will also the coming of the Son of Man be.

**Matt. 24:38** For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, [living their lives without any concern or preparation for a promised flood] until the day that Noah entered into the ark,

**Matt. 24:39** and knew not [did not know] until the flood came, and took them all away, [Gen. 7:19-23; destroyed their bodies on earth without obedience to God, 1 Pet. 3:20] so also will the coming of the Son of Man be [His coming will find millions living only for the flesh with no preparation for the Lord's return].

**Matt. 24:40** Then will two [men] be in the field: one will be taken, and the other left.

**Matt. 24:41** Two women will be grinding at the mill; one will be taken, and the other left.

**Matt. 24:42** Watch therefore: for you do not know what hour your Lord is coming.

**Matt. 24:43** But know this, [gives an illustration] that if the master of the house had known in what watch [hour and time] the thief would come, he would have watched, and would not have allowed his house to be broken up [into].

**Matt. 24:44** Therefore, you also be ready, for the Son of Man will come at an hour that you think not [when you do not expect him, cf. Mk. 13:34-37].

### **Faithful and Evil Servant Parallel: Luke 12:35-48**

**Matt. 24:45** Who then is a faithful and wise servant, whom his lord [master] has made ruler over his household, to give them meat [food] in due season? [Jesus would leave the apostles and other leaders behind to spread the good news of the kingdom to the world].

**Matt. 24:46** Blessed is that servant, whom his lord when he comes will find so doing [Christ will return to reward all faithfulness to Him].

**Matt. 24:47** Verily [assuredly] I say to you, that he will make him ruler over all his goods [like the one who had five talents and gained five others. His faithfulness caused him to receive the one talent of the unfaithful, Mt. 25:28].

**Matt. 24:48** But if that evil servant says [in contrast to the faithful] in his heart, 'My lord [master] delays his coming,'

**Matt. 24:49** and begins to beat his fellow servants, and to eat and drink with the drunkards, [stops preparing for his master, and turns to sin].

**Matt. 24:50** the lord [master] of that servant will come in a day when he looks not for him, and in an hour that he is not aware of, [comes unexpectedly].

**Matt. 24:51** and will cut him asunder, [to pieces] and appoint him his portion with the hypocrites [play actors who only pretend—the punishment is the fires of hell]. **There will be weeping and gnashing of teeth** [this parable shows the importance of being prepared and watchful for the return of Jesus].

## CHAPTER 25

### Parable of Wise/Foolish Virgins Parallel: None

**Matt. 25:1** Then shall the kingdom of heaven [the church when all must give account to determine whether or not they will enter the eternal kingdom, 2 Cor. 5:10] **be likened** [compared] **to ten virgins, who took their lamps, and went forth** [out] **to meet the bridegroom** [a custom of Jesus' day].

**Matt. 25:2** And five of them were wise, [representing those who will be fully prepared] and five were foolish [representing those who will be only partially prepared].

**Matt. 25:3** Those who were foolish took their lamps, and took no oil [extra oil in jars] with them,

**Matt. 25:4** but the wise took oil in their vessels [jars] with [as well as in] their lamps.

**Matt. 25:5** While the bridegroom tarried, [delayed or was late] they all slumbered [were drowsy] and slept.

**Matt. 25:6** And at midnight [when they least expected him] there was a cry made, 'Behold, the bridegroom is coming; go out to meet him!'

**Matt. 25:7** Then all those virgins arose, and trimmed their lamps [the wicks and checked the oil].

**Matt. 25:8** And the foolish [virgins] said to the wise, [virgins] ‘Give us of your oil, for our lamps are going out’ [must have brought some oil, but only in their lamps].

**Matt. 25:9** But the wise [virgins] answered, saying, ‘Not so; lest there should not be enough [oil] for us and you; but go rather to those who sell, and buy for yourselves.’

**Matt. 25:10** And while they [the foolish virgins] went to buy, the bridegroom came, and those who were ready went in with him to the marriage, [wedding banquet] and the door was shut [the foolish virgins had waited until time ran out for preparing].

**Matt. 25:11** Afterward [later] the other virgins [foolish ones] also came, saying, ‘Lord, Lord, open to us’ [let us in].

**Matt. 25:12** But he answered and said, ‘Verily [assuredly] I say to you, I know you not’ [I do not know you—you are not a person entitled to enter].

**Matt. 25:13** Therefore watch, for you know neither the day nor the hour when the Son of Man comes.

### **Parable of the Talents**

**Parallel: None**

**Compare Parable of Minas, Luke 19:11-27**

**Matt. 25:14** For the kingdom of heaven [church, Mt. 16:18] is as [like] a man traveling [taking a journey] into a far country, who called his servants, [since they were his servants, he had the right to assign them] and delivered to them his goods.

**Matt. 25:15** And to one he gave five talents, [a weight of silver money—each talent valued at about \$1,600, thus approximately \$8,000] to another [servant] two, [talents, weight of silver money—approximately \$3,200] and to another [servant] one; [talent, weight of silver money—approximately

\$1,600] to each man according to his several [own or suited] ability. And straightway [immediately he] took [went on] his journey.

**Matt. 25:16** Then he who had received the five talents [approximately \$8,000] went and traded with the same, [five talents] and gained five other talents [for a final total of \$16,000].

**Matt. 25:17** And likewise he who had received two, [talents of silver, about \$3,200] he also gained two more [for a final total of \$6,400].

**Matt. 25:18** But he who had received one [talent, weight of silver money, about \$1,600] went and dug in the earth, and hid his lord's [master's] money.

**Matt. 25:19** After a long time the lord [master] of those servants returned, and reckoned [settled accounts] with them.

**Matt. 25:20** And so he who had received five talents came and brought five other talents, saying, 'Lord, [master] you delivered to me five talents. Behold, I have gained beside them [the original five] five talents more' [for total, see vs. 16].

**Matt. 25:21** His lord [master] said to him, 'Well-done, good and faithful servant! You have been faithful over a few things, I will make you ruler over many things. Enter you into the joy of your lord' [master].

**Matt. 25:22** He also who had received two talents came and said, "Lord, [master] you delivered to me two talents. Behold, I have gained besides [the original two] them two other talents" [for approximate total, see vs. 17]

**Matt. 25:23** His lord [master] said to him, 'Well-done, good and faithful servant! You have been faithful over a few things, I will make you ruler over many things. Enter you into the joy of your lord.'

**Matt. 25:24** Then he who had received the one talent came and said, 'Lord, [master] I knew you that you are a hard man, reaping [harvesting]

**where you have not sown, and gathering where you have not scattered [sown] seed [an excuse to cover his laziness].**

**Matt. 25:25 And I was afraid, [fear can be an enemy to keep one from serving the Lord] and went [out] and hid your talent in the earth. See there, you have what is yours' [returned the original talent, approximately \$1,600].**

**Matt. 25:26 His lord [master] answered and said to him, 'You wicked and slothful [lazy] servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.**

**Matt. 25:27 Therefore you ought to have put my money [on deposit] with the exchangers, [bankers] and then at my coming [return] I would have received [back] my own [original talent] with usury [interest].**

**Matt. 25:28 Take therefore the talent [of silver] from him, [not because he received only one talent, but because he did not use the one] and give it to him who has ten talents.**

**Matt. 25:29 For to everyone who has [gained] will be given, [more] and he will have [an] abundance, but from him who has not [gained] will be taken away even what he has [a principle showing that the more we bear fruit for God in His kingdom, the more He will bless us].**

**Matt. 25:30 And cast the unprofitable servant into outer darkness [He changes to a figure representing eternal punishment of the soul, cf. Mt. 8:12; 22:13] there will be weeping and gnashing of teeth' [Mt. 7:23; 24:51; the talents of silver in this parable can represent the abilities, money, and all other things that can be used in the church. We either use what He has given us, or we lose all].**

## **The Judgment Day Parallel: None**

**Matt. 25:31 When the Son of Man will come in His glory, [1 Thes. 4:14-18] and all the holy angels [2 Thes. 1:7] with Him, then will He sit on the throne of His glory [Rev. 20:11-15].**

**Matt. 25:32** And before Him will be gathered all nations, [to be judged] and He will separate them [the people making up all nations] one from another, as a shepherd divides [separates] his sheep from the goats.

**Matt. 25:33** And He will set the sheep on His right hand, [the saved through the blood of Jesus] but the goats on the left [those who are lost without Jesus, John 8:24].

**Matt. 25:34** Then will the King [Jesus the Christ] say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom [heaven, the eternal kingdom, John 14:1-3] prepared for you from the foundation of the world [the plan for the eternal joy of the saved was not a last minute thought].

**Matt. 25:35** “For I was hungry, and you gave Me food, I was thirsty, and you gave Me drink; I was a stranger, and you took Me in;

**Matt. 25:36** naked, [without sufficient clothing] and you clothed Me; I was sick, and you visited Me; [showed concern and helped during this time of need, Jas. 1:27] I was in prison, and you came to Me” [many were in imprisoned, not for crimes, but for being righteous, Php. 1:13].

**Matt. 25:37** Then will the righteous answer Him, saying, “Lord, when did we see You hungry, and feed You or thirsty, and gave You drink?

**Matt. 25:38** When did we see You a stranger, and took You in, or naked, and clothe You?

**Matt. 25:39** Or when did we see You sick, or in prison, and come to You?’

**Matt. 25:40** And the King [Jesus the Christ] will answer and say to them, “Verily [assuredly] I say to you, inasmuch as you have done it [all these acts of benevolence] to one of the least of these My brethren, [Jesus is concerned about all the brethren, even those who are considered the least]

**you have done it to Me”** [when we serve and minister to others, we serve and minister to Jesus, Mk. 9:41].

**Matt. 25:41** Then will He say also to those on His left hand, ‘Depart from Me, you who are cursed, into everlasting [eternal] fire, prepared for the devil and his angels [a place also for all unsaved and lost souls].

**Matt. 25:42** For I was hungry, and you gave me no meat, [food] I was thirsty, and you gave Me no drink;

**Matt. 25:43** I was a stranger, and you did not take Me in; naked, [without sufficient clothing] and you did not clothe Me; sick, and in prison, and you did not visit Me’ [refused to show concern and help during this time of need, Jas. 1:27].

**Matt. 25:44** Then will they also answer Him, saying, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You?’

**Matt. 25:45** Then will He answer them, saying, ‘Verily [assuredly] I say to you, inasmuch as you did not do it [all these acts of benevolence] to one of the least of these, [my brethren] you did not do it to Me.’

**Matt. 25:46** And these will go away [from the Lord and His prepared place, John 14:1-3] into everlasting [or eternal] punishment, [the fires of hell, Gehenna, Dan. 12:2] but the righteous into eternal [or everlasting] life.”

## CHAPTER 26

### Plans Are Made to Kill Jesus

**Parallel: Mark 14:1,2; Luke 22:1-6; John 11:45-57**

**Matt. 26:1** And it came to pass, when Jesus had finished all these sayings, [concerning the need to prepare for His coming and the judgment day scene] He said to His disciples,

**Matt. 26:2** “You know that after two days [usually counted the day when speaking as the first, and the next day as the second, then the feast] **is the Feast of the Passover**, [and of Unleavened Bread, Mk. 14:1; Lk. 22:1] **and the Son of Man will be betrayed [handed over] to be crucified.**”

**Matt. 26:3** **Then the chief priests**, [reigning and former high priests] **the scribes**, [men of letters, writers and teachers of the law] **and the elders of the people**, [the chief priests and Pharisees gathered a council, John 11:47] **assembled together at the palace of the high priest, who was called Caiaphas**, [this man prophesied that Jesus would die for the nation and bring together the children of God scattered abroad, John 11:49-52].

**Matt. 26:4** **And consulted [plotted] how they might take Jesus** [what do we do, this man does many miracles, John 11:47] **by subtlety**, [deception and trickery] **and kill Him** [put Him to death, Mk. 14:1; for they feared the people, Lk. 22:2].

**Matt. 26:5** **But they said, “Not during the feast day**, [Passover] **lest there be an uproar among the people”** [Jesus walked no more openly among the Jews, He went to Ephraim near a wilderness, a city sixteen miles northeast of Jerusalem with His disciples. This was wise because the Jews sought, after this, to take Him, John 11:54-57].

### **Jesus' Anointing at Bethany** **Parallel: Mark 14:3-9; John 12:1-8**

**Matt. 26:6** **Now when Jesus was in Bethany**, [a city two miles southeast of Jerusalem—six days before the Passover, John 12:1] **in the house of Simon** [along with Mary, Martha and Lazarus, John 12:1,2] **the leper**, [probably had been healed of his leprosy by Jesus, but continued to be identified as Simon the leper].

**Matt. 26:7** **There came to Him a woman** [Mary, John 11:2; 12:3; Martha, as usual, was serving, John 12:2] **having an alabaster box** [vase or jar—a pound, about a pint, John 12:3] **of very precious ointment**, [perfume or spikenard, oil of pure nard, Mk. 14:3] **and [broke the jar, Mk. 14:3] poured it**

on His head, [also His feet, and dried them with her hair, John 12:3] **as He sat at meat** [eating at the table].

**Matt. 26:8** But when His disciples saw it, they [specifically Judas who would betray Him, John 12:4] **had indignation**, [became indignant within themselves, Mk. 14:4] **saying**, “**To what purpose is this waste?** [why this waste?].

**Matt. 26:9** For this ointment [perfume] **might have been sold for much**, [money, 300 denarii, considered one year’s wages, Mk. 14:5; John 12:5] **and given to the poor**” [Judas had no concern for the poor, he was a thief, had the money bag, and had used it for himself, John 12:6; 13:29].

**Matt. 26:10** When Jesus understood it, [what they were saying about money being wasted on the perfume] **He said to them**, “**Why do you trouble** [they had rebuked or criticized her, Mk. 14:5] **the woman?** [let her along, John 12:7]. **For she has done a good work for Me.**

**Matt. 26:11** For you have the poor with you always, but Me you will not have always [she had her priorities right].

**Matt. 26:12** For in that she has poured this ointment on My body, [she had done what she could, Mk. 14:8] **she did it for My burial** [for the day of My burying she has meant this, John 12:7].

**Matt. 26:13** Verily [assuredly] I say to you, wherever this gospel will be preached in [throughout] the whole world, what this woman has done will also be told for a memorial [or in memory] of her [Mk. 14:9].

## **Judas Bargains to Betray Jesus** **Parallel: Mark 14:10,11; Luke 22:3-6; John 13:2**

**Matt. 26:14** Then [Satan entered, Lk. 22:3] **one of the twelve**, [apostles] **called Judas** [surnamed, Lk. 22:3] **Iscariot went to the chief priests**, [and captains, and discussed how he might betray Jesus, Lk. 22:4].

**Matt. 26:15** And said to them, “What will you give me, if I deliver Him [betray Him, Mk. 14:10] to you?” And [they were glad, Lk. 22:5] they counted out for him [money, Mk. 14:11] thirty pieces of silver [the price of a slave, Ex. 21:32; silver shekels, temple money—thirty silver coins, cf. Zech. 11:12].

**Matt. 26:16** [Judas promised, Lk. 22:6] And from that time he [Judas] sought opportunity to betray Him [to the chief priests and captains in the absence of the multitude, Lk. 22:6].

### **Jesus/Disciples Celebrate Passover Parallel: Mark 14:12-21; Luke 22:7-13**

**Matt. 26:17** Now on the first day of the feast of Unleavened Bread [when they killed the Passover, Mk. 14:12; Lk. 22:7] the disciples came to Jesus, saying to Him, “Where do you want us to go to prepare for You to eat the Passover?”

**Matt. 26:18** And He said, [to two of His disciples, Mk. 14:13; Peter and John, Lk. 22:8] ”Go into the city to a certain man, [bearing a pitcher of water: Follow him, Mk. 14:13; Lk. 22:10] and say to him, [the owner of the house, the Master says, where is your guest-chamber where I will eat the Passover with My disciples, Mk. 14:14; Lk. 22:11]. “The Master says, ‘My time is at hand; I will keep the Passover at your house with My disciples’ “ [and he will show you a large upper room furnished and ready for us, Mk. 14:15; Lk. 22:12].

**Matt. 26:19** And the disciples did as Jesus had appointed them, and they made ready the Passover [they obeyed Him].

**Matt. 26:20** Now when the evening had come, He sat down with the twelve [apostles].

**Matt. 26:21** And as they ate, He said, “Verily [assuredly] I say to you, that one of you will betray Me” [a very serious announcement].

**Matt. 26:22** And they were exceedingly sorrowful, and began each of them to say to Him, “Lord, is it I?” [they looked inside their own hearts, but did not accuse any other of the apostles—introspection is important today].

**Matt. 26:23** And He answered and said, “He who dipped his hand with me in the dish, will betray Me [for John’s account of Judas, read John 13:21-30].

**Matt. 26:24** The Son of Man goes as it is written of Him, [as it was determined, Lk. 22:22; cf. Isa. Chapter 53] but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born” [how true of all who disobey God and lose their souls, Mt. 16:26].

**Matt. 26:25** Then Judas, who betrayed Him, answered and said, ” Master, is it I?” [only a hard heart could ask such a question, knowing that he was guilty]. He said to him, “You have said it” [Yes, it is you].

### **Jesus Instituted the Lord’s Supper** **Parallel: Mark 14:22-26; Luke 22:14-23**

**Matt. 26:26** And [on the same night in which He was betrayed, 1 Cor. 11:23] as they were eating, [I desired to eat the Passover with you before I suffer, Lk. 22:15] Jesus took [unleavened] bread, and blessed it, [gave thanks, 1 Cor. 11:24] and broke it, and gave it to the disciples, [the twelve apostles, Lk. 22:14] and said, “Take, eat; this is My body” [which is given (broken) for you; do this in remembrance of Me, Lk. 22:19; 1 Cor. 11:24; was not His literal body, but represented His body, because His body was present when He gave thanks].

**Matt. 26:27** And He took the cup, [fruit of the vine, Lk. 22:18; after supper, Lk. 22:20] and gave thanks, [blessed it, vs. 26] and gave it to them, [the disciples] saying, [divide it among yourselves, Lk. 22:17] “Drink from it, [the contents, not the container, that which represented His blood] all of you [and they all drank of it, Mk. 14:23].

**Matt. 26:28** For this is My blood [figuratively so, in the same way He had used figurative language when He taught, the field is the world, good seed are the children of the kingdom, etc., Mt. 13:38,39] **of the new testament**, [covenant, Jer. 31:31; Heb. 8:8-13] **which is shed for many** [for you, Lk. 22:20] **for the remission** [forgiveness, Acts 2:38] **of sins** [the main purpose of the cross—to make forgiveness of sins possible—all other purposes are secondary—the bread and fruit of the vine were followed with the words, ‘Do this in remembrance of Me,’ 1 Cor 11:24].

**Matt. 26:29** But I say to you, I will not drink from now on of this fruit of the vine, until that day when I drink it new [anew] with you [even though Jesus returned to His Father, He communed with His disciples each time they partook of the Lord’s Supper] **in My Father’s kingdom”** [until the kingdom of God comes, [Lk. 22:18; cf. Mk. 14:25; 1 Cor. 11:23-30].

**Matt. 26:30** And when they had sung a hymn, [as was customary after the Passover—usually, Psalms 113 through 118] **they went out to the Mount of Olives.**

### **Jesus Foretells Peter’s Denial**

**Parallel: Mark 14:27-31; Luke 22:31-34; John 13:36-38**

**Matt. 26:31** Then Jesus said to them, “All of you will be offended [made to stumble or fall away] **because of Me this night, for it is written**, [Zech. 13:7] ‘I will smite [strike] the shepherd, and the sheep of the flock will be scattered abroad.’

**Matt. 26:32** But after I have been raised, [have risen] I will go before you to Galilee” [northern part of Palestine].

**Matt. 26:33** Peter answered and said to Him, “Even though all men will be offended [made to stumble or fall away] **because of You, yet I will never be offended”** [be made to stumble or fall away].

**Matt. 26:34** Jesus said to him, “Verily [assuredly] I say to you, that this night, [this day, even this night, Mk. 14:30] **before the cock** [rooster]

**crows, [twice, Mk. 14:30] you will deny [that you know Me, Lk. 22:34] Me three times.”**

**Matt. 26:35 Peter said to Him, “Even if I have to die [I will lay down my life for Your sake, John 13:37] with You, yet I will not deny You.” And so said all the disciples [boasting, outside of God’s will, is always wrong].**

### **Jesus Prays In Gethsemane**

**Parallel: Mark 14:32-42; Luke 22:39-46; cf. John 18:1-11**

**Matt. 26:36 Then came Jesus with them to a place called Gethsemane, [a garden, John 18:1; means: “oil press”—located on the western slope of the Mount of Olives] and said to the disciples, [He had resorted here often with His disciples, John 18:2] “Sit here, while I go over there and pray.”**

**Matt. 26:37 And He took with him Peter and the two sons of Zebedee, [James and John, Mk. 14:33] and began to be sorrowful and very heavy [troubled or deeply distressed, Mk. 14:33].**

**Matt. 26:38 Then He said to them, “My soul is exceedingly sorrowful, even to death [He was feeling the weight of death before being nailed to the cross]. Tarry [stay] here, and watch [keep watch] with Me.”**

**Matt. 26:39 And He went a little farther, [about a stone’s cast or throw, Lk. 22:41] and fell on His face, [on the ground, Mk. 14:35] and prayed, saying, “O My Father, if it be possible, [Abba Father, all things are possible to You, Mk. 14:36] let this cup [of death] pass from Me; [also that the hour might pass from Him, Mk. 14:35] nevertheless [yet] not as I will, but as You will” [there appeared an angel to Him from heaven, strengthening Him, Lk. 22:43].**

**Matt. 26:40 And He came to the disciples, and found them asleep, and said to Peter, [Simon, do you sleep? Mk. 14:37] “What, could you not watch with Me one hour? [millions do not have ANY time for the Lord today]**

**Matt. 26:41** Watch and pray, that you do not enter [fall] into temptation. The spirit indeed is willing, [ready] but the flesh [body] is weak.”

**Matt. 26:42** He went away again the second time, and prayed, [and being in agony, He prayed more earnestly, and His sweat was like drops of blood falling to the ground, Lk. 22:44] saying, “**O My Father, if this cup [of death] may not pass away from Me, except I drink it, Your will be done.**”

**Matt. 26:43** And He came and found them asleep again; [sleeping or exhausted from sorrow, Lk. 22:45] for their eyes were heavy [and they did not know what to answer Him, Mk. 14:40].

**Matt. 26:44** And He left them, and went away again, and prayed the third time, saying the same words.

**Matt. 26:45** Then He came to His disciples, and said to them, “Sleep on now, [the time for watching is over] and take your rest [it is enough, Mk. 14:41]. Behold, the hour is at hand, [no one could take Jesus before His hour, John 7:30] and the Son of Man is being betrayed into the hands of sinners.

**Matt. 26:46** Rise, let us be going. Behold, [see] he [Judas—knew the place in the garden, John 18:2] who betrays Me is at hand” [Mk. 14:42].

### **Betrayal/Arrest in Gethsemane**

**Parallel: Mark 14:43-50; Luke 22:47-53; John 18:1-11**

**Matt. 26:47** And [immediately, Mk. 14:43] while He spoke, lo, [behold] Judas, one of the twelve, [apostles] came, and with him a great multitude [a band of men and officers from the chief priests and Pharisees, John 18:3] with swords and staves, [clubs—lanterns, torches, and weapons, John 18:3] from the chief priests [and scribes, Mk. 14:43] and elders of the people [Jesus asked, “Whom do you seek?” They said, “Jesus of Nazareth.” Jesus said, “I am He,” John 18:4,5].

**Matt. 26:48** Now he who betrayed Him [Judas also stood with them, John 18:5] gave them a sign, [signal] saying, “Whomever I will kiss, He is the

one; hold Him fast” [arrest Him—take Him and lead Him away safely, Mk. 14:44].

**Matt. 26:49** And going at once he came to Jesus, [to learn about the reaction of the group when Jesus said, “I am He,” see John 18:6-8] and said, “Hail, [greetings] Master, [Rabbi] and kissed Him [“Judas, do you betray the Son of Man with a kiss?” Lk. 22:48].

**Matt. 26:50** And Jesus said to Him, “Friend, [fulfilled a prophecy, Ps. 41:9] why have you come?” Then they came and laid hands on Jesus, and took Him, [the disciples asked, “Lord shall we strike with the sword?” Lk. 22:49].

**Matt. 26:51** And, behold, [suddenly] one of those who were with Jesus [Simon Peter, John 18:10] stretched out his hand, and drew his sword, [Jesus had asked them to bring a sword, they had two swords, Lk. 22:36,38] and struck the servant of the high priest, [Malchus, John 18:10] and cut off his [right, Lk. 22:50; John 18:10] ear.

**Matt. 26:52** Then said Jesus to him, permit Me to do this, Lk. 22:51]. “Put up again your sword [shall I not drink the cup which My Father has given Me? John 18:11] into its place, [the sheath, John 18:11] for all who take the sword will perish with the sword [and He touched his ear and healed him, Lk. 22:51].

**Matt. 26:53** Do you not think that I cannot now pray to My Father, and He will presently give Me more than [any number needed] twelve legions [a legion was a Roman body of soldiers numbering from 4,200 to 6,000] of angels?

**Matt. 26:54** But how then [if angels stopped this attack on My life] could the Scriptures be fulfilled, that say it must be” [it must happen this way?].

**Matt. 26:55** In that same hour Jesus said to the multitudes, [chief priests, captains of the temple, and the elders, Lk. 22:52] “Have you come out as against a thief [robber] with swords and staves [clubs] to take

Me? I sat daily with you teaching in the temple, and you did not lay hold on [seize] Me [but this is your hour and the power of darkness, Lk. 22:53].

**Matt. 26:56** But all this was done, that the Scriptures of the prophets might be fulfilled.” Then all the disciples [except Judas who had already betrayed Him] forsook Him, and fled [just as Jesus had foretold, Mt. 26:31].

### **Jesus Before the Sanhedrin**

**Parallel: Mark 14:53-65; Luke 22:66-71; John 18:12-24**

**Matt. 26:57** And those who had laid hold on Jesus led Him away to Caiaphas the high priest, [also—all the chief priests, Mk. 14:53] where the scribes and the elders were assembled.

**Matt. 26:58** But Peter followed Him afar off [at a distance] to the high priest’s palace, [specifically the court yard] and went in, and sat with the servants, [and warmed himself at the fire, Mk. 14:54] to see the end [outcome].

**Matt. 26:59** Now the chief priests, and elders, and all the council, sought false witness [evidence or testimony] against Jesus, to put Him to death,

**Matt. 26:60** but found none. Even though many false witnesses came, yet they found none [but their testimony agreed not together, Mk. 14:56]. At last [finally] two false witnesses came forward,

**Matt. 26:61** and said, “This fellow said, ‘I am able to destroy the temple of God, [that is made with hands, Mk. 14:58] and rebuild it in three days’ “ [build another without hands, neither did they agree, Mk. 14:58,59].

**Matt. 26:62** And [then] the high priest arose, and said to Him, “Do you answer nothing? What is this [testimony] which these witnesses are bringing against You?”

**Matt. 26:63** But Jesus held His peace. And the high priest answered and said to Him, “I adjure You by the living God, [I charge You under oath] that You tell us whether [if] You are the Christ, the Son of God.”

**Matt. 26:64** Jesus said to him, “You have said, [it is as you said: I am, Mk. 14:62] nevertheless I say to you, hereafter you will see the Son of Man sitting on the right hand of power, [foretells His ascension to the exalted right hand of] and coming in the clouds of heaven.”

**Matt. 26:65** Then the high priest rent [tore] his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Behold, now you have heard His blasphemy.

**Matt. 26:66** What do you think?” They answered and said, “He is guilty [and worthy] of death.”

**Matt. 26:67** Then they spit in His face, and buffeted [beat or struck] Him; and others smote [slapped] Him with the palms of their hands, [covered His face, Mk. 14:65].

**Matt. 26:68** saying, Prophecy to us, Christ! [Messiah]. Who is the one who struck [hit] You?”

### **Peter’s Denial and Tears**

**Parallel: Mark 14:66-72; Luke 22:54-62; John 18:15-27**

**Matt. 26:69** Now Peter sat outside [warming by the fire, Lk. 22:55,56] in the palace [courtyard]. And a damsel [servant girl of the high priest, who kept the door, Mk. 14:66; John 18:17] came to him, [earnestly looked on him, Lk. 22:56] saying, “You also were with Jesus of Galilee” [Nazareth, Mk. 14:67; are you one of His disciples? John 18:17].

**Matt. 26:70** But he denied before them all, saying, “I do not know [understand, Mk. 14:68] what you are saying.”

**Matt. 26:71** And when he had gone out to the porch, [gateway—the rooster crowed, Mk. 14:68] another girl [servant girl of the high priest, Mk.

14:66] saw him, and said to those who were there, “This fellow was also with Jesus of Nazareth” [this is one of them, Mk. 14:69].

**Matt. 26:72** And again he denied it with an oath: “I do not know the man” [“man, I am not,” Lk. 22:58].

**Matt. 26:73** And after a while [about one hour, Lk. 22:59] those who stood by [one was a relative of Malchus, the man whose ear Peter cut off, John 18:26] came to him [another one confidently affirmed, this fellow was with Him, he’s a Galilean, Lk. 22:59] and said to Peter, “Surely you also are one of them, for your speech betrays you” [you are a Galilean, Lk. 22:59].

**Matt. 26:74** Then he began to curse [call down curses] and swear, [oaths] saying, “I do not know the Man” [what you say, Lk. 22:60]. And immediately a cock [rooster] crowed.

**Matt. 26:75** And [the Lord turned and looked at Peter, Lk. 22:61] Peter remembered the word of Jesus, who had said to him, “Before the cock [rooster] crows, [twice, Mk. 14:72] you will deny Me three times.” And [when he thought on this, Mk. 14:72] he went out and wept bitterly [when Peter earlier drew his sword, he was ready to fight to death, but when Jesus refused to fight, Peter lost his faith. Therefore, he denied Him—when he looked at Jesus, heard the rooster crow, his faith returned and this brought great remorse, sadness, and tears to his heart].

## CHAPTER 27

### Jesus Is Given To Pilate Parallel: None

**Matt. 27:1** When the morning came, all the chief priests and elders of the people took counsel [made a decision] against Jesus to put Him to death.

**Matt. 27:2** And when they bound Him, they led Him away, and delivered Him [handed Him over] to Pontius Pilate the governor [appointed by the Romans].

## **Judas Hangs Himself** **Parallel: None**

**Matt. 27:3** Then Judas, who had betrayed Him, when he saw that he was condemned, repented himself, [was seized with remorse—remorseful, regretful—did not change his heart to the point of obedience, but rather carried a burden of sorrow] and brought back the thirty pieces of silver to the chief priests and elders,

**Matt. 27:4** saying, “I have sinned [one must recognize sin, but without repenting to the point of full surrender to Jesus, the one who forgives sins, nothing is accomplished] in that I have betrayed the innocent blood.” And they said, “What is that to us? You see to that” [they had no concern for right and wrong, or for Christ being innocent, only to satisfy their hate].

**Matt. 27:5** And he cast down the [thirty] pieces of silver in the temple, and departed, [left]. Then he went and hanged himself [this kind of action did not and does not solve the problem of sin, but many over the centuries have thought so].

**Matt. 27:6** And the chief priests took the silver pieces, and said, “It is not lawful to put them [these pieces of silver] into the treasury, [they could kill an innocent man without concern, but refused to put blood money into the treasury] because it is the price of blood.”

**Matt. 27:7** And they took counsel, [made a decision] and bought with them [the thirty pieces of silver] the potter’s field, [a field that had been used to make pottery and was worthless for other purposes] to bury strangers in [especially for the poor].

**Matt. 27:8** Therefore that field has been called, the Field of Blood, to this day [cf. Acts 1:18].

**Matt. 27:9** Then was fulfilled what was spoken by Jeremiah the prophet, [this is not in the books we have written by Jeremiah, but is recorded in Zech. 11:12] saying, “And they took the thirty pieces of silver, the price [value] set on Him who was priced, whom they of the children of Israel priced,

**Matt. 27:10** and gave them for the potter’s field, as the Lord appointed [commanded] me.”

### **Jesus Before Pilate**

**Parallel: Mark 15:1-5; Luke 23:1-5; John 18:28-38**

**Matt. 27:11** And [the council bound Jesus and delivered Him to Pilate, Mk. 15:1] **Jesus stood before the governor** [the Jews would not go into the judgment Hall for fear of defilement—they wanted to eat the Passover, John 18:28] **and the governor [Pilate] asked Him, saying, “Are You the King of the Jews?”** **And Jesus said to him, “It is so”** [Pilate asked the Jews what accusation they brought against Him, they said if He were not a criminal, we would not have delivered Him, John 18:29,30].

**Matt. 27:12** **And when He was accused by the chief priests and elders,** [these accused Him of many things, Mk. 15:3] **He answered nothing** [for Pilate’s conversation with the Jews, see, John 18:29-32].

**Matt. 27:13** **Then said Pilate to Him, “Do You not hear how many things they witness against You?”** [we found this fellow perverting the nation, forbidding to give tribute to Caesar, saying He is Christ and King, Lk. 23:2].

**Matt. 27:14** **And He answered him not one word, so that the governor marveled greatly** [was greatly amazed—He asked Him, “Are you the King of the Jews?” Jesus’ reply, “It is so as you say.” Pilate found no fault, Lk. 23:3,4; Luke records Jesus being sent to Herod, Lk. 23:6-12].

### **Give Us Barabbas!**

**Parallel: Mark 15:6-15; Luke 23:13-25; John 18:39,40**

**Matt. 27:15** Now at that feast [the Passover, John 18:39] the governor [Pilate] was accustomed to releasing to the people [Jews] a prisoner, whom they chose [neither Pilate or Herod found any fault with Jesus, Lk. 23:14,15].

**Matt. 27:16** And they had then [at that time] a notable [notorious] prisoner, called Barabbas [one who had made insurrection, an open revolt against established authority, with murder, and a robber, Mk. 15:7; John 18:40].

**Matt. 27:17** Therefore when they [the Jews with Pilate] were gathered together, Pilate said to them, “Which one do you want me to release to you? Barabbas, or Jesus who is called Christ?”

**Matt. 27:18** For he knew that it was for envy [of His popularity] that they had delivered Him.

**Matt. 27:19** While he [Pilate] was sitting down on the judgment seat, his wife sent [a message] to him, saying, “Have nothing to do with that just [innocent] Man, for I have suffered many things this day in a dream because [on account] of Him” [this Gentile woman, the only person in the whole world (other than Pilate) who made any effort to save Jesus from death].

**Matt. 27:20** But the chief priests and elders persuaded the multitude that they should ask for Barabbas, and destroy [put to death] Jesus.

**Matt. 27:21** The governor [Pilate] answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas.”

**Matt. 27:22** Pilate said to them, “What then shall I do with Jesus who is called Christ?” They all say to him, “Let Him be crucified.”

**Matt. 27:23** And the governor [Pilate] said, “Why, what evil has He done?” [He asked them this question three times, Lk. 23:22]. But they cried out [even] the more, saying, “Let Him be crucified!”

**Matt. 27:24** When Pilate saw that he could not prevail at all, but rather that a tumult [uproar] was made, [he gave sentence that it should be done as they required, Lk. 23:24] he took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this just [innocent] person. You see to it.”

**Matt. 27:25** Then answered all the people, [the Jews who wanted Him crucified] and said, “His blood be on us, and on our children” [many today choose to crucify Him afresh, and put Him to open shame, Heb. 6:6].

**Matt. 27:26** Then he released Barabbas to them, and when he had scourged [whipped or flogged] Jesus, he delivered Him [to their will, Lk. 23:25] to be crucified [the Jews rejected their Messiah, and chose in His place a robber and murderer].

### **The Soldiers mock Jesus**

**Parallel: Mark 15:16-20; Luke 22:63-65; John 19:1-4**

**Matt. 27:27** Then the soldiers of the governor [Pilate] took Jesus into the common hall, [Praetorium, headquarters of the governor, Mk. 15:16] and gathered to him the whole band [company] of soldiers.

**Matt. 27:28** And they [scourged Him, John 19:1] stripped Him, and put on him a scarlet [purple, Mk. 15:17] robe,

**Matt. 27:29** and when they had platted a crown of thorns, they put it on His head, and a reed [a slender cane grown in Egypt and Palestine, up to twelve feet tall] in His right hand, and they bowed the knee before Him, [as though worshiping Him] and mocked Him, saying, “Hail, King of the Jews!” [blindfolded Him, they struck Him on the face, and said, “prophesy, who hit You,” Lk. 22:64].

**Matt. 27:30** And they spit on Him, and took the reed, [a slender cane grown in Egypt and Palestine, up to twelve feet tall] and struck Him on the head [spoke other blasphemous things against Him, Lk. 22:65].

**Matt. 27:31** And after they had mocked Him, they took the robe off Him, and put His own raiment [clothes] on Him, and led Him away to be crucified.

### **God's Son on the Cross**

**Parallel: Mark 15:21-32; Luke 23:26-43; John 19:17-24**

**Matt. 27:32** And as they came out, [Jesus carried His cross by Himself for a time, John 19:17] they found a man of **Cyrene**, [a city of Libya in Africa, west of Egypt] **Simon** [the father of Alexander and Rufus, Mk. 15:21] **by name** [coming out of the country, Lk. 23:26]. **Him they compelled to bear His cross** [on him they laid the cross, that he might bear it after Jesus, Lk. 23:26].

**Matt. 27:33** [a great company of people followed Him, and women who also mourned and lamented Him, and He turned and foretold some future events, Lk. 23:27-31. **And when they had come to a place called** [in Hebrew, John 19:17] **Golgotha**, [Calvary, Lk. 23:33] **that is to say, a place of a skull**, [where they crucified Jesus and the two criminals, Lk. 23:33; "Father, forgive them, for they do not know what they do," Lk. 23:34].

**Matt. 27:34** [Jesus had said, "I thirst," John 19:28] **they gave him vinegar** [sour wine] **mingled with gall to drink** [myrrh, Mk. 15:23, both suggest something bitter] **and when He had tasted it, He would not drink.**

**Matt. 27:35** **And they crucified Him**, [it was the third hour, 9:00 a.m., Mk. 15:25] **and parted His garments**, [the soldiers, into four parts—except for His coat without seam, they cast lots, John 19:23,24] **casting lots**, [what every man should take, Mk. 15:24] **that it might be fulfilled which was spoken by the prophet**, [Ps. 22:18] **"They parted [divided] My garments among them, and on My vesture [clothing] they cast lots"** [for His conversation with His mother and John, see, John 19:25-27].

**Matt. 27:36** **And sitting down they kept watch over Him there.**

**Matt. 27:37** **And they set** [placed] **over His head** [by Pilate in Hebrew, Greek, and Latin, John 19:19,20] **His accusation** [charges against Him]

written, **THIS IS JESUS THE KING OF THE JEWS** [the Jews wanted it to be written, “He SAID He was the King of the Jews,” but Pilate said, “What I have written, I have written,” John 19:19-22].

**Matt. 27:38** Then two thieves were crucified with Him, one on the right hand, and another on the left [the Scripture was fulfilled—He was numbered with the transgressors, Isa. 53:12].

**Matt. 27:39** And those who passed by reviled [blasphemed] Him, [1 Pet. 2:23] wagging their heads, [Ps. 22:7].

**Matt. 27:40** and saying, “You who destroy the temple, and build it in three days, [this was used against Him at His trial, Mt. 26:61] save Yourself! If You are the Son of God, [inferring that they did not believe He was] come down from the cross.”

**Matt. 27:41** Likewise the chief priests also mocking Him, with the scribes and elders, said,

**Matt. 27:42** “He saved others; Himself He cannot save [they did not understand that He was saving others by staying on the cross]. If He is the King of Israel, let Him now come down from [descend from the cross, that we may see and believe, Mk. 15:32] the cross, and we will believe in Him [this was a lie, because they had refused all of His other miracles].

**Matt. 27:43** He trusted in God; let Him deliver Him now, if He will have Him; [a painful slur against the integrity of Jesus—one of the many agonies of the cross] for He said, ‘I am the Son of God,’ [this was foretold, Ps. 22:8].

**Matt. 27:44** The thieves [robbers] also, who were crucified with Him, also cast the same insult in His teeth [on Him—reviled Him, Mk. 15:32; for Jesus’ conversation with the thief whom Jesus said would be in paradise, see Lk. 23:39-43].

## **Jesus Dies on the Cross**

**Parallel: Mark 15:33-41; Luke 23:44-49; John 19:28-30**

**Matt. 27:45** Now from the sixth hour [noon, Jewish time counted from 6:00 a.m.] there was darkness over all the land [specifically Judea where Jesus was crucified] to the ninth hour [3:00 p.m.—the sun was darkened, Lk. 23:45].

**Matt. 27:46** And about the ninth hour [3:00 p.m.] Jesus cried with a loud voice, [infers deep pain and agony from His heart—the darkness must have made Him feel even more forsaken] saying, “Eli, [Eloi] Eli, [Eloi] lama sabachthani?” [a transliteration of either the Hebrew or an Aramaic version of Ps. 22:1]—that is to say, “My God, My God, why have You forsaken Me?”

**Matt. 27:47** Some of those who stood there, when they heard that, said, “This man calls for Elijah” [the “Eloi” from a voice reflecting pain, may have sounded to them like Elijah].

**Matt. 27:48** And [after He said, “I thirst,” John 19:28; Ps. 69:21] straightway [immediately] one of them ran, and got a sponge, and filled it with vinegar, [sour wine] and put it on a reed, [a slender cane grown in Egypt and Palestine, up to twelve feet tall—John identifies this cane as hyssop, John 19:29] and gave Him to drink.

**Matt. 27:49** The rest said, “Let be, [leave Him alone now, Mk. 15:36] let us see whether Elijah will come to save Him.”

**Matt. 27:50** Jesus, when He had cried again with a loud voice, [It is finished, John 19:30] yielded up His spirit [Father, into Your hands I commend My spirit, Lk. 23:46].

**Matt. 27:51** And, behold, the veil of the temple was torn in two [in the middle, Lk. 23:45] from the top to the bottom; [the way into the Most Holy place, signifying heaven, is now revealed which had been concealed and entered into only by the High Priest once each year, Heb. 9:7,8; cf. Eph. 2:11-13; Heb. 6:19] and the earth quaked, and the rocks split, [when Jesus died].

**Matt. 27:52** And the graves were opened; [rock tombs broke as rocks were split] and many bodies of the saints who slept [had fallen asleep in death] arose,

**Matt. 27:53** and coming out of the graves after His resurrection, they went into the holy city, [Jerusalem] and appeared to many.

**Matt. 27:54** Now when the centurion, [captain over one hundred men] and those with him were watching [guarding] Jesus, saw the earthquake and those things that were done, [what had happened] they feared greatly, saying, [the centurion glorified God, Lk. 23:47] “**Truly** [surely—certainly, Lk. 23:47] **this was the Son of God!**” [a righteous man, Lk. 23:47].

**Matt. 27:55** And many women [and all His acquaintances, Lk. 23:49] who followed Jesus from Galilee, ministering to Him, were there beholding [watching] afar off, [from a distance].

**Matt. 27:56** among who were Mary Magdalene, [Jesus had cast seven demons out of her, Mk. 16:9] and Mary the mother of James and Joses, [some think this Mary was the other Mary of Mt. 27:61, and the wife of Clopas, cf. Mt. 28:1; Mk. 16:1; Lk. 24:10] and the mother of Zebedee’s sons [Salome, mother to James and John, sons of Zebedee—compare this verse with Mk. 15:40; 16:1].

### **Buried In Joseph’s Tomb**

**Parallel: Mark 15:42-47; Luke 23:50-56; John 19:38-42**

**Matt. 27:57** When the evening had come, [it was Preparation Day—day before the Sabbath, Mk. 15:42] there came a rich man of Arimathea, [a city of the Jews, Lk. 23:51; near Jerusalem] named Joseph, [a secret disciple of Jesus, John 19:38]; an honorable counselor who also waited for the kingdom of God, Mk. 15:43; a good and upright man, Lk. 23:50] who himself had also become a disciple of Jesus [who had not consented to their decision and action, Lk. 23:51].

**Matt. 27:58** He went boldly or courageously, Mk. 15:43] to Pilate, and begged [asked for] the body of Jesus. Then Pilate commanded the body

**to be delivered** [given to him—he was surprised that He was already dead, and asked the centurion, Mk. 15:44].

**Matt. 27:59** **And when Joseph had taken the body**, [with the help of Nicodemus, John 19:39,40] **he wrapped it in a clean** [fine, Mk. 15:46] **linen cloth**, [the custom, strips of linen—he was accompanied by Nicodemus, who visited Jesus by night, he brought a mixture of myrrh and aloes, about one hundred pounds, John 19:39,40].

**Matt. 27:60** **and laid it** [the body of Jesus] **in his own new tomb**, [in a garden nearby, John 19:41,42; where no one had yet been laid, Lk. 23:53; John 19:41] **that he had hewn** [cut] **out of the rock**. **And he rolled a great** [large or big] **stone to** [in front of] **the door of the sepulcher**, [tomb] **and departed** [went away].

**Matt. 27:61** **And there was Mary Magdalene, and the other Mary, sitting over against** [across from or opposite] **the sepulcher** [tomb—they saw where He was laid, Mk. 15:47; how His body was laid in it, Lk. 23:55; then returned home, prepared spices, rested on the Sabbath according to the commandment, Lk. 23:56].

### **The Guard at the Tomb** **Parallel: None**

**Matt. 27:62** **Now the next day**, [this would be the next day after Friday, 6:00 p.m., thus when the Jewish Sabbath began] **which followed the Day of the Preparation**, [Friday—Preparation Day was Friday, between 3:00 p.m. and 6:00 p.m., preparation was made for the Sabbath; day before the Sabbath, Mk. 15:42; the Sabbath drew near, Lk. 23:54] **the chief priests and Pharisees came together to Pilate**, [the governor].

**Matt. 27:63** **saying**, “**Sir, we remember that while He** [Jesus] **was yet alive, that deceiver** [still trying to justify their evil act of murder] **said, ‘After three days I will rise again’** [Mk. 8:31].

**Matt. 27:64** **Therefore command that the sepulcher** [tomb] **be made sure until the third day**, [Sunday] **lest His disciples come by night, and steal**

Him [His body] away, and say to the people, ‘He is risen from the dead.’ So the last error will be worse than the first.”

**Matt. 27:65** Pilate said to them, “You have a watch; [take a guard] go your way, make it as sure [secure] as you can.”

**Matt. 27:66** So they went, and made the sepulcher [tomb] sure, [secure] sealing the stone, [over the door of the tomb] and setting [posting] a guard.

## CHAPTER 28

### The Resurrection

**Parallel: Mark 16:1-8; Luke 24:1-12; John 20:1-10**

**Matt. 28:1** Now after the Sabbath, [and when the Sabbath was past, Mk. 16:1] as the first day of the week [Sunday] began to dawn, [very early in the morning at sunrise, Mk. 16:2] **Mary Magdalene** [John singles out the actions of Mary Magdalene, Peter, and John, see John 20:1-18; cf. Mk. 16:9] and the other **Mary** [also the mother of James, and Salome were present, Mk. 16:1] came to see the sepulcher [tomb of Jesus—they brought sweet spices that they might anoint Him, Mk. 16:1; and certain other women with them, Lk. 24:1].

**Matt. 28:2** [they said among themselves, who will roll away the stone, Mk. 16:3; found the stone rolled away, Mk. 16:4; Lk. 24:2]. **And, behold, there was a great earthquake;** [great in power specifically at the tomb] **for the angel of the Lord descended from heaven, and came and rolled back** [many stone doors for tombs were made round like a wheel so they could be rolled away] **the stone from the door,** [it was very great, Mk. 16:4] **and sat on it.**

**Matt. 28:3** His countenance [appearance] was like lightning, and his raiment [clothing] white as snow.

**Matt. 28:4** And for fear of him [the angle from heaven] the keepers [guards] did shake, and became as dead men.

**Matt. 28:5** And the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus, who was crucified.

**Matt. 28:6** He is not here; for He is risen, [just] as He said [Luke records two men in shinning garments who asked the women, ‘Why do you seek the living among the dead? He is not here, He is risen,’ Lk. 24:5,6]. **Come, see the place where the Lord lay** [they entered the (room size) tomb and saw a young man sitting on the right side clothed in a long white garment. They were afraid, but he announced that Jesus had risen and showed them the place where they laid Him, Mk. 16:5,6].

**Matt. 28:7** And go quickly, and tell His disciples [and Peter, Mk. 16:7] that He is risen from the dead, and, behold, He goes before you to Galilee; there will you see Him [as He told you, Mk. 16:7]. **Behold, I have told you**” [He had come forth after three days just as He had told them in Galilee, Lk. 9:22; 24:6].

**Matt. 28:8** And they [Mary Magdalene, Joanna, Mary the mother of James, and other women, Lk. 24:10] **departed quickly from the sepulcher** [tomb] **with fear** [they trembled and were amazed, Mk. 16:8] **and great joy, and ran to bring His disciples word.**

### **The Women See Jesus**

**Parallel: Mark 16:9-11; Luke 24:8-10; John 20:11-18**

**Matt. 28:9** And as they went to tell His disciples, behold, Jesus met them, [He first appeared to Mary Magdalene, Mk. 16:9] **saying, “All hail!”** [Greetings!]. **And they came and held Him by the feet, and worshiped Him** [falling down before Him was the customary way of expressing worship, Acts 10:25].

**Matt. 28:10** Then said Jesus to them, “Do not be afraid. **Go tell My brethren to go to Galilee, and there will they see Me**” [when they heard that they had seen Him and He was alive, they believed not, Mk. 16:11].

## **The Guard's Report** **Parallel: None**

**Matt. 28:11** Now while they were going, behold, some of the watch [guard] came to the city, and showed [reported] to the chief priests all the things that were done [had happened].

**Matt. 28:12** And when they [the chief priests] were assembled with the elders, and had taken counsel, [devised a plan of action] they gave a large sum of money to the soldiers,

**Matt. 28:13** saying, “You are to say, ‘His disciples came by night, and stole Him [His body] away while we slept.’

**Matt. 28:14** And if this [lie they were to tell] comes to the governor's ears, we will persuade [satisfy] him, and secure you” [protect you or keep you from trouble].

**Matt. 28:15** So they [the guards] took the money, and did as they were taught, [told or instructed] and this saying [that His disciples stole His body by night] is commonly reported among the Jews until this day [the time Matthew was giving this biography of Jesus].

## **The Great Commission** **Parallel: Mark 16:14-20; Luke 24:44-49**

**Matt. 28:16** Then the eleven [Judas hanged himself and had not been replaced] disciples went away into Galilee, to the mountain where Jesus had appointed [Mt. 26:32] them [Jesus made specific appearances to (1) Peter, 1 Cor. 15:5; Lk. 24:34; (2) two disciples on Emmaus road, Mk. 16:12,13; Lk. 24:13-32; to (3) apostles without Thomas, 1 Cor. 15:5; Mk. 16:14; Lk. 24:36; John 20:19,24; (4) with Thomas present, John 20:24-29; to (5) Peter, Thomas, Nathanael, James, John, and two others, John 21:1-14; (6) Mountain in Galilee, Mt. 28:16; (7) more than 500 brethren, 1 Cor. 15:6; (8) James, one of the apostles, 1 Cor. 15:7; (9) the eleven apostles, 1 Cor.

15:7; (10) the eleven apostles at ascension, Lk. 24:50,51; Acts 1:9,10; and to (11) Paul, 1 Cor. 15:8; Acts 9:3-5; 22:6-10].

**Matt. 28:17** **And when they saw Him, they worshiped Him; but some** [not told how many, but John specifies Thomas, John 20:24-29] **doubted** [that He was Jesus raised from the dead].

**Matt. 28:18** **And Jesus came and spoke to them, saying**, [first rebuked them for not believing those who had seen Him after His resurrection, Mk. 16:14] **“All power** [authority from His Father, Phil. 2:9; 1 Cor. 15:27] **is given to Me in heaven and on earth** [His power and authority is not limited, therefore it cannot be shared with any others].

**Matt. 28:19** **Go you therefore**, [into all the world, Mk. 16:15] **and teach** [make disciples of] **all nations**, [repentance and remission of sins to be preached, Lk. 24:47—to the people in all nations—first the Jews and later Gentiles—preach the gospel to every creature, Mk. 16:15] **baptizing** [immersing, submersing, emerging—dipping, Rom. 6:4; Col. 2:12] **them** [the ones taught—”he who believes and is baptized will be saved; but he who does not believe will be condemned,” Mk. 16:16] **in the name of** [by the authority of] **the Father, and of the Son, and of the Holy Spirit** [the three persons of the one God, 2 Cor. 13:14; 1 John 5:7; all three were present at the baptism of Jesus, Mt. 3:16,17].

**Matt. 28:20** **teaching them** [the ones you teach and baptize] **to observe** [obey and live by] **all things whatever I have commanded you**, [this teaching would include this command to go teach and baptize] **and, lo**, [surely] **I am with you always, even to the end of the world** [age—the Christian age which will end when the world ends]. **Amen** [so be it].

## Mark

**John Prepares the Way**  
**Parallel: Mt. 3:1-12; Lk. 3:1-6**

## CHAPTER 1

**Mark 1:1** **The beginning of the gospel** the beginning of the good news story of salvation] **of Jesus** [a name from the Hebrew, Joshua, a Savior] **Christ**, [the anointed Messiah] **the Son of God** [Mary conceived by the Holy Spirit, Lk. 1:35; cf. Mt. 3:17; John 3:16].

**Mark 1: 2** **As it is written in the prophets**, [Mal. 3:1; Isa. 40:3] **“Behold, I send My messenger before Your face, who will prepare Your way** [the Christ, John 5:39] **before You.”**

**Mark 1:3** **“The voice of one crying in the wilderness**, [a harbinger] **‘Prepare you the way of the Lord**, [the Christ, John 5:39] **make His paths straight’ ”** [Isa. 40:3].

**Mark 1:4** **John did baptize** [immersed, submersed, emerged—dipped, Rom. 6:4; Col. 2:12] **in the wilderness**, [a desert valley of Jordan, thinly populated—specifically the Jordan River] **and preaching the baptism of repentance for the remission of sins** [Lk. 3:3].

**Mark 1:5** **And there went out to him all the land of Judea**, [many people from Judea] **and they of Jerusalem**, [people from Jerusalem] **and were all baptized of him** [John] **in the river of Jordan**, [a River that flowed the eastern boundary of Palestine from Lake Merom, through the Sea of Galilee, and emptied into the Dead Sea] **confessing their sins** [baptism is associated with sins, Acts 2:38; 22:16; 1 Pet. 3:21].

**Mark 1:6** **And John was clothed with camel’s hair**, [a coarse fabric] **and with a girdle of a skin** [leather belt] **about his loins**; [waste—he was dressed like the prophet Elijah, 2 K. 1:8, cf. Zech. 13:4] **and he did eat locusts** [Lev. 11:22] **and wild honey**.

**Mark 1:7** **And preached, saying**, **“There comes One** [Jesus] **mightier than I after me**, [has more power and authority, Mt. 28:18] **the latchet** [strap] **of whose shoes** [sandals] **I am not worthy to stoop down and loose** [Matthew says, to bear or carry, Mt. 3:11].

**Mark 1: 8** I [John] indeed have baptized you with water: [the element used in contrast to what Jesus would use] but He [Jesus] will baptize [immerse, submerge, emerge—dip, Acts 2:2] you with the Holy Spirit” [one of the persons in the godhead associated with power, 1 John 5:7; Acts 1:8].

### **Jesus Is Baptized** **Parallel: Matthew 3:13-17; Luke 3:21,22**

**Mark 1:9** And it came to pass in those days, [of John’s ministry] that Jesus came from Nazareth [His home town] of Galilee, [northern part of Palestine] and was baptized [immersed, submerged, emerged—dipped, Rom. 6:4; Col. 2:12] of John in [the] Jordan [River].

**Mark 1:10** And straightway [immediately] coming up out of the water, He saw the heavens opened, and the Spirit [Holy Spirit, 1 John 5:6] like a dove descending [coming down in bodily form, Lk. 3:22] upon Him.

**Mark 1:11** And there came a voice from heaven, [the voice of His Father] saying, “You are My beloved [from the Greek, *agapao*, “to love”] Son, [only begotten, John 3:16 - Mary conceived by the Holy Spirit, Lk. 1:35] in whom I am well pleased [fully delighted—this same delight was expressed at His transfiguration, Mt. 17:5].

### **Temptations of Jesus** **Parallel: Matthew 4:1-11; Luke 4:1-13**

**Mark 1:12** And immediately the Spirit [Holy Spirit, the same Spirit who came down at His baptism] drove [was led up from the Jordan River and valley, Mt. 4:1] Him [Jesus] into the wilderness [a rocky place, almost without population].

**Mark 1:13** And He was there in the wilderness [a rocky place, almost without population] forty days, tempted [enticed, solicited, or provoked to sin—Matthew and Luke give details of temptations] of Satan; [devil, the ruler of darkness and evil, John 8:44; Eph. 2:2; 6:12; Heb. 2:14; 2 Pet. 2:4; Jude 6] and was with the wild beasts; [mentioned only by Mark—suggests

danger and desolation] **and the angels ministered to Him** [after His temptations, no doubt provided Him food as well as all other things needed, Mt. 4:11].

## **Galilean Ministry of Jesus Begins** **Parallel: Matthew 4:12-17; Luke 4:14,15**

**Mark 1:14** Now after that John [the Baptist] was put in prison, [by Herod, a son of Herod the Great, Mk. 6:17] **Jesus came into Galilee**, [northern part of Palestine, His home country—about one year after His temptations] **preaching the gospel** [good news, glad tidings of salvation] **of the kingdom of God**, [the church He would build, Mt. 16:18,19].

**Mark 1:15** and saying, “The time is fulfilled, [for the Messiah and His kingdom] **and the kingdom of God is at hand**: [Dan. 2:44] **repent you**, [change your mind, purpose, and actions, Mt. 21:29; cf. Acts 2:38; 3:19] **and believe the gospel** [belief plus baptism equals salvation, Mk. 16:16].

## **Calls Four Disciples From Fishing** **Parallel: Matthew 4:18-22; Luke 5:1-11**

**Mark 1:16** Now as He walked by the Sea of Galilee, [named from province of Galilee on its western side] **He saw Simon** [means “hearing,” son of Jonas, also called Cephas, Aramaic for rock] **and Andrew** [means manly, also son of Jonas—first brought Peter to Jesus, John 1:35-42] **his brother** [these two were first disciples of John the Baptist, John 1:35] **casting a net into the sea: for they were** [commercial] **fishermen**.

**Mark 1:17** And Jesus said to them, “**Come after Me**, [follow Me] **and I will make you become fishers of men**” [seeking men for salvation, Mk. 16:16].

**Mark 1:18** And straightway [at once or immediately] **they forsook** [left] **their nets, and followed Him** [must be willing to forsake all today to follow Jesus, Mk. 8:34].

**Mark 1:19** And when He had gone a little farther from there, [from where He found Peter and Andrew] He saw James the son of Zebedee, [Zebedee means “uncertain” married to Salome, Mt. 27:56; Mk. 15:40] and John [from Heb., “Jehovah has been gracious” - five with this name in the New Testament] his brother, who also were in the ship [boat] mending their nets [preparation before fishing].

**Mark 1:20** And straightway [at once or immediately] He called them: [to fish for men] and they left their father [Mk. 10:29] Zebedee in the ship [boat] with the hired servants, and went after [followed] Him.

### **Jesus Drives Out an Evil Spirit Parallel: Luke 4:31-37**

**Mark 1:21** And they went into Capernaum; [on northwest shore of Sea of Galilee—where He did great works in His ministry, Lk. 7:1-3; John 4:46-54; Mt. 8:5,14] and straightway [at once or immediately] on the Sabbath [cessation from activity on seventh day for Israel, Ex. 31:16,17] day He entered into the synagogue, [Greek: “place of assembly” — a Jewish place for reading and exposition of the Holy Scriptures] and taught.

**Mark 1:22** And they were astonished [amazed] at His doctrine: [teaching] for He taught them as one who had authority, [compared to God] and not as the scribes [those who spoke by the authority of Moses, cf. Mt. 7:28,29].

**Mark 1:23** And there was in their synagogue [Greek: “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] a man with an unclean [wicked and demoniac] spirit; and he cried out, [disturbed by the presence of Jesus].

**Mark 1:24** saying, “Let us [demons] alone; what have we to do with You, Jesus of Nazareth? Are you [have you] come to destroy us? I know You who You are, the Holy One [Ps. 16:10] of God” [recognized His divinity].

**Mark 1:25** And Jesus rebuked him, [the unclean spirit] saying, “Hold your peace, and come out of him” [even though Jesus cast out demons, some still associated Him with demons, Mk. 3:22-26].

**Mark 1:26** And when the unclean spirit had torn [convulsed] him, [his victim] and cried with a loud voice, he came out of him [this evil spirit could not resist the power of God].

**Mark 1:27** And they were all amazed, [this is an example of Jesus confirming His authority and teaching] so much that they questioned among themselves, saying, “What thing is this? What new doctrine [teaching] is this? For with authority [from God] commands He even the unclean spirits, [demons] and they obey Him” [Jesus demands obedience from all, Heb. 5:9].

### **Peter’s Mother-in-Law**

**Parallel: Matthew 8:14,15; Luke 4:38,39**

**Mark 1:28** And immediately His fame [news of His miracles and power] spread abroad throughout all the region [the whole region] round about Galilee [region of Jordan].

**Mark 1:29** And forthwith, [at once] when they [Jesus and the four fishermen] had come out of the synagogue, [Greek: “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] they entered into the house of Simon [Peter] and Andrew, [Peter’s brother, at Bethsaida, possibly a suburb of Capernaum, John 1:44] with James and John [sons of Zebedee].

**Mark 1:30** But Simon’s wife’s mother [Peter’s mother-in-law, 1 Cor. 9:5] lay sick of a fever, and anon [at once or immediately] they told Him about her [her illness].

**Mark 1:31** And He came and took her by the hand, and lifted her up; and immediately [a demonstration of complete power, the Spirit without limitations, John 3:34] the fever left her, [she was healed by a miracle] and she ministered to [served] them.

### **Many Healed After Sabbath**

## Parallel: Matthew 8:16,17; Luke 4:40,41

**Mark 1:32** And at evening, when the sun had set, [when the Sabbath had ended] they brought to Him all who were diseased, [various types] and those who were possessed with devils [demons].

**Mark 1:33** And all the city [the whole city] was gathered together [due to His fame of healing] at the door.

**Mark 1:34** And He healed many who were sick of divers [various types of] diseases, and [He] cast out many devils; [demons] and allowed not the devils [demons] to speak, because they knew Him [knew His power].

## Jesus Preaches in Galilee

### Parallel: Luke 4:42-44; John 4:43-45

**Mark 1:35** And in the morning, rising up a long while before day, [very early] He went out, and departed to a solitary [quite—desert or deserted place, Lk. 4:42] place, and there [He] prayed [Jesus depended on these talks with His Father, and Christians need to do the same].

**Mark 1:36** And Simon [Peter] and those who were with Him followed after [were searching for] Him.

**Mark 1:37** And when they had found Him, they said to Him, “All men seek for You.”

**Mark 1:38** And he said to them, “Let us go to the next towns, [city] that I may preach [the kingdom of God, Lk. 4:43] there also, therefore for this purpose I came forth.”

**Mark 1:39** And He preached in their synagogues [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] throughout all Galilee, [the Galileans received Him after seeing all the things He did at the feast in Jerusalem, John 4:45] and cast out devils [demons].

## **A Man With Leprosy**

**Parallel: Matthew 8:1-4; Luke 5:12-16**

**Mark 1:40** And there came a leper [a man with a dreaded, hopeless, despicable and fatal disease] to Him, beseeching [begging] Him, and kneeling down to Him, [worshiped Him, Mt. 8:2] and saying to Him, “If You will, [an expression of faith] You can make me clean” [a leper was considered unclean and defiled, Lev. 13:1-12].

**Mark 1:41** And Jesus, moved with compassion, put forth His hand, and touched him, [touching a leper would defile others, but not so with Jesus. His touch made him clean] and said to him, “I am willing; be cleansed.”

**Mark 1:42** And as soon as He had spoken, [there is power in the words of Jesus] immediately the leprosy departed from him, and he was cleansed [his diseased flesh was healed].

**Mark 1:43** And He strictly charged [warned] him, and at once sent him away.

**Mark 1:44** And [He] said to him, “See that you do not tell this to any man: [to avoid placing all His time on miracles, and for the man to avoid society until he saw the priest—also, Jesus would not be allowed to stay in the city, vs. 45] but go your way, show yourself to the priest, [according to the law] and offer for your cleansing those things which Moses commanded, [Lev. 14:10,22,30,31] for a testimony to them” [as proof of this miracle].

**Mark 1:45** But he went out, and began to publish it much, [talked freely] and to blaze [spread] abroad the matter, so much that Jesus could no more openly enter into the city, but was without [the city] in desert places; and they came to Him from every quarter [everywhere].

## **CHAPTER 2**

## **A Paralytic Healed and Forgiven** **Parallel: Matthew 9:1-8; Luke 5:17-26**

**Mark 2:1** And again He entered into Capernaum [on northwest shore of the Sea of Galilee—where He did great works in His ministry, Lk. 7:1-3; John 4:46-54; Mt. 8:5,14] after some days, and it was heard that He was in the house.

**Mark 2:2** And straightway [immediately] many were gathered together, so much that there was no room to receive them, no, not so much as near [outside] the door. And He preached the word to them.

**Mark 2:3** And they came to Him, bringing one sick of the palsy, [a paralytic, one paralyzed] who was borne [carried] by four.

**Mark 2:4** And when they could not come near to Him for the press, [of the crowd] they uncovered [made an opening in] the roof where He was, and when they had broken through, they let down the bed on which the sick of the palsy [paralytic] was lying.

**Mark 2:5** When Jesus saw their faith, He said to the sick of the palsy, [paralytic] “Son, your sins are forgiven you” [other times that Jesus forgave sins in this manner, Mk. 2:5; Lk. 5:20; 7:48].

**Mark 2:6** But there were certain of the scribes [those who copied and taught the law] sitting there, and reasoning in their hearts,

**Mark 2:7** “Why does this Man speak blasphemies? [rails at or reviles—this would be true if He had not been the Son of God. Only God can forgive sins].

Who can forgive sins but God only?” [alone].

**Mark 2:8** And immediately when Jesus perceived in His spirit that they so reasoned within themselves, [this required the power of God] He said to them, “Why reason you these things in your hearts? [Jesus saw the inward evil without their verbalizing it].

**Mark 2:9** Which is easier to say to the sick of the palsy, [paralytic] ‘Your sins be forgiven you,’ or to say, ‘Arise, and take up your bed, and walk’? [both constituted a miracle of God].

**Mark 2:10** But that you may know that the Son of Man has power on earth to forgive sins,” [as well as healing the physical body] (He said to the sick of the palsy,) [paralytic].

**Mark 2:11** “I say to you, arise, take up your bed, and go your way to your house” [an impossible command to obey without healing].

**Mark 2:12** And immediately he arose, took up the bed, and went out before them all, [healed, forgiven as he obeyed Jesus] so that they were all amazed, [were amazed and afraid, Lk. 5:26] and glorified God, [who had given such power in the person of Jesus, John 1:1-3] saying, “We never saw it on this fashion” [anything like this].

### **The Call of Matthew A Tax Collector** **Parallel: Matthew 9:9-13; Luke 5:27-32**

**Mark 2:13** And He went forth again by the sea side; [the Sea of Galilee] and all the multitude came to Him, and He taught them.

**Mark 2:14** And as He passed by, [walked along] He saw Levi the son of Alphaeus [He saw a man, named Matthew, Mt. 9:9] sitting at the receipt of custom, [collected taxes for Rome—a publican or tax collector, Mt. 10:3; 9:9] and said to him, “Follow Me” [his call to apostleship]. And he arose [left all, Lk. 5:28] and followed Him [like the four fishermen, he left his business to follow Jesus].

**Mark 2:15** And it came to pass, [Levi gave Jesus a great feast, Lk. 5:29] that, as Jesus sat at meat [at a meal] in his [Levi’s] house, many publicans [former associates of Matthew, Roman tax collectors] and sinners [those who had been excommunicated from the synagogue. An orthodox Jew would not eat with them] sat also together with Jesus and His disciples: for there were many, and they followed Him.

**Mark 2:16** And when the scribes [men of letters, writers and teachers of the law] and Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] saw Him eat with publicans [tax collectors] and sinners, they said to His disciples, “How is it that He eats and drinks with publicans and sinners?” [“Why does your Master (teacher) eat with publicans and sinners?” Mt. 9:11].

**Mark 2:17** When Jesus heard it, He said to them, “Those who are whole [have good health] have no need of the physician, but those who are sick [Jesus’ purpose with the sinners was to be a physician to heal their souls of sin]. I came not to call the righteous, [they have already repented] but sinners to repentance [to a change of heart and life].

### Questions About Fasting

**Parallel: Matthew 9:14-17; Luke 5:33-39**

**Mark 2:18** And the disciples of John [the Baptist] and of the Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] were fasting, and they came and said to Him, “Why do the disciples of John and of the Pharisees fast, [often and make prayers, Lk. 5:33] but Your disciples do not fast?” [an honest inquiry].

**Mark 2:19** And Jesus said to them, “Can the children [friends, Lk. 5:34] of the bridegroom [invited guests to a wedding—His disciples] fast, [mourn from fasting, Mt. 9:15] while the bridegroom [Jesus] is with them? [His disciples]. As long as they have the bridegroom with them, they cannot fast.

**Mark 2:20** But the days will come, when the bridegroom will be taken away from them, [from His disciples in death—when He leaves to prepare a place, John 14:1-3] and then will they fast [and mourn] in those days.

**Mark 2:21** [then He spoke a parable to them, Lk. 5:36]. No one sews a piece of new [unshrunk] cloth on an old garment; or else the new piece [the new cloth] that filled it up takes away from the old, and the tear is made worse [also, it does not match, Lk. 5:36].

**Mark 2:22** And no one puts new wine [in the process of fermenting] into old bottles: [goat skins] else the new wine bursts the bottles, [goat skins] and the wine is spilled, and the bottles [goat skins] will be marred [ruined]. But new wine must be put into new bottles” [goat skins, and both will be preserved, Lk. 5:38; these two illustrations would be just as absurd as His disciples fasting and mourning while Jesus is with them].

**Lord of the Sabbath**  
**Parallel: Matthew 12:1-8; Luke 6:1-5**

**Mark 2:23** And it came to pass, that He went through the corn fields [fields of small grain, wheat or barley] on the Sabbath day; and His disciples began, as they went, to pluck [pick or gather, this was allowed by the law, Deut. 23:25] the ears of corn [heads of grain—and to eat, Mt. 12:1; by rubbing the grain in their hands, Lk. 6:1].

**Mark 2:24** And the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] said to Him, “Behold, why do they do what is not lawful on the Sabbath day?” [they considered the gathering and rubbing of the grain with their hands working on the Sabbath, Ex. 20:10; 35:2,3; Num. 15:32-36].

**Mark 2:25** And He said to them, “Have you never read what David did, when he had need and was hungry, he and those with him? [1 Sam. 21:1-6].

**Mark 2:26** How he went into the house of God [the tabernacle at Nob] in the days of Abiathar the high priest, and ate the showbread, [twelve loaves placed on the table in the holy place] which is not lawful [but the Pharisees excused him and those who were with him] to eat except for the priests, and gave also to those who were with him?”

**Mark 2:27** And He said to them, “The Sabbath was made for man, and not man for the Sabbath.

**Mark 2:28** Therefore the Son of Man is also Lord [had the authority to direct, rule, preside, and interpret it] of the Sabbath.”

## CHAPTER 3

### Sabbath Healing

**Parallel: Matthew 12:9-14; Luke 6:6-11; John 5:18**

**Mark 3:1** And He entered again [on another Sabbath, Lk. 6:6] into the **synagogue**; [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] and there was a man there who had a **withered** [right hand, Lk. 6:6] **hand** [a man in need of healing].

**Mark 3:2** And they [the scribes and Pharisees, Lk. 6:7] **watched Him**, [closely—they were still upset from their defeat with the disciples eating grain on the Sabbath] **whether He would heal him on the Sabbath day**; **that they might accuse Him** [pretended to ask for the purpose of learning, but wanted to find fault].

**Mark 3:3** And He said to the man who had the withered hand, [after asking them if they would lift out a sheep that falls into a ditch, Mt. 12:11,12] **“Stand forth”** [step forward].

**Mark 3:4** And He said to them, **“Is it lawful** [pleasing to God] **to do good** [as Jesus will presently do] **on the Sabbath day, or to do evil? To save a life, or to kill?”** **But they held their peace** [were silent].

**Mark 3:5** And when He had looked around on them with anger, being **grieved for the hardness of their hearts**, [this was not sinful anger, but He was disturbed by their attitudes] **He said to the man, “Stretch forth** [out] **your hand.”** **And he stretched it out, and his hand was restored** [healed as though it had not been withered] **whole** [complete] **as the other** [left hand].

**Mark 3:6** And the Pharisees [see Mk. 2:24] **went forth**, [filled with madness, Lk. 6:11] and **straightway** [immediately] **took** [held a] **counsel**

[plotted] **with the Herodians** [members of a Jewish political party who favored the Herod and Roman rule] **against Him, how they might destroy Him.**

### **A Great Multitude Seek Jesus**

**Parallel: Mt. 12:15-21; Lk. 6:17-19, cf. Mt. 15:29-31**

**Mark 3:7** But Jesus withdrew Himself with His disciples to the sea [Sea of Galilee] and a great multitude from Galilee [northern part of Palestine] followed Him, and from Judea, [southern part of Palestine].

**Mark 3:8** And from Jerusalem, [the holy city of the Jews in central Judea] and from Idumea, [country of Edom, most southern part of Palestine] and from beyond Jordan; [beyond east coast of Jordan River] and those from Tyre and Sidon, [rich trading cities on the eastern shore of the Mediterranean Sea] a great multitude, when they had heard what great things [specifically miracles] He did, came to Him.

**Mark 3:9** And He spoke to His disciples, that a small ship [boat] should wait for Him because of the multitude, lest they should crowd Him.

**Mark 3:10** For He had healed many; so that those who had plagues pressed about Him to touch Him.

**Mark 3:11** And unclean [evil] spirits, [people possessed with these evil spirits] when they saw Him, fell down before Him, [recognized Him as having great power] and cried, saying, “You are the Son of God.”

**Mark 3:12** And He strictly charged them that they should not make Him known [as God’s Son—this would require time and proper teaching by Jesus Himself].

### **The Twelve Apostles**

**Parallel: Matthew 10:1-4; Luke 6:12-16**

**Mark 3:13** And He went up into a mountain, [to pray, Lk. 6:12] and called to Him [disciples, followers and learners] whom He would, [wanted] and they came to Him.

**Mark 3:14** And He ordained [appointed, chose, Lk. 6:13] twelve, [disciples] that they should be with Him, [in His preparation for the kingdom] and that He might send them forth [on a mission, Mk. 6:7-13] to preach,

**Mark 3:15** and to have power [and authority] to heal sicknesses, and to cast out devils [demons].

**Mark 3:16** And Simon [“hearing”] he surnamed Peter, [“stone,” and also called Cephas, Aramaic for rock, vss.16:17,18; John 1:42].

**Mark 3:17** And James the son of Zebedee, and John the brother of James, [their mother was Salome, Mt. 27:56; Mk. 15:40; 16:1; these first four apostles were fishermen] and He surnamed them Boanerges, which is, [that means] the “Sons of Thunder”

**Mark 3:18** and Andrew, [“manly”] and Philip, [“lover of horses”] and Bartholomew, [“son of Tolmai”] and Matthew, [son of Alphaeus, Mk. 2:14, also called Levi, Mk. 2:14; Lk. 5:27, the publican- tax collector, Mt. 10:3] and Thomas, [“the twin” — also called “Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.” John 11:16, KJV.” John 11:16] and James the son of Alphaeus, [uncertain if he and Matthew were brothers - often identified with James the less, the brother of Joses and son of Mary, Mt. 27:56; Mk. 15:40] and Thaddaeus, [Judas the brother of James, Lk. 6:16; Acts 1:13;—called Lebbaeus, Mt.10:3] and Simon the Canaanite, [Mt. 10:4;—called the Zealot, Lk. 6:15; Acts 1:13].

**Mark 3:19** and Judas Iscariot, [was treasurer for Jesus and apostles, John 12:6; 13:29] who also betrayed Him, [sold Jesus for thirty pieces of silver, Mt. 27:3-10, and later committed suicide as the arch-traitor of Jesus, Mt. 27:5; John 6:71] and they [Jesus and apostles] went into a house.

## **A Divided House Will Fall**

## Parallel: Matthew 12:22-30; Luke 11:14-23

**Mark 3:20** And the multitude came together again, so that they [Jesus and His apostles] could not so much as eat bread [the crowd was so demanding—needing teaching and miracles].

**Mark 3:21** And when His friends [those who were of Him, His family] heard of it, [His popularity with the crowds] they went out to lay hold on Him: [take charge of the situation] for they said, “He is beside himself” [out of His mind].

**Mark 3:22** And the scribes [men of letters, writers and teachers of the law] who came down from Jerusalem [this city was built on a mountain] said, “He has Beelzebub, [prince of evil, Satan] and by [power of] the prince of the devils [demons] He casts out devils” [demons].

**Mark 3:23** And He called them to Him, and said to them in parables, [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] “How can Satan [logically] cast out Satan?

**Mark 3:24** And if a kingdom is divided against itself, [which would be the case if Satan casts himself out] that kingdom cannot stand [would destroy itself].

**Mark 3:25** And if a house [another example] is divided against itself, that house cannot stand.

**Mark 3:26** And if Satan rise up against himself, [as the Jews had suggested when they said Jesus used Satan’s power to cast out demons] and be divided, he cannot stand, but his end has come.

**Mark 3:27** No man can enter into a strong man’s house, and spoil [plunder or carry away] his goods, [possessions] except he will first bind the strong man; [Jesus had the power to cast out demons because He had the strong power of God] and then he will spoil [rob] his house [thus, He did not use Satan’s power to cast out demons, but the power of God].

## **Unpardonable Sin**

**Parallel: Matthew 12:31,32; Luke 12:10**

**Mark 3:28** Verily [assuredly] I say to you, all sins will be forgiven the sons of men, and whatever blasphemies [injurious speech against God] they will blaspheme; [utter—even against Christ—consider those who will crucify Him, Lk. 23:34].

**Mark 3:29** but he who will blaspheme against [injurious speech against] the Holy Spirit [as these Pharisees had done when they spoke of God's power as being the devil's power, vs. 22] never has forgiveness, [Heb. 6:4-5; Acts 7:51] but is in danger of eternal damnation" [an eternal sin].

**Mark 3:30** Because they said, "He has an unclean [evil spirit of Satan] spirit."

## **Mother/Brothers Seek Jesus**

**Parallel: Matthew 12:46-50; Luke 8:19-21**

**Mark 3:31** There came then [while He yet talked to the people, Mt. 12:46] His brethren [brothers] and His mother, and, standing without, sent to Him, calling Him [desiring to speak with Him, Mt. 12:46].

**Mark 3:32** And the multitude sat about Him, and they said to Him, "Behold, Your mother and Your brethren [brothers] are outside seeking [looking for] You."

**Mark 3:33** And He answered them, saying, "Who is My mother, or My brethren?" [brothers].

**Mark 3:34** And He [stretched forth out His hand, Mt. 12:49] looked around on those who sat about Him, and said, "Behold My mother and My brethren! [brothers].

**Mark 3:35** For whoever will do the will of God, [Mt. 7:21] is My brother, and My sister, and mother" [His family was important, but the Father's will,

and His disciples who would teach it, were above all earthly things—cf. John 2:12].

## CHAPTER 4

### Parable of the Sower

**Parallel: Matthew 13:1-9; Luke 8:4-8**

**Mark 4:1** And He began again to teach by the seaside [Sea of Galilee—sat by the sea side, Mt. 13:1]. And there was gathered to Him a great multitude, so that He entered into a ship, [boat] and sat [His customary position for teaching, Mt. 5:1] in it on the sea; and the whole multitude was on [stood on, Mt. 13:2] the land [shore] by the sea.

**Mark 4:2** And He taught them many things by parables, [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] and said to them in His doctrine, [teaching].

**Mark 4:3** “Hearken! [Listen!] Behold, there went out a sower to sow, [a common sight in Palestine].

**Mark 4:4** And it came to pass, as he sowed, [when he sowed, Mt. 13:4] some fell by the wayside, [beaten path or uncultivated soil] and the fowls [birds] of the air came and devoured [ate] it [them].

**Mark 4:5** And some [seed] fell on stony ground, [places, Mt. 13:5] where it did not have much earth; and immediately it sprang up, because it had no depth of earth [the soil was shallow].

**Mark 4:6** But when the sun was up, [with its intense heat] it was scorched, and because it had no root, it withered away.

**Mark 4:7** And some [seed] fell among thorns, and the thorns [plants] grew up, [sprang up, Mt. 13:7] and choked it, and it yielded no fruit.

**Mark 4:8** And other [seed] fell on good ground, [fertile soil without stones and thorns] and yielded fruit [a crop] that sprang up and increased, and brought forth, [produced] some thirty, and some sixty, and some a hundred” [times the amount of seed sown].

**Mark 4:9** And He said to them, “He who has ears to hear, let him hear” [a proverbial expression, meaning—give strict attention to what is heard].

### **The Purpose of Parables** **Parallel: Matthew 13:10-17; Luke 8:9,10**

**Mark 4:10** And when He was alone, those who were around Him with the twelve asked Him about the parable [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning].

**Mark 4:11** And He said to them, “Unto you [Jesus personally taught His disciples] it has been given to know the mystery [that which had not yet been made known] of the kingdom of God; [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] but to those who are outside, [the multitudes who made up His audiences] all these things are done in parables, [to conceal the mysteries of the kingdom].

**Mark 4:12** so that “Seeing they may see, [they even saw many miracles] and not perceive, [will not accept them as being from God] and hearing they may hear, [hear the words spoken] and not understand; lest at any time they should be converted, [turn] and their sins should be forgiven them” [Isa. 6:9,10].

### **Explains the Parable of the Sower** **Parallel: Matthew 13:18-23; Luke 8:11-15**

**Mark 4:13** And He said to them, “Do you not know this parable? [of the sower, vss. 3-8]. How then will you know all parables? [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning]

**Mark 4:14** The sower [teacher or preacher] sows [teaches] the word [God's word].

**Mark 4:15** And these are they [the ones] by the wayside, where the word is sown [to the lost who need the gospel of the kingdom]. But when they hear, Satan [the devil, Lk. 8:12] comes immediately, and takes away [snatches away, Mt. 13:19] the word that was sown [as did the birds the seed] in their hearts.

**Mark 4:16** And these are they [the ones] likewise who are [like seed] sown on stony ground, [on the rock, Lk. 8:13] who, when they have heard the word, immediately receive it with gladness; [with joy, Mt. 13:20].

**Mark 4:17** and have no root in themselves, and so endure [believes, Lk. 8:13] only for a time. Afterward, when affliction or persecution [times of temptation, Lk. 8:13] arises for the word's sake, immediately they are offended [stumbles, falls away, Lk. 8:13].

**Mark 4:18** And these are they [the ones] who are [like seed] sown among thorns; they hear the word, [then goes forth, Lk. 8:14].

**Mark 4:19** and the cares of this world, and the deceitfulness of riches, [Mt. 19:23] and the lusts of other things entering in, choke the word, and it becomes unfruitful [brings no fruit to perfection, Lk. 8:14].

**Mark 4:20** And these are they [the ones] who are [like seed] sown on good ground, those who hear the word, [honest and good heart, Lk. 8:15] and receive it, [and understands it, Mt. 13:23] and bring forth fruit, [with patience, Lk. 8:15] some thirtyfold, some sixty, and some a hundred" [times the amount of seed sown].

### **Believers As Light**

**Parallel: Matthew 5:14-16; Luke 8:16-18; 11:33**

**Mark 4:21** And He said to them, “Is a candle brought to be put under a bushel, [a basket with a capacity of about one peck] or under a bed? [this would destroy its purpose]. Is it not to be set on a candlestick? [lampstand].

**Mark 4:22** For there is nothing hidden, which will not be manifested; [disclosed or revealed] neither was anything kept secret, but that it should come abroad [be brought out into the open].

**Mark 4:23** If anyone has ears to hear, let him hear” [a proverbial expression, meaning—give strict attention to what is heard].

**Mark 4:24** And He said to them, “Take heed [consider carefully] what you hear. With what measure you mete, [use or get] it will be measured to you; and to you who hear, will more be given [the more you hear, while taking heed, the more you will receive].

**Mark 4:25** For he who has, to him will be given, and he who has not, from him will be taken even that which he has” [for a lengthy discussion of this principle, consider the parable of the talents, Mt. 25:14-30].

### **Parable of the Growing Seed** **Parallel: None**

**Mark 4:26** And He said, “So is the kingdom of God, [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] is as if a man should cast [sow or scatter] seed on the ground,

**Mark 4:27** and should sleep by night and rise by day, and the seed should spring [up or sprout] and grow, he does not know how.

**Mark 4:28** For the earth brings forth fruit of [all by] itself; first the blade, then the ear, after that the full corn [kernel or grain] in the ear [head].

**Mark 4:29** But when the fruit is brought forth, [the grain is ripe] immediately [at once] he puts in the sickle, because the harvest has

come” [all plans for God’s kingdom will spread and produce fruit—when man sows the seed, God knows how, and will give the increase, 1 Cor. 3:6].

## **Parable of the Mustard Seed** **Parallel: Matthew 13:31,32; Luke 13:18,19**

**Mark 4:30** And he said, “Too what shall we liken the kingdom of God? [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] **Or with what comparison [parable] shall we compare [describe] it?**

**Mark 4:31** It is like a mustard seed, which, when it is sown in the earth, [which a man took, and sowed in his field, Mt. 13:31; in his garden, Lk. 13:19] **is less than all the seeds that are on earth,** [least of all seeds, Mt. 13:32].

**Mark 4:32** but when it is sown, it [the plant from the seed] **grows up, and becomes greater than all herbs,** [garden plants] **and shoots out large branches, so that the fowls [birds] of the air may lodge** [come and lodge in its branches, Mt. 13:32] **under the shadow of it** [the kingdom would begin small, and grow to be great and large].

## **Jesus Taught Many Parables** **Parallel: Matthew 13:34,35; John 16:25**

**Mark 4:33** And with many such parables [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **He spoke the word to them, as they were able to hear** [understand] it.

**Mark 4:34** But without a parable [figurative language, John 16:25] **He did not speak to them. And when they were alone, He expounded** [explained] **all things to His disciples** [learners, apostles].

## **Jesus Calms the Storm** **Parallel: Matthew 8:23-27; Luke 8:22-25**

**Mark 4:35** And the same day, when the evening had come, He said to them, [His disciples] “Let us pass over [the Sea of Galilee] to the other side.”

**Mark 4:36** And when they [His disciples] had sent away the multitude, they took Him, [with them] even as He was, in the ship [small open row boat]. And there were also with Him other little ships [small open row boats].

**Mark 4:37** And there arose [often storms came without warning on the Sea of Galilee, Mt. 14:24] a great storm of wind, [a great tempest, Mt. 8:24] and the waves beat into the ship, [small open row boat] so that it was now full [was covered with the waves, Mt. 8:24].

**Mark 4:38** And He was in the hinder part [the stern] of the ship, [small open row boat] asleep on a pillow, [cushion—Jesus had a physical body that grew tired and weary from hours of work] and they awoke Him, [very frightened] and said to Him, “Master, [Teacher] do you not care that we perish?” [in the face of all His miracles, they doubted His power].

**Mark 4:39** And He arose, and rebuked the wind, [with words of command] and said to the sea, “Peace, be still.” And the wind ceased, and there was a great calm [they obeyed Him—we must do the same].

**Mark 4:40** And he said to them, “Why are you so fearful? [afraid]. How is it that you have no faith?” [“O you of little faith,” Mt. 8:26—fear and faith oppose each other].

**Mark 4:41** And they feared exceedingly, and said one to another, [to each other] “What manner [kind] of man is this, [who is He?] that even the wind and the sea obey Him?” [we also should obey Him!].

## CHAPTER 5

**A Demon-possessed Man Healed**  
**Parallel: Matthew 8:28-34; Luke 8:26-39**

**Mark 5:1** And they came over to the other side of the sea, [of the Sea of Galilee] into the country of the Gadarenes [Gergesenes, Mt. 8:28—both of these cities were within a large area, therefore, Matthew and Mark did not contradict each other by giving both cities].

**Mark 5:2** And when He had come out of the ship, [small open row boat] immediately there met Him out of the tombs a man with an unclean spirit, [Mark and Luke single out one of the two mentioned by Matthew, Mt. 8:28, when recording this event, Lk. 8:27].

**Mark 5:3** who had his dwelling among the tombs; [hewn out rocky caves, they did not live in a house, Lk. 8:27] and no man [no one] could bind him, no, not [even] with chains,

**Mark 5:4** because he had been often bound [hand and foot] with fetters [shackles] and chains, and the chains had been plucked [broken] asunder [apart] by him, and the fetters [shackles] broken in pieces; neither could any man [anyone] tame him.

**Mark 5:5** And always, night and day, he [this demon-possessed man] was in the mountains, and in the tombs, [never in a house, Lk. 8:27] crying, and cutting himself with stones.

**Mark 5:6** But when he [this demon-possessed man] saw Jesus afar off, he ran and worshiped Him [bowed down, rendered Him homage].

**Mark 5:7** And cried [out] with a loud voice, and said, “What have I to do with You, Jesus, You Son of the Most high God? I adjure You by God, [to take an oath, to swear] that You torment me not“ [before the appointed time].

**Mark 5:8** For He [Jesus] said to him, [the demon, unclean spirit] “Come out of the man, you unclean spirit” [demons believe and tremble, Jas. 2:19].

**Mark 5:9** And He asked him, [the demon] **“What is your name?”** And he answered, saying, **“My name is Legion: [a large number] for we are many.”**

**Mark 5:10** And he besought [begged] Him much [again and again] that he would not send them away out of the country.

**Mark 5:11** Now there was here, [at this place] near to the mountains, a great [large] herd of swine [hogs] feeding.

**Mark 5:12** And all the devils [demons] besought [begged] Him, saying, **“Send us into the swine, [hogs] that we may enter into them.”**

**Mark 5:13** And forthwith [at once] Jesus gave them [the demons—permission to] leave. And the unclean spirits [the demons] went out, [of the man] and entered into the swine, [hogs] and the herd [of hogs] ran violently [rushed] down a steep place [possibly a hanging cliff] into the sea, (they were about two thousand); and were choked [drown, perished] in the sea.

**Mark 5:14** And those who fed the swine [hogs] fled, [ran away] and told it [everything that had happened, Mt. 8:33] in the city, [town] and in the country. And they went out to see [the whole town came out to meet Jesus, Mt. 8:34] what it was that had happened.

**Mark 5:15** And they came to Jesus, and saw the one who was possessed with the devil, [demons] and had the legion, [of demons] sitting, and clothed, and in his right mind. And they were afraid.

**Mark 5:16** And those who saw it told them how it happened to him who was possessed with the devil, [demon-possessed man] and also concerning [about] the swine [pigs].

**Mark 5:17** And they [the people from the town and country, vs. 14] began to pray [plead with or beg] Him to depart from [to leave] their coasts [region].

**Mark 5:18** And when He [Jesus] had come into the ship, [small open row boat] he who had been possessed with the devil [demon] prayed [plead with or begged] Him that he might be [go] with Him.

**Mark 5:19** However, Jesus did not let him, [go] but said to him, “Go home to your friends, and tell them what great things the Lord has done for you, [an example of personal evangelism] and how He has had compassion [a leading characteristic of Jesus that He wants His followers to have] on you.”

**Mark 5:20** And he [the man] departed, and began to publish [tell] in Decapolis [means, “ten cities” - a region east of Jordan and southeast of the Sea of Galilee - within the territory of Manasseh] what great things Jesus had done for him. And all men marveled [were amazed].

### **Ruler’s Daughter and Woman Healed** **Parallel: Matthew 9:18-26; Luke 8:40-56**

**Mark 5:21** And when Jesus had crossed over again [the Sea of Galilee] by ship [small open row boat] to the other side, a great multitude gathered to Him; and He was near the sea.

**Mark 5:22** And, behold, there came [to Jesus] one of the rulers [a certain ruler, Mt. 9:18] of the synagogue, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] Jairus by name, and when he [Jairus] saw Him, he fell at His feet, [worshiped Him, Mt. 9:18].

**Mark 5:23** and besought Him greatly, [pleaded earnestly] saying, “My little daughter lies at the point of death [is even now dead, Mt. 9:18]. I pray [plead or beg] You, come and lay Your hands on her, that she may be healed, and she will live [an expression of faith].

**Mark 5:24** And Jesus [and His disciples—] arose and followed him, Mt. 9:19] went with him; and much people [a large crowd] followed Him, and thronged [pressed around] Him.

**Mark 5:25** And a certain woman, who had an issue [hemorrhage] of blood twelve years,

**Mark 5:26** and had suffered many things of [from or under the care of] many physicians, and had spent all [the money] that she had, and was no better, but rather grew worse.

**Mark 5:27** When she heard about Jesus, came in the crowd behind, [Him] and touched His garment; [the hem of His garment, Mt. 9:20].

**Mark 5:28** for she said, “If I just touch His clothes, I will be whole” [she believed in the healing power of Jesus].

**Mark 5:29** And straightway [immediately] the fountain of her blood [the hemorrhaging] was dried up, and she felt in her body that she was healed of the plague [suffering or affliction].

**Mark 5:30** And Jesus, immediately [at once] knowing in Himself that virtue [power] had gone out of Him, turned around in the press, [crowd] and said, “Who touched My clothes?”

**Mark 5:31** And His disciples said to Him, “You see the multitude thronging [crowding] You, and You say, ‘Who touched Me?’ ”

**Mark 5:32** And He looked around to see her [this woman] who had done this thing.

**Mark 5:33** But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, [she trembled and fell before Him, Lk. 8:47] and told Him all the truth.

**Mark 5:34** And He said to her, “Daughter, [be of good comfort, Mt. 9:22] your faith [in Jesus and His power] has made you whole [well]. Go in peace, and be whole of your plague” [suffering or affliction].

**Mark 5:35** While He was still speaking, there came some from the ruler [Jairus, vs. 22] of the synagogue's house who said, "Your daughter is dead. Why trouble the Master [Teacher] any further?" [any more].

**Mark 5:36** As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, [Jairus] "Be not [don't be] afraid, only believe."

**Mark 5:37** And He permitted no man to follow Him, except Peter, James, and John the brother of James [the three apostles who would be present at the transfiguration and in Gethsemane, [Mt. 17:1; 26:37].

**Mark 5:38** And He came to the house of the ruler [Jairus, Lk. 8:41] of the synagogue, and saw the tumult, [minstrels—flute players, Mt. 9:23] and those who wept and wailed greatly [the people making a noise, Mt. 9:23].

**Mark 5:39** And when He came in, He said to them, "Why make this commotion, and weep? The child is not dead, but sleeping."

**Mark 5:40** And they laughed [in derision] Him to scorn. But when He had put them all out, he took the father and the mother of the child, and those who were with Him, [Peter, James, John, Lk. 8:51] and entered where the child was lying.

**Mark 5:41** And He took the girl by the hand, and said to her, "Talitha cumi," which is, being interpreted, "Little girl, I say to you, arise."

**Mark 5:42** And straightway [immediately] the girl arose, [her spirit returned, and Jesus commanded for her food, Lk. 8:55] and walked; for she was twelve years of age. And they were astonished [overcome] with a great amazement.

**Mark 5:43** And He charged [commanded] them strictly that no man should know it; [And the fame of this incident went abroad into all that land, Mt. 9:26; even though He charged the parents not to tell, Lk. 8:56] and commanded that something should be given her to eat [Lk. 8:55].

## CHAPTER 6

### Jesus Rejected At Nazareth Parallel: Matthew 13:53-58; Luke 4:16-30

**Mark 6:1** And He went out from there, [Capernaum—from the house where He taught, Mt. 13:36] and came to His own country, [Nazareth of Galilee, Lk. 4:16] and His disciples follow Him.

**Mark 6:2** And when the Sabbath day had come, He began to teach [and read from Isa. 61:1,2; Lk. 4:16] in the synagogue, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] and many hearing Him were astonished, [amazed—at the gracious words that came from His mouth, Lk. 4:22] saying, “From where did this Man get these things? And what wisdom is this, which is given to Him, that even such mighty works are wrought [performed] by His hands? [See Mt. 13:54].

**Mark 6:3** Is not this the carpenter, [the carpenter’s son? Mt. 13:55] the Son of Mary, [Is not His mother called Mary? Mt. 13:55] the brother of James, and Joses, and of Judas, and Simon? [these four were sons of Mary and Joseph]. And are not His sisters here with us?” [all of these shared with Jesus only Mary, their mother]. And they were offended [took offense] at Him.

**Mark 6:4** But Jesus said to them, “A prophet is not without honor, [has honor everywhere else] except in his own country, and among his own kin, [relatives] and in his own house” [for His illustrations of Elijah and Elisha, see Lk. 4:25-27].

**Mark 6:5** And He could do no mighty work [did not do or perform, Mt. 13:58] there, except that He laid His hands on a few sick people, and healed them [they threw Him out of the city, and took Him to a hill to throw Him down, but He passing through the midst of them, went His way, Lk. 4:29,30; cf. John 6:41-59].

**Mark 6:6** And He marveled because of their unbelief. And He went about the villages, teaching.

## **The Twelve Apostles Sent Forth** **Parallel: Matthew 10:5-15; Luke 9:1-6**

**Mark 6:7** And He called to Him the twelve, [apostles] and began to send them forth by two and two; and gave them power [and authority, Lk. 9:1] over unclean [evil, or unholy] spirits.

**Mark 6:8** And commanded them that they should take nothing [no provisions] for their journey, save [except] a staff only; [normally, they used one staff for walking and another to carry provisions across the shoulder] no scrip, [a provision bag] no bread, no money in their purse, [money belts].

**Mark 6:9** but be shod with [wear on your feet] sandals; and [do] not put on two coats.

**Mark 6:10** And He said to them, “In whatever place you enter into a house, there abide [remain] till you depart from that place [become stable in your effort with a permanent residence for a better influence on the people].

**Mark 6:11** And whoever will not receive you, [as preachers of the coming kingdom] nor hear you, [your preaching] when you depart from there, shake off the dust under your feet [cf. Acts 13:51; 18:6] for a testimony against them [they were also to remove the blessing you gave to that house, Mt. 10:12,13]. Verily [assuredly] I say to you, it will be more tolerable [bearable, endurable] for [the people of] Sodom and Gomorrah [even though they were very sinful] in the Day of Judgment, [2 Cor. 5:10] than for that city.

**Mark 6:12** And they [the twelve apostles] went out, [on their mission] and preached that men should repent [turn their hearts and lives from sin, Lk. 13:3,5].

**Mark 6:13** And they cast out many devils, [demons] and anointed with oil many who were sick, [a common practice among the Jews for those who were sick, Jas. 5:14] and healed them [as Jesus had commanded them to do].

### **John the Baptist Beheaded** **Parallel: Matthew 14:1-12; Luke 9:7-9**

**Mark 6:14** And king Herod [Antipas—one of four sons who received kingdoms from their father, Herod the Great, Mt. 2:19; the tetrarch, ruler of a fourth] heard of Him, [Jesus and His works] for His name was spread abroad [and sought to see Him, Lk. 9:9]. And he [Herod] said, “John the Baptist is risen from the dead, and therefore these mighty works [miraculous powers] do show [are at work] in him” [John].

**Mark 6:15** Others said, “It is Elijah.” And others said, “He is a prophet, like one of the prophets” [public opinion thought of great men when thinking of Jesus, Mt. 16:13,14].

**Mark 6:16** But when Herod [see vs. 14] heard this, he said, “It is John, [the Baptist] whom I beheaded; he is risen [has been raised] from the dead.”

**Mark 6:17** For Herod [see vs. 14] himself had sent and laid hold on [arrested] John, and bound him in prison [Castle of Machaerus] for the sake of Herodias, [granddaughter of Herod the Great, and a niece to both of her husbands, Herod Antipas and Philip] his brother Philip’s [king over Iturea and Trachonitis, districts north and northeast of Galilee] wife; for he had married her [stolen her from his brother].

**Mark 6:18** For John had said to Herod, “It is not lawful for you to have your brother’s wife” [because she was married to Philip, and Herod Antipas also had a living wife].

**Mark 6:19** Therefore Herodias had a quarrel [carried a grudge] against him, [John] and would have killed him; [wanted to] but she could not;

**Mark 6:20** for Herod [see vs. 14] feared John, [also feared the multitude, because they counted him as a prophet, Mt. 14:5] knowing that he was a just [righteous] man and holy, and protected him. And when he heard him, he did many things, and heard him gladly.

**Mark 6:21** And when a convenient day [an opportune time] came, Herod [see vs. 14] on his birthday made a supper [a feast or banquet] for his lords, [high officials] high captains, [military commanders] and chief estates [leading men] of Galilee; [northern part of Palestine].

**Mark 6:22** And when the daughter of Herodias [Josephus called her Salome] came in, and danced, she pleased Herod [see vs. 14] and those who sat with him. The king said to the damsel, [girl] “Ask of me whatever you want, and I will give it to you.”

**Mark 6:23** And he [also] swore [confirmed with an oath] to her, “Whatever you ask me, I will give to you, [up] to half of my kingdom.”

**Mark 6:24** And she [the daughter, Salome] went forth, [went out] and said to her mother, “What shall I ask?” And she said, “The head of John the Baptist.”

**Mark 6:25** And she came in straightway [immediately] with haste [hurried] to the king, [Herod] and asked, [requested] saying, “I want you to give me by and by [at once] in a charger [platter or large bowl] the head of John the Baptist.

**Mark 6:26** And the king [Herod] was exceedingly sorry; yet, because of his oaths, and because of those who sat with him, he would not reject [refuse] her.

**Mark 6:27** And immediately the king sent an executioner, and commanded his [John’s] head to be brought. And he [the man, executioner] went and beheaded him in the prison, [Castle of Machaerus].

**Mark 6:28** and brought his [John's] head in a charger, [platter or large bowl] and gave it to the girl, [Salome] and the girl gave it to her mother [Herodias].

**Mark 6:29** And when his [John's] disciples heard of it, they came and took away his corpse, [body, Mt. 14:12] and laid it in a tomb [and went and told Jesus, Mt. 14:12—before John completed his mission from God, it would have been impossible for Herod or any other person to have killed John].

### **Jesus Feeds Five Thousand**

**Parallel: Matthew 14:13-21; Luke 9:10-17; John 6:1-14**

**Mark 6:30** And the apostles gathered themselves together around Jesus, and told Him all things, both what they had done, and what they had taught [Jesus had sent them out two by two, vs. 7, and now they are giving their report].

**Mark 6:31** And He said to them, [His apostles] “Come [with Me] aside by yourselves into a desert [quiet or deserted] place, and rest a while.” For there were many [people] coming and going, and they had no leisure time so much as to eat.

**Mark 6:32** And they departed to a deserted [solitary] place by ship [small open row boat] privately [by themselves].

**Mark 6:33** And the people saw them [Jesus and apostles] departing, [leaving] and many knew Him, and ran there on foot from all the cities, and got there ahead of them, and came together to Him.

**Mark 6:34** And Jesus, when He came out, saw much people, [a large crowd] and was moved with compassion toward them, because they were as sheep without a shepherd. And He began to teach them many things [He healed their sick, Mt. 14:14; also spoke to them about the kingdom of God, Lk. 9:11].

**Mark 6:35** And when the day was now far spent, [when the day began to die away, Lk. 9:12] His disciples [the twelve, Lk. 9:12] came to Him, and said, “This is a deserted place, [uninhabited and deserted—with no food] and now the time is very late.

**Mark 6:36** Send them away, that they may go into the surrounding country, and into the villages, [cities] and buy themselves bread; [lodge and get provisions, Lk. 9:12] for they have nothing to eat.”

**Mark 6:37** He answered and said to them, “You give them something to eat” [this was humanly impossible without leaving]. And they said to Him, “Shall we go and buy two hundred denarii [eight months of a man’s wages] of bread, and give them something to eat?”

**Mark 6:38** He said to them, “How many loaves [of bread] do you have? Go and see.” And when they knew, [how many] they said, [no more than, Lk. 9:13] “Five, [loaves] and two fish.”

**Mark 6:39** And He commanded them [the apostles] to make all [the multitude] sit down by companies [groups] upon the green grass [it was a deserted place, but not a desert of sand].

**Mark 6:40** And they sat down in ranks, [groups] of hundreds, and fifties [Lk. 9:14].

**Mark 6:41** And when He had taken the five loaves and the two fish, He looked up to heaven, and blessed, [gave thanks, John 6:11] and broke the loaves, and gave them to His disciples to set before them; and the two fish [He] divided among them all.

**Mark 6:42** And they all ate, and were filled [satisfied].

**Mark 6:43** And they picked up twelve baskets full of [leftovers, Lk. 9:17] fragments, [broken pieces of bread] and of the fish.

**Mark 6:44** And those who had eaten of the loaves were about five thousand men [each loaf fed one thousand men plus women and children

—Jesus still gives the bread of life to lost souls, and has more than enough to meet all needs].

## **Jesus Walks on the Water** **Parallel: Matthew 14:22-33; John 6:15-21**

**Mark 6:45** And straightway [immediately] He constrained [made or encouraged strongly] His disciples get into the ship, [small open row boat] and go to the other side, [of the Sea of Galilee] before [ahead] to Bethsaida, [west side of the Sea of Galilee in land of Gennesaret—toward Capernaum, ultimate point, John 6:17] while He sent the people [the crowd] away.

**Mark 6:46** And when He had sent them [the crowd] away; He departed to a mountain to pray.

**Mark 6:47** And when evening came, the ship [small open row boat] was in the midst middle—three or four miles from land, John 6:19] of the sea, and He was alone on the land.

**Mark 6:48** Then He saw them [the apostles] toiling at rowing; [straining at the oars—tossed with waves, Mt. 14:24] for the wind was contrary to them [a great wind was blowing, John 6:18]. And about the fourth watch of the night [fourth Roman watch, 3:00 a.m.] He came to them, walking on the sea, and would have [about to have] passed them by.

**Mark 6:49** But when they saw Him walking on the sea, they supposed it was a spirit, [ghost] and cried out; [for fear, Mt. 14:26].

**Mark 6:50** for they all saw Him, and were troubled. And immediately He talked with them, and said to them, “Be of good cheer: it is I; do not be afraid” [And Peter answered Him and said, “Lord, if it is You, command me come to You on the water,” —for Peter’s experience, see Mt. 14:28-31].

**Mark 6:51** And He went up into the ship; [small open row boat] to them, [the apostles—they willingly received Him, John 6:21] and the wind ceased. And they were completely amazed in themselves beyond

measure, and wondered [marveled—His disciples came and worshiped Him, Mt. 14:33; recognized Him collectively as being the Son of God] saying, “Of a truth You are the Son of God.”

**Mark 6:52** For they considered not [had not understood] the miracle of the loaves; for their heart was hardened.

### **Touched Jesus - Made Well** **Parallel: Matthew 14:34-36**

**Mark 6:53** And when they [Jesus and His apostles] had crossed over, [the Sea of Galilee] they came into the land of Gennesaret, [a plane or strip of land four miles long and three miles wide at the northeast curve of the Sea of Galilee. The Sea of Galilee is also called the Lake of Gennesaret, Lk. 5:1] and drew [moored or anchored] to the shore.

**Mark 6:54** And when they came out of the ship, [small open row boat] straightway [immediately] they knew [recognized] Him,

**Mark 6:55** and ran through that whole surrounding region, [in and around Gennesaret] and began to carry about on beds those who were sick, to wherever they heard He was.

**Mark 6:56** And wherever He entered, into villages, cities, or country, they laid the sick in the streets, [marketplaces] and besought [begged] Him that they might touch if it were even the border [edge] of His garment. And as many as touched Him were made [perfectly, Mt. 14:36] whole [healed].

## **CHAPTER 7**

### **Source of Defilement** **Parallel: Matthew 15:1-20**

**Mark 7:1** Then came together the Pharisees, [a strict sect of the Jews who believed in the resurrection] and certain of the scribes [men of letters, writers of the law] to Him who came from Jerusalem.

**Mark 7:2** And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed, [ceremonially unwashed] hands, they found fault.

**Mark 7:3** For the Pharisees, [see vs. 1] and all the Jews, do not eat, unless they wash their hands in a special way, [with the fist] holding the tradition of the elders.

**Mark 7:4** And when they come from the marketplace, they do not eat unless they wash. And many other things there are, [traditions] which they have received and hold, like the washing of cups, and pots, [pitchers] brazen vessels, [kettles] and of tables [dining couches].

**Mark 7:5** Then the Pharisees [see vs. 1] and scribes [for description, see v.1] asked Him, “Why do Your disciples not walk according to the tradition of the elders, [old men, ancients or ancestors] but eat bread with unwashed [defiled] hands?”

**Mark 7:6** He answered and said to them, “Well has Isaiah prophesied of you hypocrites, as it is written, [Isa. 29:13] ‘This people honors Me with their lips, [regular in speaking words of worship] but their heart [the inner person, emotions, and feelings, capable of love, sincerity, and faithfulness] is far from Me [first commandment is to love God supremely, Mk. 12:29,30].

**Mark 7:7** And in vain [folly, to no purpose] do they worship [pay homage to] Me, teaching for doctrines [teachings] the commandments of men’ [2 John 9].

**Mark 7:8** For laying aside the commandments of God, you hold the traditions of men—the washing of pots and cups, and many other such things you do.”

**Mark 7:9** And He said to them, “Full well you reject the commandments of God, that you may keep your traditions.

**Mark 7:10** For Moses said, [Ex. 20:12] ‘Honor your father and your mother;’ and, ‘he who curses [speaks evil of] father or mother, let him be put to death’ [Ex. 21:17].

**Mark 7:11** But you [scribes and Pharisees] say, ‘If a man will say to his father or mother, whatever gift [profit] you may have received from me, is Corban—that is, to say, a gift given to God; [a gift dedicated to the temple, Mt. 15:5].

**Mark 7:12** and you no more let [allow] him [the one who should be caring for his parents] do anything [honors not, Mt. 15:6] for his father or his mother,

**Mark 7:13** making the word of God of no effect [nullifying the word] through your tradition, [you have made the commandment of God of no effect, Mt. 15:6] that you have delivered [handed down]. And you do many things like that” [like the example just mentioned—He also calls them hypocrites, and quotes Isa. 29:13 to prove it, Mt. 15:7-9].

**Mark 7:14** And when He had called all the people to Him, He said to them, “Hearken [listen] to Me, [hear and understand, Mt. 15:10] everyone of you, and understand [this].

**Mark 7:15** There is nothing that enters a man from without [outside] that can defile him, [makes him unclean, Rom. 14:14,17,20] but [rather] the things which come out of him, [out of the mouth, Mt. 15:11] those are the things that defile [makes him unclean] a man [Jas. 3:6].

**Mark 7:16** If any man [anyone] has ears to hear, let him hear” [a proverbial expression, meaning—give strict attention to what is heard].

**Mark 7:17** And when He had entered the house from the people, His disciples [“do you know that the Pharisees were offended, after they heard this saying?” Mt. 15:12] asked him concerning [about] the parable [“a

placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning].

**Mark 7:18** And He said to them, “**Are you also** [as the Pharisees] **without understanding? Do you not perceive,** [see] **that whatever enters a man** [such as food, etc.] **from without, cannot defile him,**

**Mark 7:19** **because it enters not into his heart, but into the stomach, and goes out of the body,** [is eliminated, thus] **purifying all meats?”** [foods—the natural process of the body].

**Mark 7:20** And He said, “**That which comes out of a man,** [those things that proceed out of the mouth come forth from the heart, Mt. 15:18] **is what defiles the man** [makes him unclean].

**Mark 7:21** **For from within, out of the heart** [the inner person, emotions, and feelings, capable of love, sincerity, and faithfulness] **of men, proceed** [come forth] **evil thoughts,** [the source of all committed evil, Gen. 6:5; 8:21] **adulteries,** [those who have or lust for an unlawful sexual relationship with the spouse of another] **fornications,** [sexual immorality] **murders,** [the purposeful taking of human lives with malice].

**Mark 7:22** **thefts,** [stealing from others] **covetousness,** [greed: an unlawful and lustful desire to have more money and things] **wickedness,** [all kinds of evil practices associated with the devil] **deceit,** [to cheat, deceive, and beguile through false impressions, appearances, statements or influences] **lasciviousness,** [absence of restraint, indecency, and wantonness] **an evil eye,** [envy: always looking for things lustful and sinful] **blasphemy,** [slander: injurious speech, especially against God] **pride,** [arrogance] **foolishness** [folly].

**Mark 7:23** **All these evil things come from within,** [the heart] **and defile** [make unclean] **the man.”**

**A Gentile Woman With Great Faith**  
**Parallel: Matthew 15:21-28**

**Mark 7:24** And from there He arose, and went to the borders [region or vicinity] of Tyre and Sidon [two principle cities of Phoenicia on the coast of the Mediterranean Sea—of Canaan, Mt. 15:22]. And entered into a house, and did not want anyone to know it, but He could not be hidden.

**Mark 7:25** For a certain woman, whose young daughter had an unclean [evil] spirit heard about Him, and came and fell at His feet [cried to Him, Mt. 15:22].

**Mark 7:26** The woman was a Greek, a Syrophenician by nation; [born in Syrian Phoenicia] and she besought [begged—a sincere cry for help from Jesus] Him to cast the devil [demon] out of her daughter [my daughter is grievously vexed (terribly possessed) with a demon, Mt. 15:22].

**Mark 7:27** But Jesus said to her, [after first being silent and talking with His disciples about His mission to the lost sheep of the house of Israel, Mt. 15:23,24] “Let the children first be filled, for it is not meet [right] to take the children’s bread, [the Jews’ portion, Mt. 10:5,6] and to cast it to the dogs” [the heathen Gentiles who were considered by many Jews as dogs, and estranged from God, Eph. 2:12].

**Mark 7:28** And she answered and said to Him, “Yes, Lord, [did not show herself to be angry or prejudice, but displayed humility and submission, Lk. 18:13,14] yet the dogs under the table eat of the children’s crumbs” [just any portion of the blessing of Jesus will be considered of great value to this woman].

**Mark 7:29** And He said to her, [O woman, great is your faith! Mt. 15:28] “For this saying go your way; [let it be to you even as you will, Mt. 15:28] the devil [demon] has gone out of your daughter” [and her daughter was made whole from that very hour, Mt. 15:28].

**Mark 7:30** And when she had come to her house, she found the devil [demon] gone out, and her daughter lying on the bed.

**Jesus Heals A Deaf Mute  
Parallel: None**

**Mark 7:31** And again, departing from the coasts of Tyre and Sidon, [two principle cities of Phoenicia on the coast of the Mediterranean Sea] **He came to the Sea of Galilee, through the midst of the region of Decapolis** [means, “ten cities” - a region east of Jordan and southeast of the Sea of Galilee - within the territory of Manasseh].

**Mark 7:32** And they [friends or relatives] **brought to Him one who was deaf, and had an impediment in his speech,** [could not hear, and unable to speak properly] **and they begged Him to put His hand on him** [for healing].

**Mark 7:33** And He took him aside from the multitude, [to perform this miracle] **and put His fingers in his ears, and He spat, and touched his tongue** [sometimes Jesus chose to touch, other times just to speak during healing].

**Mark 7:34** And looking up to heaven, [toward His Father] **He sighed,** [perhaps because of all the pain and misery He saw daily such as this one] **and said to him, “Ephphatha!”** [an Aramaic expression] **that is,** [which means] **“Be opened.”**

**Mark 7:35** And straightway [immediately] **his ears were opened,** [able to hear] **and the impediment of his tongue was loosened,** [corrected] **and he spoke plainly.**

**Mark 7:36** And He charged [commanded] them [all present] **that they should tell no man;** [no one] **but the more He charged** [commanded] **them, the more widely they published it** [they were unable to keep such good news].

**Mark 7:37** And they were astonished beyond measure [overwhelmed with amazement] **saying, “He has done all things** [His power for doing good was not limited] **well. He makes both the deaf to hear, and the dumb** [mute] **to speak** [they were impressed with this double miracle].

## CHAPTER 8

## **Feeding of Four Thousand** **Parallel: Matthew 15:32-39**

**Mark 8:1** In those days the multitude being very great, and having nothing to eat, Jesus called His disciples to Him, and said to them,

**Mark 8:2** “I have compassion on the multitude, because they have now been with me three days, and have nothing to eat [their food supply had run out].

**Mark 8:3** And if I send them away fasting [hungry, without eating] to their own houses, they will faint [collapse—become weak from hunger and faint] on the way; [on their way home] for some of them came from afar [a long distance].

**Mark 8:4** And His disciples answered him, “From where can a man [anyone] satisfy these men [people] with bread [get so much bread, Mt. 15:33] here in the wilderness?” [in this remote place].

**Mark 8:5** And He asked them, “How many loaves [of bread] do you have?” And they said, “Seven.”

**Mark 8:6** And He commanded the people to sit down on the ground, [in preparation for eating] and He took the seven loaves, and gave thanks, and broke them, and gave to His disciples to set before them; and they set them [the seven loaves] before the people.

**Mark 8:7** And they had a few small [little, Mt. 15:34] fish, [as well] and He blessed them, [gave thanks, Mt. 15:36] and commanded [the disciples] to set them also before them.

**Mark 8:8** So they ate, and were filled, [each received a full meal, not just a taste of food] and they took up of the broken meat [fragments] that was left seven baskets [the Greek word used here is for a large basket].

**Mark 8:9** And those who had eaten were about four thousand, [men besides women and children, Mt. 15:38] and He sent them away [enough food for the multitude with seven large baskets full of leftovers—a powerful miracle—cf. the feeding of five thousand, Mt. 14:14-21].

**Mark 8:10** And straightway [immediately] He entered into the ship [small open row boat] with His disciples, and came to the region [district] of Dalmanutha [Magdala, Mt. 15:39—two small cities close together on the eastern coast line of the Sea of Galilee].

**Pharisees/Sadducees Seek a Sign**  
**Parallel: Matthew 16:1-4; Lk. 12:54-56**

**Mark 8:11** And the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection—and the Sadducees, Mt. 16:1] came forth, and began to dispute with Him, seeking from Him a sign from heaven, [from the sky—cf. Lk. 11:16] testing Him.

**Mark 8:12** And He sighed deeply in His spirit, [a gesture of disappointment] and said, “Why does this generation seek after a sign? [Matthew records Jesus speaking of their ability to discern the sky, but not the signs of the time, Mt. 16:2,3]. Verily [assuredly] I say to you, there will no sign be given to this generation” [except the sign of the prophet Jonah, Mt. 16:4].

**Beware: Leaven of the Pharisees and Herod**  
**Parallel: Matthew 16:5-12; Luke 12:1-3**

**Mark 8:13** And He left them, and getting into the ship [small open row boat—He] again departed to [left for] the other side [of the Sea of Galilee].

**Mark 8:14** Now the disciples had forgotten to take bread, and in the ship [small open row boat] they did not have with them more than one loaf.

**Mark 8:15** And He charged [warned] them, saying, “Take heed, beware [be on guard] of the leaven [yeast—evil spreading influence] of the Pharisees, [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] and the leaven [yeast—evil spreading influence] of Herod” [Sadducees, Mt. 16:6—a religious sect of the Jews who were opposite to the Pharisees].

**Mark 8:16** And they [His disciples] reasoned among themselves, saying, “It is because we have no bread” [they thought of the physical only].

**Mark 8:17** And when Jesus knew it, he said to them, [“O you of little faith, Mt. 16:8] “Why do you reason, because you have no bread? [they could not hide anything from Jesus—neither can we!]. Do you not yet perceive nor understand? [after all the teaching and miracles]. Is your heart yet hardened?

**Mark 8:18** Having eyes, do you not see? And having ears, do you not hear? And do you not remember? [rebukes them for having a short memory].

**Mark 8:19** When I broke the five loaves among five thousand, how many baskets full of fragments did you take up?” [Mt. 14:13-21]. They said to Him, “Twelve.”

**Mark 8:20** “And when the seven [loaves were broken] among four thousand, how many baskets full of fragments did you take up?” And they said, “Seven” [Mt. 15:32-39; Mk. 8:1-9].

**Mark 8:21** And He said to them, “How is it that you do not understand?” [about the leaven of the Pharisees—then they understood that He spoke of the teaching of these, Mt. 16:12].

## **Blind Man Healed at Bethsaida** **Parallel: None**

**Mark 8:22** Then He came to Bethsaida; [a village close to the west side of the Sea of Tiberias—land of Gennesaret—home of the fishermen, Peter,

Andrew, James, and John, John 1:44] **and they** [the people] **brought a blind man** [who must not have been born blind, because he knew what trees looked like, vs. 24] **to Him, and besought** [begged] **Him to touch him** [he wanted to be healed].

**Mark 8:23** **And He took the blind man by the hand, and led him out of the town** [perhaps to get him away from the crowd, vs. 26]. **And when He had spit on his eyes, and put His hands on him,** [compare Mk. 7:33] **He asked him if he saw anything.**

**Mark 8:24** **And he looked up, and said, “I see men like trees, walking”** [saw forms, but could not focus his eyes].

**Mark 8:25** **After that He put His hands again on his eyes,** [the second stage of this miracle] **and made him look up. And he was restored,** [his blindness was gone] **and saw everyone clearly** [when the miracle was complete, the shapes resembling trees became clear].

**Mark 8:26** **And He sent him away to his house, saying, “Neither go into the town, nor tell it to any in the town”** [as in some other miracles, Jesus asked the man not to spread it publicly—His mission was more than performing miracles].

### **Peter’s Confession of Jesus/The Christ** **Parallel: Matthew 16:13-20; Luke 9:18-20**

**Mark 8:27** **And Jesus and His disciples went out to the towns** [coasts, Mt. 16:13; parts or region] **of Caesarea Philippi;** [a town in the extreme northern boundary of Palestine, at the foot of Mt. Lebanon] **and on the way He asked His disciples, saying to them, “Who do men** [the people, Lk. 9:18] **say that I** [the Son of Man, Mt. 16:13] **am?”**

**Mark 8:28** **And they answered, “John the Baptist;** [risen from the dead, Mt. 14:1,2; the immerser and a forerunner of Jesus, Mt. 3:1,2] **but some say, Elijah;** [one of two men taken up in the Old Testament without death] **and others, one of the prophets”** [Jeremiah, Mt. 16:14; a prophet, or as one of the prophets, Mk. 6:15—the men who spoke for God].

**Mark 8:29** And He said to them, “But who do you [My disciples] say that I am?” And Peter [means “stone.” Given this name by Jesus, John 1:42; Simon means “hearing,” son of Jonas, also called Cephas, Aramaic for rock] answered and said to Him, “You are the Christ” [Messiah; Son of the living God, Mat. 16:16].

**Mark 8:30** [Matthew follows this with Jesus promising to build His church or kingdom, Mt. 16:17-19]. Then He charged them that they should tell no one [until the time was right] of Him [when the Holy Spirit came on Pentecost, Acts chapter 2, it was the right time].

### **Death and Resurrection Predicted** **Parallel: Matthew 16:21-23; Luke 9:21,22**

**Mark 8:31** And He began to teach them, that the Son of Man must [go to Jerusalem, Mt. 16:21] suffer many things, [mock trials, false witnesses, and persecutions] and be rejected by the elders, and the chief priests and scribes, [the three groups that made the Sanhedrin] and be killed, and after three days rise again [John 2:19-22; 3:14; Mt.12:38-40].

**Mark 8:32** And He spoke this saying openly [plainly]. And Peter took Him aside and began to rebuke Him [be this far from You, Lord; this shall not happen to You! Mt. 16:22].

**Mark 8:33** But when He had turned around and looked at His disciples, [they all needed to hear this lesson] He rebuked Peter, saying, “Get behind Me, Satan [you are speaking as Satan—Jesus spoke these same words to Satan, Mt. 4:10]. For you [are an offence to Me, Mt. 16:23] know not [are not mindful of] the things of God, [the spiritual] but the things of men” [the fleshly—the thought of His death was a great burden, and Peter was making it more difficult to carry].

### **Take Up the Cross/Follow Jesus** **Parallel: Matthew 16:24-28; Luke 9:23-27; John 12:25,26**

**Mark 8:34** And when He had called the people to Him with His disciples also, He said to them, “Whoever desires [including His disciples] to come after Me, let him deny himself, [the very thing Peter had failed to do when he refused to accept Christ’s death, burial, and resurrection and take up his cross, [daily, Lk. 9:23; figure taken from a criminal carrying his own cross] and follow Me” [1 Pet. 2:21; most of the apostles would follow Jesus to the point of dying, Heb. 11:17].

**Mark 8:35** For whoever will save [Mt. 16:25; love it, John 12:25] his life will lose it, [his soul, eternal life] but whoever will lose his [physical] life for My sake and the gospel’s, will save [find, Mt. 16:25] it [his soul eternally].

**Mark 8:36** For what will it profit a man, [what advantage, Lk. 9:25; or good will it be] if he gains the whole world, [the total value and sum of all material possessions] and loses his own soul? [himself, or be cast away, Lk. 9:25; eternally].

**Mark 8:37** Or what will a man give [trade] in exchange for his soul? [Lk. 12:20,21].

**Mark 8:38** Therefore whoever will be ashamed of Me [His lowly earthly appearance] and of My words [His teaching about eternal life] in this adulterous and sinful generation, [a generation lusting after the flesh and false gods] of him the Son of Man will also be ashamed, [will not accept them] when He comes in the glory of His Father [His second coming] with the holy angels” [Mt. 25:31; 2 Thes. 1:7,8].

## CHAPTER 9

**Mark 9:1** And He said to them, “Verily [assuredly] I say to you, that there are some who stand here, [only Jesus and Judas would die before His kingdom or church would be purchased with His own blood, Acts 20:28; Acts chapter 2] who will not taste of [experience] death, until they see [the Son of Man coming, Mt. 16:28] the kingdom [His church, Mt. 16:18,19] of God [Lk. 9:27] come with power.

## **The Transfiguration**

**Parallel: Matthew 17:1-13; Luke 9:28-36**

**Mark 9:2** **And after six days** [between the last conversation and the transfiguration—about eight days after these sayings, Lk. 9:28; Luke combines the day before the six, and the day after the six, totaling eight] **Jesus took with Him Peter, James, and John**, [these three will also accompany Jesus to Gethsemane, Mk. 14:33] **and led them up on a high mountain** [to pray, Lk. 9:28; tradition says Mount Tabor, but the mountain is not named] **apart** [away from the other apostles] **by themselves; and He was transfigured** [changed His appearance or form] **before them.**

**Mark 9:3** **And** [face shone like the sun, Mt. 17:2] **His raiment** [clothing] **became shining**, [as light, Mt. 17:2; glittering, Lk. 9:29] **exceeding white as snow, so that no fuller** [one who bleached or washed clothes] **on earth could whiten them** [cf. John 1:14; 2 Pet. 1:16,17].

**Mark 9:4** **And there appeared to them Elijah** [one of two men taken up in the Old Testament without death] **with Moses**, [Israel's leader out of Egypt, and in the wilderness] **and they were talking** [as they appeared in glory, Lk. 9:31] **with Jesus** [about His departure or death in Jerusalem, Lk. 9:31].

**Mark 9:5** **And Peter answered** [the three disciples were heavy with sleep, Lk. 9:32] **and said** [as they (Moses and Elijah) departed from Him, Lk. 9:33] **to Jesus**, **“Master, [Lord] it is good for us to be here; and** [if You will, Mt. 17:4] **let us make** [here on this mountain] **three tabernacles;** [tents or booths] **one for You and one for Moses, and one for Elijah”** [a representative of the law, prophets, and the Son of God].

**Mark 9:6** **For he** [Peter] **did not know what to say, for they were greatly afraid** [the three—they feared as they entered into the cloud, Lk. 9:34].

**Mark 9:7** **And** [while Peter was still speaking, Mt. 17:5] **there was a** [bright, Mt. 7:5] **cloud that overshadowed them, and** [suddenly] **a voice came out of the cloud, saying, “This is My beloved Son,** [in whom I am well pleased, Mt. 17:5; this same announcement came from God after Jesus’

baptism, Mt. 3:17] **hear Him!** [it is enough to hear Jesus, Heb. 1:1,2;—His words are superior to Moses and Elijah].

**Mark 9:8** And suddenly, [they fell on their faces—Jesus touched them, Mt. 17:6,7] **when they had looked around**, [when the voice was past, Lk. 9:36] **they saw no man anymore, but only Jesus** [Jesus was found alone, Lk. 9:36] **with themselves** [He is all anyone needs in all centuries of time].

**Mark 9:9** And as they came down from the mountain, [the next day, Lk. 9:37] **He charged** [instructed or commanded] **them that they should tell no man the things** [the vision, Mt. 17:9] **they had seen**, [at the transfiguration experience] **till the Son of Man had risen from the dead.**

**Mark 9:10** And they kept this saying to themselves, questioning one with another what the rising from the dead meant.

**Mark 9:11** And they asked Him, saying, “**Why do the scribes** [men of letters, writers and teachers of the law] **say that Elijah must first come?**” [Malachi had foretold the coming of Elijah, Mal. 3:1; 4:5, and they seem to be asking why Elijah did not stay when he appeared on the mountain].

**Mark 9:12** And He answered and told them, “**Elijah does come first**, [as a forerunner of the Messiah] **and restores all things** [prepare the Jews through repentance for Christ and His kingdom, Lk. 3:8]. **And how it is written of the Son of Man, that He must suffer many things, and be treated with contempt?**

**Mark 9:13** But I say to you, that Elijah has indeed come, [in the person of John the Baptist] **and they have done to him whatever they wished**, [some rejected him, and he was imprisoned and killed by Herod, Mt. 14:1-12] **as it is written of him.”**

### **Jesus Heals a Boy**

**Parallel: Matthew 17:14-21; Luke 9:37-42**

**Mark 9:14** And when He came to His disciples, He saw a great **multitude** [evidently the multitude left behind when Jesus and the three

went up into the mountain] **around them, and scribes questioning** [disputing] **with them** [the scribes were questioning the other nine apostles—the apostles had failed to heal a boy].

**Mark 9:15** **And straightway** [immediately] **when they beheld Him, all the people were greatly amazed, and running to Him saluted** [greeted] **Him.**

**Mark 9:16** **And He asked the scribes,** [men of letters, writers and teachers of the law] **“What are you discussing with them?”**

**Mark 9:17** **And one** [there came to Him a certain man, Mt. 17:14] **from the multitude** [of the crowd, Lk. 9:38] **answered and said,** [kneeling down to Him, Mt. 17:14] **“Master,** [Lord, Mt. 17:15] **I have brought to You my son,** [my only child, Lk. 9:38] **who has a dumb** [mute] **spirit** [is a lunatic, Mt. 17:15; a spirit takes him, and he suddenly cries out, and it tears him so that he foams and bruises him, hardly ever departing, Lk. 9:39].

**Mark 9:18** **And wherever he seizes him, he tears him, he foams at the mouth, and gnashes his teeth, and becomes rigid** [often falls into the fire, and water, Mt. 17:15]. **And I spoke to Your disciples,** [the nine left while the other three were with Jesus on the mountain] **that they should cast him out, and they could not”** [cure him, Mt. 17:16].

**Mark 9:19** **He answered him, and said,** [concerning these disciples who failed—this man and the multitude heard] **“O faithless** [without faith—perverse, Mt. 17:17] **generation, how long shall I be with you? How long shall I bear you?** [put up, or suffer with, Mt. 17:17]. **Bring him to Me.”**

**Mark 9:20** **And they brought him** [the son] **to Him** [Jesus]. **And when he** [the son] **saw Him,** [Jesus] **straightway** [immediately] **the spirit convulsed him,** [the son] **and he fell on the ground, and wallowed foaming.**

**Mark 9:21** **And He** [Jesus] **asked his father,** “How long has this been happening to him?” **And he said,** “From a child.

**Mark 9:22** **And often he has thrown him into the fire, and into the water, to destroy him** [Mt. 17:15]. **But if You can do anything, have**

compassion on us, and help us” [the father and son had spent these years in so much agony].

**Mark 9:23** Jesus said to him, “If you can believe, [have faith in Jesus and His power] all things are possible to him who believes” [cf. Mt. 17:20; John 11:40].

**Mark 9:24** And straightway [immediately] the father of the child cried out, and said with tears, “Lord, I believe; help my unbelief” [he had faith, but desired to have more; this should be the attitude of all men and women everywhere].

**Mark 9:25** When Jesus saw that the people came running together, [to see how Jesus would respond to this situation] He rebuked the unclean spirit, saying to him, “You dumb [mute] and deaf spirit, I charge you, come out of him, and enter no more into him.”

**Mark 9:26** And the [unclean] spirit cried out, and convulsed him greatly, [made one last painful gesture] and came out of him [the evil spirit was compelled to obey the words of Jesus]. And he [the son] became as one dead [appeared unconscious and dead] so that many said, “He is dead” [they doubted Jesus’ power to restore him from the evil effects of the spirit].

**Mark 9:27** But Jesus took him by the hand, and lifted him up, and he arose [the powerful touch of Jesus!].

**Mark 9:28** And when He had come into the house, His disciples asked Him privately, “Why could we not cast him out?” [why did we fail?].

**Mark 9:29** And He said to them, [because of your unbelief, Mt. 17:20] “This kind [of evil spirit] can come out by nothing, but prayer and fasting [a sincere spiritual and prayerful attitude of faith].

**Death/Resurrection Predicted Again**  
**Parallel: Matthew 17:22,23; Luke 9:43-45**

**Mark 9:30** And they departed from there, and passed through [stayed in, Mt. 17:22] Galilee; [northern part of Palestine] and He would not have anyone know it [where they were—He wanted private time with His disciples to teach them about His approaching death and resurrection].

**Mark 9:31** For He taught His disciples, and said to them, “The Son of Man will be delivered [betrayed, Mt. 17:22] into the hands of men, [delivered by Judas, Mt. 26:14; to the chief priest, Mt. 26:15,16] and they will kill Him; and when He is killed, after three days, He will rise” [this was the second prediction of His death—for the first, see, Mt. 16:21].

**Mark 9:32** But [they were exceedingly sorrowful, Mt. 17:23] they did not understand that saying, [see Mk. 9:10] and were afraid to ask Him [they wanted to avoid this painful and frightening subject].

### **Disciples Argue About Greatness**

**Parallel: Matthew 18:1-5; Compare: Matthew 20:20-28;  
Mark 10:35-45; Luke 22:24-30**

**Mark 9:33** And He came to Capernaum; [on the northwest shore of the Sea of Galilee—where He did great works in His ministry, Mt. 8:14; Lk. 7:1-3; John 4:46-54] and when He was in the house He asked them, “What were you disputing among yourselves on the way?”

**Mark 9:34** But they held their peace; [were silent at first] for on the way they had disputed among themselves who was the greatest [they finally asked Him—who is the greatest in the kingdom of heaven? Mt. 18:1].

**Mark 9:35** And He sat down, [as He often did when teaching] and called the twelve, [apostles] and said to them, “If anyone would be first, he must be last of all and servant of all” [this is different from the Gentile rulers, Lk. 22:25,26].

**Mark 9:36** And He took a child, [as a model] and put him in the midst of them; [the apostles to illustrate His point] and when He had taken him [the child] in His arms, He said to them,

**Mark 9:37** “Whoever receives [will humble himself as this little child, Mt. 18:4; cf. 1 Pet. 5:5,6] **one such child** [person with a childlike spirit] **in My name, receives Me, and whoever receives Me, receives not Me but Him** [the Father] **who sent Me**” [is greatest in the kingdom of heaven, Mt. 18:4; His church, Mt. 16:18,19].

**Whoever Is not Against Us is For Us**  
**Parallel: Luke 9:49,50**

**Mark 9:38** And John answered Him, saying, “Master, [teacher] we saw one casting out devils [demons] in Your name, and we forbade him, because he was not following us.”

**Mark 9:39** But Jesus said, “Do not forbid him; for no man who works a miracle in My name, can lightly [soon] speak evil of Me.

**Mark 9:40** For he who is not against us is on our side [is for us, Lk. 9:50].

**A Cup of Cold Water**  
**Parallel: Matthew 10:40,42**

**Mark 9:41** For whoever gives you a cup of [cold, Mt. 10:42] **water to drink** [important, but a very simple gift of kindness] **in My name**, [all gifts, large or small, must glorify God] **because you belong to Christ, verily** [assuredly] **I say to you, he will not** [in no wise, Mt. 10:42] **lose his reward** [at Judgment, eternal life, Mt. 25:40,46].

**Offenses Will Come**  
**Parallel: Matthew 18:6-9; Luke 17:1-4**

**Mark 9:42** And whoever causes one of these little ones [Christians with a childlike spirit, 1 John 2:1,12,18,28] **who believe in Me, to stumble**, [whoever will offend, Mt. 18:6] **it would be better for him that a millstone were hung about his neck**, [this was practiced by Egyptians, Greeks, and Romans as a form of capital punishment] **and he were thrown into the sea**

[this comparison shows the seriousness of causing a believer in Christ to stumble or sin].

**Mark 9:43** And if your hand offend you, [causes you to sin] cut it off; [although it is of great value] it is better for you to enter life maimed, [crippled] than having two hands to go to hell, [Greek, *Gehenna*] into the fire that shall never be quenched—[put out].

**Mark 9:44** where their worm does not die, [cf. Isa. 66:24] and the fire is not quenched [put out].

**Mark 9:45** And if your foot offend you, [causes you to sin] cut it off; [although it is of great value] it is better for you to enter life lame, than with two feet to be thrown into hell, [Greek, *Gehenna*] into the fire that shall never be quenched— [put out].

**Mark 9:46** where their worm does not die, [cf. Isa. 66:24] and the fire is not quenched [put out].

**Mark 9:47** And if your eye offend you, [causes you to sin] pluck it out; [although it is of great value] it is better for you to enter the kingdom of God [His church, Mt. 16:18, and after death, heaven] with one eye, than having two eyes, to be thrown into hell [Greek, *Gehenna*] fire—

**Mark 9:48** where their worm does not die, [cf. Isa. 66:24] and the fire is not quenched [put out].

### **Believers As Salt** **Parallel: Matthew 5:13; Luke 14:34,35**

**Mark 9:49** For everyone will be salted with fire, [the lost will be punished, and all Christians will be tested by fire, even his works, 1 Cor. 3:13] and every sacrifice will be salted with salt [another illustration evidently alluding to grain offerings under the law of Moses, Lev. 2:13].

**Mark 9:50** Salt is good; [it is tasteful and preserving] but if the salt has lost its saltiness, [has become tasteless, no flavor, and no preserving

properties, due to foreign matters] **how will you season it?** [how will you restore its saltiness?] **Have salt in yourselves**, [as disciples of Jesus, Mt. 5:13] **and have peace with one another** [the closer we are to Jesus and His preserving power to save mankind, the closer we are to each other].

## CHAPTER 10

### Laws For Marriage

**Parallel: Matthew 5:31,32; 19:1-10; Luke 16:18**

**Mark 10:1** And He left from there, [Galilee, Mt. 19:1] and went to the coasts [region] of Judea by the farther side of [beyond] Jordan, [east side of the Jordan River, called Perea] and the people gathered to Him again, and, as He was accustomed, [He spent each day teaching] He taught [and healed, Mt. 19:2] them again [repetition in teaching was essential to promote truth].

**Mark 10:2** And the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] came to Him, and asked Him, “Is it lawful for a man to put away [divorce] his wife?” tempting [testing] Him [asked Him a question with the wrong motive].

**Mark 10:3** And He answered and said to them, “What did [your leader] Moses command you?”

**Mark 10:4** And they said, “Moses allowed a man to write a certificate of divorce, and to put her away” [cut her off by divorce, Deut. 24:1].

**Mark 10:5** And Jesus answered and said to them, “For the hardness of your heart he wrote you this precept [command].

**Mark 10:6** But from the beginning of the creation God ‘made them male and female’ [Gen. 2:24].

**Mark 10:7** For this reason [cause, Mt. 19:5] a man shall leave his father and mother, and cleave [be joined, united] to his wife, [in marriage].

**Mark 10:8** and the two [man and woman, not man and man or woman and woman] shall become one flesh' [be as one body]. So then they are no longer two, but one flesh.

**Mark 10:9** What therefore God has joined together, [in marriage] let not man [through divorce] put asunder" [separate].

**Mark 10:10** And in the house His disciples asked Him again about this matter [about marriage and divorce].

**Mark 10:11** And He said to them, "Whoever shall put away [divorce] his wife, [except it be for fornication—sexual immorality, Mt. 19:9; cf. 5:32] and marries another, commits adultery [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] against her [his wife, Mt. 5:31,32].

**Mark 10:12** And if a woman shall put away [divorce] her husband, and marries another, she commits adultery" [and whoever marries her who is put away (divorced) commits adultery," Mt. 19:9].

### **Little Children Blessed**

**Parallel: Matthew 19:13-15; Luke 18:15-17**

**Mark 10:13** And they brought young children [little children, Mt. 19:13; infants, Lk. 18:15] to Him, that He should [might] touch them; [put His hands on them and pray, Mt. 19:13] and His disciples rebuked those who brought them.

**Mark 10:14** But when Jesus saw it, He was much [greatly] displeased, and said to them, "Suffer [let] the little children come to Me, and do not hinder them; for of such [childlike characteristics] is the kingdom of God [His church, Mt. 16:18].

**Mark 10:15** Verily [assuredly] I say to you, whoever does not receive the kingdom of God like a little child, [are converted and become as little children, Mt. 18:3] shall not enter it."

**Mark 10:16** And He took them [the little children] up in His arms, put His hands on them, and blessed them.

**Rich Young Ruler**  
**Parallel: Matthew 19:16-22; Luke 18:18-23**

**Mark 10:17** And when He was going out into the way, [road] there came one [a certain ruler, Lk. 18:18] running, and knelt before Him, and asked Him, “**Good Master, [teacher] what shall I do that I may inherit eternal life?**”

**Mark 10:18** And Jesus said to him, “**Why do you call Me good? No one is good but One, that is, God** [this man accepted Jesus as a good teacher, but not as God. If Christ is not a being of God, He can't be called good].

**Mark 10:19** You know the commandments: [keep the commandments, Mt. 19:17] ‘**Do not commit adultery,**’ [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] ‘**Do not kill,**’ [murder—the taking of a human life motivated by malice and hatred] ‘**Do not steal,**’ [take that which belongs to another without their consent] ‘**Do not bear false witness,**’ [giving testimony contrary to truth] ‘**Do not defraud,**’ [rob, despoil, defraud] ‘**Honor your father and mother** [give them the honor, respect, and physical (as well as) financial help as they may have need and deserve, Eph.6:1-3].

**Mark 10:20** And he answered and said to Him, “**Master, [teacher] all these** [the commandments just mentioned] **I have observed from my youth**” [what do I still lack? Mt. 19:20].

**Mark 10:21** Then Jesus looking at him loved him [Jesus loves the souls of all, but He saw something special in this man who had one major difficulty] **and said to him,** [if you would be perfect; complete or finished, Mt. 19:21] “**One thing you lack. Go your way, sell whatever you have, and give** [distribute, Lk. 18:22] **to the poor,** [the fatherless, widows; the needy, Jas. 1:27] **and you will have treasure in heaven;** [Mt. 6:19-21] **and come, take up the cross, and follow Me**” [instead of your riches].

**Mark 10:22** At that saying, [to give his riches for the poor] **he** [the young man, Mt. 19:22] **was** [very, Lk. 18:23] **sad** [sorrowful, Mt. 19:22; his countenance fell] **and went away grieved; for he had great possessions** [was very rich, Lk. 18:23; great riches bring great temptations, 1 Tim. 6:9,10].

## **God Makes All Things Possible** **Parallel: Matthew 19:23-30; Luke 18:24-30**

**Mark 10:23** And Jesus looked around, and said to His disciples, “How hard it will be for those who have riches to enter the kingdom of God!” [heaven, Mt. 19:23].

**Mark 10:24** And the disciples were astonished [amazed] at His words. But Jesus answered again, and said to them, “Children, how hard [difficult] is it for those who trust in riches [instead of trusting in the Lord] to enter into the kingdom of God! [this is true in all ages of time].

**Mark 10:25** [quotes a well known proverb of that day] **It is easier for a camel to go through the eye of a needle,** [needle’s eye, Lk. 18:25; that which is physically impossible is used to illustrate the situation of a rich man like the rich young ruler] **than for a rich man** [1 Tim. 6:9,10] **to enter the kingdom of God.”**

**Mark 10:26** And they were astonished [exceedingly amazed, Mt.19:25—at this statement] **beyond measure, saying among themselves, “Who then can be saved?”**

**Mark 10:27** Jesus looking at them and said, “**With men** [like the proverb of the camel and needle’s eye] **it is impossible, but not with God;** [even saving the rich who have stopped trusting in riches to trust in God] **for all things are possible with God**” [there is nothing too hard for God, Jer. 32:17].

**Mark 10:28** Then Peter began to say to Him,” **Lo,** [see] **we** [the apostles] **have left all,** [everything] **and have followed You**” [as you asked the rich young ruler to do].

**Mark 10:29** And Jesus answered and said, “Verily [assuredly] I say to you, [you who have followed Me in the regeneration, Mt. 19:28] **there is no man who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel’s, [sake].**

**Mark 10:30** who shall not receive a hundredfold now in this time—houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions—and in the world to come eternal life [will sit on twelve thrones judging the twelve tribes of (spiritual) Israel, Mt. 19:28].

**Mark 10:31** But many who are first [such as the rich and others who seek honor in the eyes of men] **will be last**, [at the day of judgment] **and the last** [those who give up all to follow Jesus, and seek His kingdom first, Mt. 6:33] **first”** [with God by receiving eternal life].

### **Death/Resurrection Predicated Third Time Parallel: Matthew 20:17-19; Luke 18:31-34**

**Mark 10:32** And they were on the way [the road] going up [this city built on mountains] to Jerusalem, [location of the temple] and Jesus was going before them; [the twelve disciples, Mt. 20:17] and they were amazed. And as they followed, they were afraid. And He took again the twelve, [aside, Mt. 20:17] and began to tell them what things should happen to Him,

**Mark 10:33** saying, “Behold, we are going up to Jerusalem; [see vs.32] and the Son of Man will be delivered to the chief priests, and the scribes, [two of the three groups that made up the Sanhedrin] and they will condemn [with a mock trial and false witnesses] Him to death, and deliver Him to the Gentiles; [Mt. 20:19; the Romans—Pilate, Mt. 27:2,27-30].

**Mark 10:34** and they will mock Him, and scourge Him, and spit on Him, [spitefully entreat, or insult Him, Lk. 18:32] and kill Him [after a mock trial and false witnesses]. **And the third day He will rise again”** [He predicts again His resurrection].

## James and John Ask a Favor

**Parallel: Matthew 20:20-28; Compare: Matthew 18:1-5;  
Mark 9:33-37; Luke 22:24-30**

**Mark 10:35** And James and John, the sons of Zebedee, [also—the mother of Zebedee’s children, Mt. 20:20; many believe her name was Salome, Mk. 15:40; 16:1] came to Him, saying, “**Master, [teacher] we want you to do for us whatever we ask You**” [worshiping Him, (kneeling or bowing in homage as was the custom)] and desiring a certain thing of Him, Mt. 20:20].

**Mark 10:36** And He said to them, “**What do you want Me to do for you?**” [Matthew has the mother behind this request, Mt. 20:20,21].

**Mark 10:37** They said to Him, “**Grant to us [James and John] that we may sit, one on Your right hand, and the other on Your left hand, in Your glory**” [they were thinking of an earthly kingdom].

**Mark 10:38** But Jesus said to them, “**You do not know what you ask. Can you drink of the cup [of death, Mt. 26:39:] that I drink, [cup of suffering, John 18:11] and be baptized [immersed] with the baptism [of suffering and death, [Lk. 12:50] that I am baptized with?**”

**Mark 10:39** And they said to Him, [perhaps with little thought] “**We can.**” And Jesus said to them, “**You will indeed drink of the cup [of suffering and death, Mt. 26:39] that I drink, and with the baptism [immersion] I am baptized [immersed] with you will be baptized; [immersed].**”

**Mark 10:40** but to sit on My right hand and on My left is not Mine to give, [grant] but it is [given] for those for whom it is prepared” [by My Father, Mt. 20:23].

**Mark 10:41** And when the ten [apostles other than James and John] heard it, [their request for high positions] they began to be much displeased [moved with indignation, Mt. 20:24] with James and John.

**Mark 10:42** But Jesus called them [the disciples] to Him, and said to them, “You know that those who are suppose to rule over [exercise dominion, Mt. 20:25] the Gentiles lord it over them, and their great ones [their high officials] exercise authority over them.

**Mark 10:43** But it shall not be so [the same] among you; but whoever desires to be great among you, shall be your servant [minister].

**Mark 10:44** And whoever of you desires to be the first, [chief, Mt. 20:27] shall be servant of all [slave of all—opposite to the Gentile rulers].

**Mark 10:45** For even the Son of Man came [to earth] not to be ministered to, [served—sets before them His example] but to minister, [serve, Phil. 2:6,7; John 13:4-5] and to give His life a ransom [1 Tim. 2:6; a price paid for the redemption of a captive] for many.”

### **Blind Bartimaeus Is Healed** **Parallel: Matthew 20:29-34; Luke 18:35-43**

**Mark 10:46** And they came to [Luke says He came near, Lk. 18:35] **Jericho** [city of palm trees, five miles west of the Jordan River, and seven miles north of the Dead Sea] and as He went out of Jericho [departed, Mt. 20:29] with His disciples and a great multitude of people, [a great multitude followed Him, Mt. 20:29] **blind Bartimaeus**, [Matthew mentions two, but Mark and Luke single out Bartimaeus, Lk. 18:35] **the son of Timaeus**, sat by the roadside begging. [heard the multitude pass—asked what it meant—Jesus of Nazareth passes by, Lk. 18:36,37].

**Mark 10:47** And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!”

**Mark 10:48** And many [the multitude, Mt. 20:31; those who went before, Lk. 18:39] rebuked [warned] him that he should be silent, but he cried out the more, “You Son of David, have mercy on me.”

**Mark 10:49** And Jesus stood still, [stopped] and commanded him to be called. And they called the blind man, saying to him, “Be of good cheer [take comfort]. Rise, He calls You.”

**Mark 10:50** And throwing away his garment, he rose, and came to Jesus.

**Mark 10:51** And Jesus answered and said to him, “What do you want Me to do for you?” The blind man said to him, “Lord, [master] that I may receive my sight” [eyes be opened, Mt. 20:23].

**Mark 10:52** And Jesus [had compassion on them, and touched their eyes, Mt. 20:34] said to him, “Go your way; your faith has made you whole.” And immediately he received his sight, and followed Jesus on the way [glorifying God—the people saw it and gave praise to God, Lk. 18:43].

## CHAPTER 11

### Triumphal Entry

**Parallel: Matthew 21:1-11; Luke 19:28-40; John 12:12-19**

**Mark 11:1** And when they came near to Jerusalem, to Bethphage and Bethany, [villages on the eastern slope of the mountain] at the Mount of Olives, [a mountain east of Jerusalem] He sent out two of His disciples,

**Mark 11:2** and said to them, “Go your way into the village opposite you; and as soon as you are entered into it, you will find a colt [donkey and a colt, Mt. 21:2; a young donkey, John 12:14] tied, on which no one has sat. Loose it, and bring it.

**Mark 11:3** And if any man says to you, ‘Why are you doing this?’ say, ‘the Lord has need of it’ and immediately [right away] he will send it here” [Matthew says that this was done to fulfill prophecy, Mt. 21:4,5, and quotes Zech. 9:9; cf. Isa. 62:11].

**Mark 11:4** And they went [as Jesus commanded them, Mt. 21:6] **their way, and found the colt tied by the door outside in a place where two ways [streets] met, and they loosed it.**

**Mark 11:5** And certain of those who stood there said to them, “What are you doing, loosing the colt?”

**Mark 11:6** And they said to them just as Jesus had commanded [vs.3]. And they let them go.

**Mark 11:7** And they brought the colt to Jesus, and threw their garments on it, [them, donkey and colt, Mt. 21:7; laid their garments on the colt, Lk. 19:35] and He sat on it [specifically on the colt].

**Mark 11:8** And many spread their garments on the way, [road] and others cut down branches from the trees, [palm, John 12:13] and spread them on the way [road].

**Mark 11:9** And those [crowds—of the disciples, Lk. 19:37] who went before, [ahead] and those who followed, cried, [with a loud voice, Lk. 19:37] saying, “Hosanna! [‘save now, we pray or beseech you,’ Ps. 118:25]. Blessed is He [King of Israel, John 12:13] who comes in the name of the Lord! [peace in heaven, and glory in the highest, Lk. 19:38].

**Mark 11:10** Blessed be the kingdom of our father David, who comes in the name of the Lord! Hosanna [‘save now, we pray or beseech you,’ Ps. 118:25] in the highest!” [some Pharisees asked Jesus to rebuke His disciples for doing this, but He told them that if these should hold their peace, the stones would immediately cry out, Lk. 19:39,40].

**Mark 11:11** And Jesus entered Jerusalem, and went into the temple [all the city was moved, saying, “Who is this?”—”This is Jesus the prophet from Nazareth,” Mt. 21:10,11]. And when He had looked around on all things, and it was now the evening, He went out to Bethany [a city two miles southeast of Jerusalem, on the eastern slope of the Mount of Olives] with the twelve.

## **Jesus Causes a Fig Tree to Wither** **Parallel: Matthew 21:18,19**

**Mark 11:12** And on the morrow, [in the morning, Mt. 21:18] when they had come from Bethany, [see vs.11; to the city, Jerusalem, Mt. 21:18] He was hungry.

**Mark 11:13** And seeing afar off [from a distance] a fig tree having leaves, He went to see if perhaps He could find anything on it. And when He came to it, He found nothing but leaves, for it was not the time [season] for figs.

**Mark 11:14** And Jesus answered and said to it, “May no one ever eat fruit from you again.” And His disciples heard it [His command to the tree].

## **Jesus Cleanses the Temple** **Parallel: Matthew 21:12-17; Luke 19:45-46**

**Mark 11:15** And they came to Jerusalem. And Jesus went into [entered] the temple and began to drive out [cast out, Mt. 21:12] those who sold and bought in the temple, and He overturned the tables of the money changers, and the seats of those who sold doves.

**Mark 11:16** And [He] would not allow any man to carry any vessel [anything for merchandise] through the temple [some had used it as a trade route].

**Mark 11:17** And He taught, saying to them, “Is it not written, [Isa. 56:7; Jer. 7:11] ‘My house shall be called the house of prayer of all nations?’ But you have made it a ‘den of thieves’ “ [robbers].

**Mark 11:18** And the scribes and chief priests [see vs. 27] heard it, and sought how they might destroy Him; [He healed the blind and lame in the temple, Mt. 21:13] for they feared Him, because all the multitude was astonished at His doctrine [teaching].

**Mark 11:19** And when evening came, He went out of the city [Jerusalem —for the reaction of the chief priests and scribes, see Mt. 21:15,16].

## **Lessons From Withered Fig Tree** **Parallel: Matthew 21:20-22**

**Mark 11:20** And as they passed by in the morning, they saw the fig tree dried up [withered away] from the roots.

**Mark 11:21** And Peter remembered and said to Him, “Master, behold, [look!] the fig tree which you cursed has withered” [“how did the fig tree withered away so soon?” Mt. 21:20].

**Mark 11:22** And Jesus answered them, “Have faith in God.

**Mark 11:23** For verily [assuredly] I say to you, [an example of the power of faith] that whoever will say to this mountain, ‘Be removed, and be cast into the sea,’ and does not doubt in his heart, but believes [in the power of God] that those things which he says will come to pass, he will have [from God] whatever he says [compare Jas. 5:13-15].

**Mark 11:24** Therefore I say to you, whatever things you ask [in His name, and according to God’s will, John 14:13; 15:7] when you pray, believe that you receive them, [Mt. 7:7; Jas. 1:5,6] and you will have them.

## **Forgiveness and Prayer** **Parallel: Matthew 6:14,15**

**Mark 11:25** And whenever you stand praying, forgive, [Eph. 4:32] if you have anything against anyone, [all grudges, hatred, etc.] that your Father also who is in heaven may forgive you your trespasses.

**Mark 11:26** But if you do not forgive, [a condition for forgiveness] neither will your Father who is in heaven forgive your trespasses” [Mt. 6:12,14].

## **Authority of Jesus Questioned**

**Parallel: Matthew 21:23-27; Luke 20:1-8**

**Mark 11:27** And they came again to Jerusalem. And as He was walking in the temple, the chief priests, [reigning and former high priests, Lk. 20:1] and the scribes, [men of letters, writers and teachers of the law] and the elders, came to Him [as He was teaching, Mt. 21:23; and preaching the gospel, Lk. 20:1].

**Mark 11:28** And they said to Him, “By what authority are you doing these things? [casting out money changers, merchandisers, and teaching in the temple]. And who gave You this authority to do these things?”

**Mark 11:29** And Jesus answered and said to them, “I will also ask you one question; [one thing, Mt. 21:24] answer Me, and I will tell you by what authority I do these things.

**Mark 11:30** The baptism of John— [John 1:29-34] was it from heaven, or of men? Answer Me” [if you want Me to answer you].

**Mark 11:31** And they reasoned among themselves, saying, “If we say, ‘From heaven,’ [which would have been the truth] He will say, ‘Why then did you not believe him?’

**Mark 11:32** But if we say, ‘Of men’ “ — [a lie they would have told] they feared the people, [all the people will stone us, Lk. 20:6] for all held that John, was a prophet indeed [they (the people) were persuaded that John was a prophet, Lk. 20:6].

**Mark 11:33** And they answered and said to Jesus, “We cannot tell” [they could not answer without being trapped]. And Jesus answering said to them, “Neither will I tell you by what authority I do these things.”

## **CHAPTER 12**

## **Parable of Wicked Vinedressers**

**Parallel: Matthew 21:33-46; Luke 20:9-19**

**Mark 12:1** And He began to speak to them in parables [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning—to illustrate the rulers who were seeking to kill Jesus]. **A certain man** [householder, Mt. 21:33] **planted a vineyard, and set a hedge about it, and dug a place for the wine vat, [press] and built a tower** [for viewing possible dangers]. **And he let it out [leased it] to vinedressers,** [tenant farmers] **and went into a far country** [for a long time, Lk. 20:9].

**Mark 12:2** And at the season [vintage time—time for the fruit, Mt. 21:34] **he sent to the vinedressers** [tenant farmers] **a servant, that he might receive some of the fruit of the vineyard from the vinedressers** [tenant farmers].

**Mark 12:3** And they caught him and beat him and sent him away empty.

**Mark 12:4** And again he sent to them another servant, and at him they threw stones, wounded him in the head, and sent him away shamefully treated.

**Mark 12:5** And again he sent another, [these farmers were very evil, and continued their evil ways] **and him they killed, and many others, beating some, and killing some.**

**Mark 12:6** Therefore still having one son, his beloved; finally he sent him to them, saying, ‘They will reverence [respect] my son’.

**Mark 12:7** But those vinedressers [tenant farmers] **said among themselves, ‘This is the heir; come, let us kill him, and the inheritance will be ours’** [they were greedy and evil].

**Mark 12:8** And they took him, and killed him, and cast him out of the vineyard.

**Mark 12:9** Therefore what will the lord [owner] of the vineyard do? He will come and destroy the vinedressers, [tenant farmers—and will give the vineyard to others, Mt. 21:41.

**Mark 12:10** And have you not read this Scripture; [Ps. 118:22,23; Isa. 28:16] ‘The stone which the builders rejected [Jesus was this stone, Acts 4:10,11; 1 Pet. 2:6,7] has become the head of the corner [chief cornerstone or capstone].

**Mark 12:11** This was the Lord’s doing, and it is marvelous in our eyes’?”

**Mark 12:12** And they sought to lay hold of Him, [to arrest Him] but feared the people, for they knew that He had spoken the parable [see vs. 1] against them. And they left Him, and went away.

### **Pharisees: What About Tribute to Caesar? Parallel: Matthew 22:15-22; Luke 20:20-26**

**Mark 12:13** And they send to Him certain of the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] and of the Herodians, [members of a Jewish political party who favored the Herod and Roman rule] to catch Him in His words.

**Mark 12:14** And when they had come, they said to Him, “Master, [teacher] we know that You are true, [began with flattery to set a trap] and care about no man; [an independent teacher without partiality—not swayed by men] for You regard not the person [who they are] of men, but teach the way of God in truth. Is it lawful to give tribute [pay taxes] to Caesar, [the Roman emperor] or not?

**Mark 12:15** Shall we pay, [then] or shall we not pay?” But He, knowing their hypocrisy, [perceived their wickedness, Mt. 22:18] said to them, “Why do you tempt [test or try to trap] Me? Bring Me a penny, [a denarius, worth about fourteen cents] that I may see it.”

**Mark 12:16** And they brought it [the penny]. And He said to them, “Whose image [portrait] and inscription [name] is this?” And they said to Him, “Caesar’s” [it had the name and image of Tiberius Caesar].

**Mark 12:17** And Jesus answered and said to them, “Render [give] to Caesar the things that are Caesar’s, [what is due him] and to God [what is due Him] the things that are God’s” [even though God must be first in one’s life, Christians are also taught to support, pay taxes, and respect the powers that be, Rom. 13:1-7; Mt. 6:33]. And they marveled [were amazed —also, held their peace, Lk. 20:26] at Him [and left Him, and went their way, Mt. 22:22].

### **Sadducees and the Resurrection** **Parallel: Matthew 22:23-33; Luke 20:27-40**

**Mark 12:18** Then came to Him the Sadducees, [certain of the Sadducees, Lk. 20:27] who say there is no resurrection; [neither do they believe in angels and spirits, Acts 23:8] and they asked Him, saying,

**Mark 12:19** “Master, [Teacher] Moses wrote to us, that if a man’s brother dies, and leaves his wife behind, and leaves no children, [offspring] his brother should take his wife, and raise up seed [children or offspring] to his brother [Deut. 25:5].

**Mark 12:20** Now there were seven brothers. And the first took a wife; and dying he left no seed [offspring or children].

**Mark 12:21** And the second took her, and he died, nor did he leave any seed. And the third likewise.

**Mark 12:22** And the seven had her, and left no seed. Last of all the woman also died.

**Mark 12:23** Therefore in the resurrection when they shall rise, whose wife will she be of them? For the seven had her as wife.”

**Mark 12:24** And Jesus answered and said to them, [the children of the world marry, Lk. 20:34]. “Do ye not therefore err, [are deceived, mistaken, in error] because you do not know the Scriptures, nor the power of God?

**Mark 12:25** For when they rise from the dead, they [those worthy to obtain that world and the resurrection, Lk. 20:35] neither marry, nor are given in marriage, but are as the angels [spiritual beings, ministering spirits—neither can die any more, for they are equal to angels, Lk. 20:36] who are in heaven.

**Mark 12:26** And as for the dead being raised, have you not read in the book of Moses, in the burning bush passage [Ex. 3:6,15] how God spoke [Lk. 20:37] to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? [even though they physically died, their souls are still alive].

**Mark 12:27** He is not the God of the dead, but the God of the living [they live to Him, Lk. 20:38; their spirits live on and will be brought forth with their resurrected bodies]. You are therefore greatly in error” [the multitude was astonished at His teaching, Mt. 22:33; cf. Lk. 20:39].

## **Scribes and the First Commandment** **Parallel: Matthew 22:34-40**

**Mark 12:28** And one of the scribes [a lawyer, Mt. 22:35—one well versed in the law of Moses] came, and having heard them reasoning together, and perceiving that He had answered them well, asked [tempting Him, Mt. 22:35] Him, [cf. Lk. 10:25-28] “Which is the first [the great, Mt. 22:36] commandment of all?” [in the law, Mt. 22:36].

**Mark 12:29** And Jesus answered him, “The first of all the commandments is, ‘Hear, O Israel, the Lord our God is the one Lord.

**Mark 12:30** And you shall love the Lord your God with all your heart, [the inner person, emotions, and feelings, capable of love, sincerity, and faithfulness] and with all your soul, [your life within, that part of man made

in God's image that is eternal, Gen. 1:27] **and with all your mind**, [intellect, thoughts] **and with all your strength'** [all energies]. **This is the first commandment** [Deut. 6:4,5].

**Mark 12:31** **And the second**, [greatest commandment] **like it** [the first] **is this**: 'You shall love your neighbor [anyone, in any place, who needs our help and concern, Lk. 10:25-37] **as yourself'** [it is natural to love and respect self, thus a good standard to use when loving one's neighbor]. **There is no other commandment greater than these"** [on these two commandments hang the law and prophets, Mt. 22:40].

**Mark 12:32** **And the scribe said to Him**, "Well said, Master, You have said the truth, for there is one God, and there is no other but He.

**Mark 12:33** **And to love Him** [God] **with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all whole burnt offerings and sacrifices"** [reviews His answer, and expresses approval].

**Mark 12:34** **And when Jesus saw that he answered discreetly**, [the man set out to trap Jesus, and became impressed with His truth] **He said to him**, "You are not far from the kingdom of God" [he needed to go all the way and enter the kingdom]. **And after that**, [this discussion] **no one dared ask Him any question** [especially for the purpose of trapping Him].

### **Jesus: How Can David Call Descendant Lord? Parallel: Matthew 22:41-46; Luke 20:41-44**

**Mark 12:35** **And Jesus answered** [the Pharisees, Mt. 22:41] **and said**, while He taught in the temple, [asked them what they thought about Christ, and whose Son is He, Mt. 22:42]. "How can the scribes [see vs. 38] say that Christ is the Son of David? [He would descend through David, Mt. 1:1, but they mistakenly believed that the Messiah would be a fleshly descendant only].

**Mark 12:36** **For David himself said** [Ps. 110:1] **by the Holy Spirit**, 'The LORD [Jehovah] said to my Lord, [the Messiah] sit at My right hand, till

[until] **I make Your enemies Your footstool'** [put your enemies under your feet—cf. Mt. 26:64; Mk. 16:19; Acts 2:29-35; 1 Cor. 15:25].

**Mark 12:37** Therefore David himself calls Him [the Messiah] **Lord**; [superior] and how is He then his Son?" [fleshly descendant only]. **And the common people heard him gladly.**

### **Beware of the Scribes**

**Parallel: Compare—Matthew 23:1-36; Luke 11:37-54**

**Mark 12:38** And He said to them [multitude or crowd, Mt. 23:1] in His doctrine, [teaching] **“Beware of the scribes,** [men of letters, writers and teachers of the law] **who** [sit in Moses’ seat, Mt. 23:2] **love to go around in long clothing,** [for show, Mt. 23:5] **and love salutations** [special greetings and recognition by the crowds] **in the marketplaces,** [public gatherings for trade].

**Mark 12:39** And the chief [best or most important] **seats in the synagogues,** [Gr. “place of assembly” - a Jewish places for reading and exposition of the Holy Scriptures] **and the uppermost rooms** [places of honor] **at feasts** [banquets].

**Mark 12:40** **Who devour widows’ houses,** [a hy-per-bo-le, “an exaggeration used as a figure of speech”—to illustrate the extent they defrauded widows] **and for a pretence** [to keep up a front or appearances] **make long prayers** [long prayers, in and of themselves, are not wrong, but the purpose of long prayers, to cover up their evil against widows, was wrong]. **These will receive greater condemnation** [compare Mt. 23:14-16; Lk. 20:47].

### **The Poor Widow’s Two Mites**

**Parallel: Luke 21:1-4**

**Mark 12:41** And Jesus sat opposite the treasury, [in the temple] and watched the people putting money into the treasury. And many who were rich put in much [large sums].

**Mark 12:42** And there came a certain poor widow, and she put in two mites, [two very small copper coins] which make a farthing [two lepton, smallest Greek coins; two are equal to a Roman quadran: a fraction of a penny].

**Mark 12:43** And He called to Him His disciples, and said to them, “Verily [assuredly] I say to you, that this poor widow has put in more, [into the treasury] than all those who have put into the treasury;

**Mark 12:44** for they all put in out of their abundance; but she out of her poverty put in all that she had, even all her livelihood [the amount one gives is not as important as the sacrifice; she gave herself, and all that she had, 2 Cor. 8:5].

## CHAPTER 13

### **The Temple Will Be Destroyed** **Parallel: Matthew 24:1,2; Luke 21:5,6**

**Mark 13:1** And as He went out of the temple, [departed from the temple, Mt. 24:1] one of His disciples [and His disciples came to Him to show Him the buildings of the temple, Mt. 24:1] said to Him, “Master, [teacher] see what manner of stones and what buildings are here!”

**Mark 13:2** And Jesus answered and said to him, “Do you see these great buildings? [these fabulous and beautiful buildings]. There will not be left here one stone upon another, that will not be thrown down” [a shocking statement to His disciples as He foretells this destruction].

### **Signs of Times/End of Age** **Parallel: Matthew 24:3-14; Luke 21:7-19**

**Mark 13:3** And as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately,

**Mark 13:4** “Tell us, when will these things be? [the destruction of the temple]. And what will be the sign [when these things will come to pass, Lk. 21:7] when all these things will be fulfilled?” [Matthew carries this question beyond the temple to Christ’s second coming, Mt. 24:3; however, Jesus does not answer the question concerning His second coming until Mt. 24:36].

**Mark 13:5** And Jesus answering them, began to say, “Take heed [watch out] that no one deceives you.

**Mark 13:6** For many will come [Jesus had the power to know the future] in My name, saying, ‘I am Christ,’ [and the time draws near, Lk. 21:8] and will deceive many.

**Mark 13:7** And when you hear of wars and rumors of wars, do not be troubled; [alarmed] for such things must take place, but the end is not yet [come—is still to come].

**Mark 13:8** For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles [and fearful sights and great signs from heaven, Lk. 21:11]. These are the beginnings of sorrows.

**Mark 13:9** But take heed [watch out] to yourselves, for they will deliver you [lay their hands on you, Lk. 21:12] up to councils, [the Holy Spirit will tell you what to say, Mk. 13:11] and you will be beaten in the synagogues, and you will be brought before rulers and kings [put in prison, Lk. 21:12; and will kill you, and you will be hated by all nations, Mt. 24:9] for My sake, for a testimony to them.

**Mark 13:10** And the gospel [of the kingdom will be preached in all the world, Mt. 24:14; good news of His death, burial, and resurrection, 1 Cor. 15:1-4] must first be published [preached, Mk, 15:15,16] among all nations [Mt. 28:19-20].

**Mark 13:11** But when they arrest you, and deliver you up, [for trial] take no thought [do not worry] beforehand or premeditate what you will speak. But whatever is given to you in that hour, speak that, for it is not you who speak, but the Holy Spirit [they would be guided by His power].

**Mark 13:12** Now [then many will be offended, Mt. 24:10] brother will betray brother to death, and a father his child; and children will rise up against their parents, and will cause them to be put to death [Lk. 21:16].

**Mark 13:13** And you will be hated by all men for My name's sake [because of Jesus and His kingdom]. But he, who endures to the end, will be saved [God always takes care of the faithful, Rev. 2:10].

### **Destruction of Jerusalem** **Parallel: Matthew 24:15-28; Luke 21:20-24**

**Mark 13:14** But when you see 'the abomination [the Roman army would bring abomination to the Holy city, Jerusalem] of desolation,' [Jerusalem compassed with armies, Lk. 21:20] spoken of by Daniel the prophet, [Dan. 9:27; 11:31; 12:11] standing where it ought not [stand in the holy place, Mt. 24:15] (let him who reads, [the reader] understand), [this warning from Daniel] then let those who are in Judea flee to the mountains [those in the middle of Jerusalem, depart out, those in the country, do not enter the city, Lk. 21:21].

**Mark 13:15** And let him who is on the housetop not go down into the house, neither enter therein, to take anything out of his house.

**Mark 13:16** And let him who is in the field not go back again to get his garment [no time to think about anything except saving one's life].

**Mark 13:17** But woe to those who are with child, [pregnant] and to those who give suck [who have nursing babies] in those days! [for there will be great distress in the land, and wrath on this people, Lk. 21:23].

**Mark 13:18** And pray that your flight may not be in the winter [nor on the Sabbath day, Mt. 24:20].

**Mark 13:19** For in those days there will be affliction, [great tribulation, Mt. 24:21] such as has not been from the beginning of the creation which God created until this time, nor ever shall be [they will fall by the edge of the sword, be led away captive into all nations, and Jerusalem will be trodden down by Gentiles, Lk. 21:24].

**Mark 13:20** And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He has chosen, [the chosen ones through obeying Jesus, Heb. 5:9] He shortened the days.

**Mark 13:21** And then if any man [any one] will say to you, 'Lo,[look] here is Christ!' or, 'Lo, [look] He is there!' do not believe it.

**Mark 13:22** For false christs and false prophets [hypocrites] will rise, and will show signs and wonders, to seduce, if it were possible, even the elect [the chosen ones—Christians].

**Mark 13:23** But take heed; behold, I have foretold you all things beforehand [before it happens].

### **Coming of the Son of Man** **Parallel: Matthew 24:29-31; Luke 21:25-28**

**Mark 13:24** But in those days, [Immediately, Mt. 24:29; not used to set an exact date since the Son and angels do not know the day and hour of His coming, only the Father, Mt. 24:36] after that tribulation, [the next event after the destruction of Jerusalem] the sun will be darkened, and the moon will not give its light; [these are things that will happen when Jesus returns, 2 Pet. 3:10; Heb. 1:12; Rev. 20:11—some have also taken these happenings to be figurative language to represent the event of persecution on Christians and falling of leaders, etc., cf. Joel 2:31; Acts 2:16-20, following the destruction of Jerusalem before Christ's return].

**Mark 13:25** the stars of heaven will fall, and the powers that are in heaven will be shaken.

**Mark 13:26** And then they will see [will appear the sign of, Mt. 24:30] the Son of Man coming in the clouds [Acts 1:9-11] with great power and glory [1 Thes. 4:16].

**Mark 13:27** And then He will send His angels, [2 Thes. 1:7; Mt. 13:41; with a great sound of a trumpet, Mt. 24:31; 1 Thes. 4:16] and [the angels, Mt. 24:31] will gather together His elect [chosen ones—the obedient and saved] from the four winds, [every direction] from the farthest part of the earth to the farthest part of heaven [an expression to show that all will be gathered, Mt. 24:31].

### **Parable of the Fig Tree** **Parallel: 24:32-35; Luke 21:29-33**

**Mark 13:28** Now learn a parable [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] from the fig tree. When its branch is yet tender, and puts forth leaves, you know that summer is near.

**Mark 13:29** So you also in like manner, when you see these things come to pass, know that it [the destruction of Jerusalem] is near, even at the [very] doors.

**Mark 13:30** Verily [assuredly] I say to you, that this generation will not pass, until [before] all these things [concerning the destruction of Jerusalem—the second coming is not included since only the Father knows the day and hour, vs. 32; Mt. 24:36] are done [take place].

**Mark 13:31** Heaven and earth will pass away, [at His return] but My words will not pass away [what He foretold will surely happen].

### **No One Knows the Day or Hour of His Coming** **Parallel: Matthew 24:36-44**

**Mark 13:32** But of that day and hour [when the Lord returns] no one knows, not the angels who are in heaven, nor the Son, but only the Father.

**Mark 13:33** Take heed, watch and pray; [be prepared and ready] for you do not know when the time is [over the years, many have thought themselves wiser than this passage, but time proved them wrong].

**Mark 13:34** For the Son of Man [in regard to His return and preparation] is like a man taking a far journey, who left his house, and gave authority [commandments] to his servants, and to each man his work, [responsibilities] and commanded the porter [doorkeeper] to watch [to be faithful and ready for the man's return].

**Mark 13:35** Watch [be on guard day and night] therefore, for you do not know when the master of the house comes—at evening, at midnight, at the crowing of the rooster, or in the morning—

**Mark 13:36** lest coming suddenly, [when one is not watching] he find you sleeping [Matthew uses Noah and other examples to illustrate, Mt. 24:37-41].

**Mark 13:37** And what I say to you, I say to all; [these truths apply to all generations until the Lord returns!] **Watch!**” [one of the most important words of a Christian].

## CHAPTER 14

### Plans are Made To Kill Jesus

**Parallel: Matthew 26:1-13; Luke 22:1-6; John 11:45-57**

**Mark 14:1** After two days [usually counted the day when speaking as the first, and the next day as the second, then the feast] **was the Passover, and the feast of unleavened bread** [Lk. 22:1]. **And the chief priests** [reigning and former high priests] **and the scribes** [men of letters, writers and

teachers of the law] **sought** [with the elders, at the palace of Caiaphas, Mt. 26:3; gathered a council, John 11:47] **how they might take Him** [for they feared the people, Lk. 22:2] **by craft**, [deception and trickery] **and put Him to death**.

**Mark 14:2** **But they said**, “**Not during the feast**, [Passover] **lest there be an uproar of the people** [Jesus walked no more openly among the Jews, went to Ephraim near a wilderness, a city sixteen miles northeast of Jerusalem with His disciples. This was wise because the Jews sought, after this, to take Him, John 11:54-57].

### **Jesus' Anointing at Bethany** **Parallel: Matthew 26:6-13; John 12:1-8**

**Mark 14:3** **And being in Bethany** [a city two miles southeast of Jerusalem—six days before the Passover, John 12:1] **at the house of Simon** [along with Mary, Martha and Lazarus, John 12:1,2] **the leper**, [probably had been healed of his leprosy by Jesus, but continued to be identified as Simon the leper] **as He sat at meat**, [the table] **there came a woman** [Mary, John 11:2; 12:3; Martha, as usual, was serving, John 12:2] **having an alabaster box** [vase or jar—a pound, about a pint, John 12:3] **of ointment of spikenard very precious; and she broke the box, and poured it on His head** [also His feet, and dried them with her hair, John 12:3].

**Mark 14:4** **And there were some** [His disciples, Mt. 26:8] **who had indignation** [specifically Judas who would betray Him, John 12:4] **within themselves, and said**, “**Why was the ointment thus wasted?** [why this waste?].

**Mark 14:5** **For it** [the ointment] **might have been sold for more than three hundred denarii**, [considered one year's wages, John 12:5] **and given to the poor**” [Judas had no concern for the poor, he was a thief, had the money bag, and had used it for himself, John 12:6; 13:29]. **And they murmured against her**.

**Mark 14:6** **And Jesus said**, [He knew what they were saying] “**Let her alone; why do you trouble her? She has done a good work on Me**.

**Mark 14:7** For you have the poor with you always, and whenever you will, you can do good to them, but Me you do not have always [she had her priorities right].

**Mark 14:8** She has done what she could; [this is all that Jesus expects of anyone who follows Him] she has come beforehand to anoint My body for burying [for the day of My burying she has meant this, John 12:7].

**Mark 14:9** Verily [assuredly] I say to you, wherever this gospel [good news or glad tidings] shall be preached throughout the whole world, what she has done will also be spoken of as a memorial to her” [the Lord remembers good works].

### **Judas Bargains to Betray Jesus**

**Parallel: Matthew 26:14-16; Luke 22:3-6; John 13:2**

**Mark 14:10** And Judas [surnamed, Lk. 22:3] Iscariot, [Satan entered him, Lk. 22:3] one of the twelve, [apostles] went to the chief priests, [and captains, and discussed how he might betray Jesus, Lk. 22:4] to betray Him to them.

**Mark 14:11** And when they heard it, they were glad, [what will you give me, Mt. 26:15] and promised to give him money [they counted out for him thirty pieces of silver, Mt. 26:15—the price of a slave, Ex. 21:32; silver shekels, temple money—thirty silver coins, cf. Zech. 11:12]. And he sought how he might conveniently betray Him [to the chief priests and captains in the absence of the multitude, Lk. 22:6].

### **Jesus/Disciples Celebrate Passover**

**Parallel: Matthew 26:17-25; Luke 22:3-6**

**Mark 14:12** And the first day of [the feast of] Unleavened Bread, when they killed the Passover lamb, [Lk. 22:7] His disciples said to Him,

**“Where do you want us to go and prepare, that You may eat the Passover?”**

**Mark 14:13** And He sent out two of His disciples, [Peter and John, Lk. 22:8] and said to them, **“Go into the city, and you will meet a man bearing a pitcher of water. Follow him.**

**Mark 14:14** And wherever he goes in, say to the master of the house, **‘The Master [teacher] said, where is the guest-chamber, [guest room] where I will eat the Passover with My disciples?’**

**Mark 14:15** And he will show you a large upper room furnished and prepared; [to accommodate the eating of the Passover] **there make ready for us.”**

**Mark 14:16** And His disciples went out, and came into the city, and found as He had said to them [another example of the power of Jesus to know the future]. **And they made ready the Passover [they obeyed Him].**

**Mark 14:17** And in the evening He came [to the prepared place] **with the twelve.**

**Mark 14:18** And as they sat and ate, Jesus said, **“Verily [assuredly] I say to you, one of you who eats with Me will betray Me”** [a very serious announcement].

**Mark 14:19** And they began to be [exceedingly, Mt. 26:22] **sorrowful, and to say to Him one by one, “Is it I?” and another said, “Is it I?”** [they looked inside their own hearts, but did not accuse any other of the apostles —introspection is important today].

**Mark 14:20** And He answered and said to them, **“It is one of the twelve, who dips with Me in the dish** [for John’s account of Judas, read John 13:21-30].

**Mark 14:21** The Son of Man indeed goes, as it is written of Him, [as it was determined, Lk. 22:22; cf. Isa. Chapter 53] **but woe to that man by**

whom the Son of Man is betrayed! It would have been good for that man if he had never been born” [how true of all who disobey God and lose their souls, Mt. 16:26].

## **Jesus Instituted the Lord’s Supper** **Parallel: Matthew 26:26-30; Luke 22:14-23**

**Mark 14:22** And [on the same night in which He was betrayed, 1 Cor. 11:23] **as they ate**, [I desired to eat the Passover with you before I suffer, Lk. 22:15] **Jesus took** [unleavened] **bread, and blessed**, [gave thanks, 1 Cor. 11:24] **and broke it, and gave it to them**, [the twelve apostles, Lk. 22:14] **and said**, “**Take, eat: this is My body**” [which is given (broken) for you; do this in remembrance of Me, Lk. 22:1; 1 Cor. 11:24; was not His literal body, but represented His body, because His body was present when He gave thanks].

**Mark 14:23** And He took the cup, [fruit of the vine, Lk. 22:18; after supper, Lk. 22:20] **and when He had given thanks**, [blessed it, Mt. 26:26] **He gave it to them**, [divide it among yourselves, Lk. 22:17] **and they all drank of it** [the contents, not the container, that which represented His blood].

**Mark 14:24** And He said to them, “**This is My blood** [figuratively so, in the same way He had used figurative language when He taught, the field is the world, good seed are the children of the kingdom, etc., Mt. 13:38,39] **of the new testament**, [covenant, Jer. 31:31; Heb. 8:8-13] **which is shed for many** [for the remission of sins, Mt. 26:28; Acts 2:38; for you, Lk. 22:20].

**Mark 14:25** Verily [assuredly] I say to you, I will no longer drink of the **fruit of the vine, until that day when I drink it new** [with you—even though Jesus returned to His Father, He communed with His disciples each time they partook of the Lord’s Supper] **in the kingdom of God**” [until the kingdom of God comes, Lk. 22:18; cf. 1 Cor. 11:23-30].

**Mark 14:26** And when they had sung a hymn, [as was customary after the Passover—usually, Psalms 113 through 118] **they went out into the Mount of Olives**.

## Jesus Foretells Peter's Denial

**Parallel: Matthew 26:31-35; Luke 22:31-34; John 13:36-38**

**Mark 14:27** And Jesus said to them, “All of you will be offended [made to stumble or fall away] because of Me this night, for it is written, [Zech. 13:7] ‘I will smite [strike] the shepherd, and the sheep will be scattered’ [abroad, Mt. 26:31].

**Mark 14:28** But after I have been raised, [have risen] I will go before you to Galilee” [northern part of Palestine].

**Mark 14:29** But Peter said to Him, “Even though all will be offended, [made to stumble or fall away] yet I will not” [be made to stumble or fall away].

**Mark 14:30** And Jesus said to him, “Verily, [assuredly] I say to you, that this day, even in this night, before the cock [rooster] crows twice, you will deny [that you know Me, Lk. 22:34] Me three times.”

**Mark 14:31** But he spoke more vehemently, “If I should die with You, [I will lay down my life for Your sake, John 13:37] I will not deny You.” And these all said likewise [and so said all the disciples, Mt. 26:35; boasting, outside of God's will, is always wrong].

## Jesus Prays in Gethsemane

**Parallel: Matthew 26:36-46; Luke 22:39-46;**

**Compare: John 18:1-11**

**Mark 14:32** And they came to a place which was named Gethsemane; [a garden, John 18:1; means: “oil press”—located on the western slope of the Mount of Olives] and He said to His disciples, [He had resorted here often with His disciples, John 18:2] “Sit here, while I pray.”

**Mark 14:33** And He took with Him Peter, James, and John, [two sons of Zebedee, Mt. 26:37] and began to be greatly distressed, and to be very heavy.

**Mark 14:34** And [He] said to them, “**My soul is exceedingly sorrowful even to death** [He was feeling the weight of death before being nailed to the cross]. **Tarry [stay] here, and watch**” [keep watch].

**Mark 14:35** And He went a little forward, [about a stone’s cast or throw, Lk. 22:41] and fell on the ground [on His face, Mt. 26:39] and prayed that, if it were possible, [within His Father’s will] **the hour** [this cup of death, Mt. 26:39] might pass from Him.

**Mark 14:36** And He said, “**Abba, Father, all things are possible to You; take away this cup from Me; nevertheless not what I will, but what You will**” [there appeared an angel to Him from heaven, strengthening Him, Lk. 22:43].

**Mark 14:37** And He came and found them [Peter, James, and John, vs. 33] sleeping, and He said to Peter, “**Simon, are you sleeping?** [He knew he was, but needed to bring this to his attention]. **Could you not watch one hour?** [millions do not have ANY time for the Lord today].

**Mark 14:38** Watch and pray, that you may not enter [fall] into temptation. The spirit truly is ready, [willing] but the flesh [body] is weak.”

**Mark 14:39** And again He went away, and prayed, [and being in agony, He prayed more earnestly, and His sweat was like drops of blood falling to the ground, Lk. 22:44] and spoke the same words [vss. 35,36].

**Mark 14:40** And when He returned, He found them asleep again, [sleeping or exhausted from sorrow, Lk. 22:45] for their eyes were heavy; [tired and sleepy] and they did not know what to answer Him.

**Mark 14:41** And He came [after praying the same words, Mt. 26:44] the third time, and said to them, “**Sleep on now, [the time for watching is over] and take your rest. It is enough, the hour has come;** [no one could take Jesus before His hour, John 7:30] **behold, the Son of Man is being betrayed into the hands of sinners.**

**Mark 14:42** Rise up, let us go; lo, [see] he [Judas—knew the place in the garden, John 18:2] who betrays Me is at hand” [Mt. 26:46].

## **Betrayal/Arrest in Gethsemane**

**Parallel: Matthew 26:47-56; Luke 22:47-53; John 18:1-11**

**Mark 14:43** And immediately, while He was speaking, Judas, one of the twelve, came and with him a great multitude with swords and staves, [clubs—lanterns, torches, and weapons, John 18:3] from the chief priests and the scribes and the elders [Jesus asked, “Whom do you seek?” They said, “Jesus of Nazareth.” Jesus said, “I am He,” John 18:4,5].

**Mark 14:44** And he who betrayed Him [Judas also stood with them, John 18:5] had given them a sign, [signal] saying, “Whomever I will kiss, He is the one; take [arrest] Him, [hold Him fast, Mt. 26:48] and lead Him away safely.”

**Mark 14:45** And as soon as he [Judas] had come, immediately he went to Him, [to learn about the reaction of the group when Jesus said, “I am He,” see John 18:6-8] and said, “Master! Master!” [Rabbi, Rabbi] and kissed Him [“Judas, do you betray the Son of Man with a kiss?” Lk. 22:48].

**Mark 14:46** And they laid their hands on Him, and took Him [the disciples asked, “Lord shall we strike with the sword?” Lk. 22:49].

**Mark 14:47** And one of those [Simon Peter, John 18:10] who stood by [stretched out his hand, Mt. 26:51] drew a sword, [Jesus had asked them to bring a sword, they had two swords, Lk. 22:36, 38] and struck the servant of the high priest, [Malchus, John 18:10] and cut off his ear [put up your sword, Mt. 26:52; and He touched his ear and healed him, Lk. 22:51; could have called twelve legions of angels, see Mt. 26:53].

**Mark 14:48** And Jesus answered and said to them, [no more of this, or permit even this? Lk. 22:51]. “Are you come out, as against a thief, [robber] with swords and staves [clubs] to take Me? [but this is your hour and the power of darkness, Lk. 22:53].

**Mark 14:49** I was daily with you in the temple teaching, and you did not take Me. But the Scriptures must be fulfilled.”

**Mark 14:50** And they [all the disciples, except Judas who had already forsaken Him, Mt. 26:56] all forsook Him, and fled [just as Jesus had foretold, Mt. 26:31].

### **A Young Man Flees Naked** **Parallel: None**

**Mark 14:51** Now a certain young man, [his name is not given] followed Him having a linen cloth thrown about his naked body; [perhaps he did not have time to get fully dressed] and the young men laid hold on him,

**Mark 14:52** and he left the linen cloth, [no doubt out of fear] and fled from them naked [another example of the fear of any followers of Jesus].

### **Jesus Before the Sanhedrin**

**Parallel: Matthew 26:57-68; Luke 22:54,66-71; John 18:12-24**

**Mark 14:53** And they led Jesus away to the high priest; [Caiaphas, Mt. 26:57] and with him were assembled all the chief priests, the elders, and the scribes [the Sanhedrin court].

**Mark 14:54** And Peter followed Him afar off, [at a distance] even to the palace [specifically the court yard] of the high priest. And he sat with the servants, and warmed himself at the fire [to see the end, Mt. 26:58].

**Mark 14:55** And the chief priests and all the council sought for [false, Mt. 26:59] witness [evidence or testimony] against Jesus to put Him to death, and found none.

**Mark 14:56** For many bare false witness [testimony] against Him, but their witness [testimony] did not agreed.

**Mark 14:57** And some rose up [two false witnesses, Mt. 26:60] and bare false witness [testimony] against Him, saying,

**Mark 14:58** “We heard Him say, ‘I will destroy this temple that is made with hands, and within three days I will build another made without hands’ “ [but Jesus held His peace, Mt. 26:63].

**Mark 14:59** But neither then did their witness [testimony] agree.

**Mark 14:60** And the high priest stood up in the midst, and asked Jesus, saying, “Do You answer nothing? What is it that these men testify against You?”

**Mark 14:61** But He held His peace, and answered nothing. Again the high priest asked Him, and said to Him, “Are You the Christ, the Son of the Blessed?” [I adjure You tell us whether You are the Christ, the Son of God, Mt. 26:63].

**Mark 14:62** And Jesus said, “I am. And you will see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.”

**Mark 14:63** Then the high priest [Caiaphas] tore his clothes, and said, “What need do we have for any further witnesses?”

**Mark 14:64** You have heard His blasphemy [injurious speech against God]. What do you think?” And they all condemned Him to be guilty [deserving or worthy] of death.

**Mark 14:65** And some began to spit on Him, [persecution begins, and will become more severe as He gets closer to the cross] and to cover His face, and to strike Him, and to say to Him, “Prophecy!” [to us Christ, Mt. 26:68; a reflection against who He was and the power He had shown during His ministry]. And the servants [guards] struck Him with the palms of their hands [tell us who struck you, Mt. 26:68].

## **Peter's Denial With Tears**

**Parallel: Matthew 26:69-75; Luke 22:54-62; John 18:15-27**

**Mark 14:66** And as Peter was below in the palace, [courtyard—warming by the fire, Lk. 22:55,56] there came one of the maids [a servant girl] of the high priest:

**Mark 14:67** And when she saw Peter warming himself, she looked on him, [earnestly looked on him, Lk. 22:56] and said, “You also were with Jesus of Nazareth” [are you one of His disciples? John 18:17].

**Mark 14:68** But he denied, saying, “I do not know, neither understand what you are saying.” And he went out on the porch, and the cock [rooster] crowed.

**Mark 14:69** And a maid [another girl, Mt. 26:71] saw him again, and began to say to those who stood by, “This is one of them” [This fellow was also with Jesus of Nazareth, Mt. 26:71].

**Mark 14:70** But he denied it [with an oath, Mt. 26:72; man, I am not, Lk. 22:58]. And after a little while, [about one hour, Lk. 22:59] those who stood by [one was a relative of Malchus, the man whose ear Peter cut off, John 18:26] said to Peter again, “Surely you are one of them; for you are a Galilean, and your speech shows it” [Lk. 22:59].

**Mark 14:71** But he began to curse [call down curses] and swear, [oaths] saying, “I do not know this man of whom you speak” [what you say, Lk. 22:60].

**Mark 14:72** And the second time the cock [rooster] crowed [the Lord turned and looked at Peter, Lk. 22:61]. And Peter called to mind the word that Jesus had said to him, “Before the cock [rooster] crows twice, you will deny Me three times.” And when he thought about this, he wept [bitterly, Mt. 26:75; when Peter earlier drew his sword, he was ready to fight to death, but when Jesus refused to fight, Peter lost his faith. Therefore, he denied Him. When he looked at Jesus, heard the rooster crow, his faith returned and this brought great remorse, sadness, and tears to his heart].

# CHAPTER 15

## Jesus Before Pilate

**Parallel: Matthew 27:11-14; Luke 23:1-5; John 18:28-38**

**Mark 15:1** And straightway [immediately] in the morning the chief priests with the elders and scribes, and the whole council, held a consultation; and bound Jesus, and led Him away, and delivered Him to Pilate [governor—the Jews would not go into the judgment Hall for fear of defilement—they wanted to eat the Passover, John 18:28].

**Mark 15:2** And Pilate asked him, “Are You the King of the Jews?” And He answered and said to him, “It is as you say” [It is so, Mt. 27:11; Pilate asked the Jews what accusation they brought against Him, they said if He were not a criminal, we would not have delivered Him, John 18:29,30].

**Mark 15:3** And the chief priests accused Him of many things, but He answered nothing [for Pilate’s conversation with the Jews, see, John 18:29-32].

**Mark 15:4** And Pilate asked Him again, saying, “Do You answer nothing? [do you refuse to defend Yourself against the charges?]. Behold how many things they testify against You” [we found this fellow perverting the nation, forbidding to give tribute to Caesar, saying He is Christ and King, Lk. 23:2].

**Mark 15:5** But Jesus still answered nothing, so that Pilate marveled [greatly, Mt. 27:14; He asked Him, “Are you the King of the Jews?” Jesus’ reply, “It is so as you say.” Pilate found no fault, Lk. 23:3,4; Luke records Jesus being sent to Herod, Lk. 23:6-12].

## Give Us Barabbas

**Parallel: Matthew 27:15-26; Luke 23:13-25; John 18:39,40**

**Mark 15:6** Now at that feast [the Passover, John 18:39] he [Pilate] released to them [Jews] one prisoner, whomever they desired

[requested—neither Pilate or Herod found any fault with Jesus, Lk. 23:14,15].

**Mark 15:7** And there was one [notable, notorious prisoner, Mt. 27:16] named Barabbas, who was bound [chained] with those who had made insurrection [an open revolt against established authority] with him; who had committed murder in the insurrection [John 18:40].

**Mark 15:8** And the multitude [of Jews] crying out aloud began to ask him [Pilate] to do as he had always done to them.

**Mark 15:9** But Pilate answered them, saying, “Do you want me to release to you the King of the Jews?” [which, Barabbas or Jesus, Mt. 27:17].

**Mark 15:10** For he knew that the chief priests had delivered Him [Jesus] out of envy [of His popularity—Pilate’s wife sent word, have nothing to do with that just (innocent) Man, Mt. 27:19; this Gentile woman, the only person in the whole world (other than Pilate) who made any effort to save Jesus from death].

**Mark 15:11** But the chief priests moved [stirred up] the people, that he should rather release Barabbas to them [and destroy Jesus, Mt. 27:20].

**Mark 15:12** And Pilate answered and said again to them, “What then do you want me to do to Him whom you call the King of the Jews?”

**Mark 15:13** And they cried out again, “Crucify Him” [Mt. 27:22].

**Mark 15:14** Then Pilate said to them, “Why, what evil has He done?” [He asked them this question three times, Lk. 23:22]. And they cried out more exceedingly, “Crucify Him.”

**Mark 15:15** So Pilate, [he gave sentence that it should be done as they required, Lk. 23:24] willing to satisfy the people, [took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this just (innocent) person. You see to it,” Mt. 27:24] released Barabbas to

them, and delivered Jesus, after he had scourged [whipped or flogged] Him, [to their will, Lk. 23:25] to be crucified [the Jews rejected their Messiah, and chose in His place a robber and murderer].

### **The Soldiers mock Jesus**

**Parallel: Matthew 27:27-31; Luke 22:63-65; John 19:1-4**

**Mark 15:16** And the soldiers led Him away to the hall, [common hall, Mt. 27:27] called Praetorium, [headquarters of the governor] and they called together the whole band [company—of soldiers, Mt. 27:27].

**Mark 15:17** And they [scourged Him, John 19:1] clothed Him [after stripping Him, Mt. 27:28] with purple, [scarlet robe, Mt. 27:28] and platted a crown of thorns, and put it on His head, [put a reed, (slender cane) in His right hand, Mt. 27:29].

**Mark 15:18** and began to salute Him, “Hail, King of the Jews!” [blindfolded Him, they struck Him on the face, and said, “prophesy, who hit You,” Lk. 22:64].

**Mark 15:19** And they struck Him on the head with a reed, and spit on Him; [spoke other blasphemous things against Him, Lk. 22:65] and bowing their knees they worshiped Him [as though worshiping Him].

**Mark 15:20** And when they had mocked Him, they took the purple off Him, and put His own clothes on Him, and led Him out [away] to crucify Him.

### **God’s Son On The Cross**

**Parallel: Matthew 27:32-44; Luke 23:26-43; John 19:17-24**

**Mark 15:21** And [as they came out, Mt. 27:32] they compel [Jesus carried His cross by Himself for a time, John 19:17] Simon a Cyrenian, [a city of Libya in Africa, east of Egypt] the father of Alexander and Rufus, one who passed by, coming out of the country, to bear His cross [on Him they laid the cross, that He might bear it after Jesus, Lk. 23:26].

**Mark 15:22** And they brought Him to the place [in Hebrew, John 19:17] **Golgotha**, [Calvary, Lk. 23:33] **which means, when interpreted, [translated] The place of a skull** [where they crucified Jesus and the two criminals, Lk. 23:33; "Father, forgive them, for they do not know what they do," Lk. 23:34].

**Mark 15:23** [Jesus had said, "I thirst," John 19:28] **And they gave Him wine [sour wine] mingled with myrrh** [gall, Mt. 27:34—both suggest something bitter] **to drink, but [when He tasted it, Mt. 27:34] He did not receive it.**

**Mark 15:24** And when they had crucified Him, they parted [divided] His garments among them, casting lots for them, [that it might be fulfilled which was spoken by the prophet, Mt. 27:35; Ps. 22:18] **to decide what every man should take.**

**Mark 15:25** And it was the third hour, [9:00 a.m. Jewish time] **and they crucified Him** [they kept watch over Him, Mt. 27:36].

**Mark 15:26** And the inscription of His accusation was written [by Pilate in Hebrew, Greek, and Latin, John 19:19,20] **above**, [His head, Mt. 27:37] **THE KING OF THE JEWS** [the Jews wanted it to be written, He SAID He was the King of the Jews, but Pilate said, "What I have written, I have written, John 19:19-22].

**Mark 15:27** And with Him they crucify two thieves; [robbers] **one on His right hand, and the other on His left.**

**Mark 15:28** And the Scripture [Isa. 53:12] was fulfilled, which said, "And He was numbered with the transgressors."

**Mark 15:29** And those who passed by blasphemed [derided, spoke against] Him, [1 Pet. 2:23] **wagging their heads**, [Ps. 22:7] **and saying**, "Ah! You who destroy the temple, and build it in three days, [used against Him at His trial, Mt. 26:61].

**Mark 15:30** [if You are the Son of God, Mt. 27:40] **save Yourself, and come down from the cross.”**

**Mark 15:31** Likewise the chief priests with the scribes, mocking said among themselves, **“He saved others; Himself He cannot save** [they did not understand that He was saving others by staying on the cross].

**Mark 15:32** Let Christ the King of Israel descend now from the cross that we may see and believe” [painful slurs against the integrity of Jesus; one of the many agonies of the cross]. **And those who were crucified with Him reviled** [cast the same insult in His teeth, Mt. 27:44] **Him** [for Jesus’ conversation with the thief whom Jesus said would be in paradise, see Lk. 23:39-43].

### **Jesus Dies on the Cross**

**Parallel: Matthew 27:45-56; Luke 23:44-49; John 19:28-30**

**Mark 15:33** And when the sixth hour [noon, Jewish time counted from 6:00 a.m.] had come; there was darkness over the whole land [specifically Judea where Jesus was crucified] until the ninth hour [3:00 p.m.—the sun was darkened, Lk. 23:45].

**Mark 15:34** And at the ninth hour [3:00 p.m.] Jesus cried with a loud voice, [infers deep pain and agony from His heart—the darkness must have made Him feel even more forsaken] saying, **“Eloi, Eloi, lama sabachthani?”** [a transliteration of either the Hebrew or an Aramaic version of Ps. 22:1] which is, interpreted, [translated] **“My God, My God, why have You forsaken Me?”**

**Mark 15:35** And some of those who stood by, when they heard it, said, **“Behold, He calls for Elijah”** [the “Eloi” from a voice reflecting pain, may have sounded to them like Elijah].

**Mark 15:36** And [after He said, I” thirst,” John 19:28; Ps. 69:21] one ran and filled a sponge full of vinegar, [sour wine] and put it on a reed, [a slender cane grown in Egypt and Palestine, up to twelve feet tall—John identifies this cane as hyssop, John 19:29] and gave [offered] Him to drink,

saying, “Let Him alone; [let be] let us see if Elijah will come to take Him down.”

**Mark 15:37** And Jesus cried out with a loud voice, [It is finished, John 19:30] and gave up [yielded up, Mt. 27:50] the spirit [Father, into Your hands I commend My spirit, Lk. 23:46].

**Mark 15:38** Then the veil of the temple was torn in two [in the middle, Lk. 23:45] from the top to the bottom [the way into the Most Holy place, signifying heaven, is now revealed which had been concealed and entered into only by the High Priest once each year, Heb. 9:7,8; cf. Eph. 2:11-13; Heb. 6:19].

**Mark 15:39** [for the earthquake, rocks splitting, and graves opened, see Mt. 27:51-53]. And when the centurion, [captain over one hundred men] who stood opposite Him, [along with the guards, Mt. 27:54] saw that He cried out like this, and gave up the spirit, [the centurion glorified God, Lk. 23:47] he said, “Truly [surely—certainly, Lk. 23:47] this Man was the Son of God!” [a righteous man, Lk. 23:47].

**Mark 15:40** There were also women [and all His acquaintances, Lk. 23:49] looking on from afar, [from a distance] among whom were Mary Magdalene, [Jesus had cast seven demons out of her, Mk. 16:9] and Mary the mother of James the less and of Joses, [some think this Mary was the other Mary of Mt. 27:61, and the wife of Clopas, cf. Mt. 28:1; Mk. 16:1; Lk. 24:10] and Salome, [mother to James and John, sons of Zebedee, cf. Mt. 27:56 with Mk. 16:1].

**Mark 15:41** who also followed Him and ministered to Him when he was in Galilee, and many other women who came up with Him to Jerusalem.

### **Buried in Joseph’s Tomb**

**Parallel: Matthew 27:57-61; Luke 23:50-56; John 19:38-42**

**Mark 15:42** And when the evening had come, because it was the Preparation Day, that is, the day before the Sabbath,

**Mark 15:43** Joseph [a rich man, Mt. 27:57] of Arimathea, [a city of the Jews, Lk. 23:51; near Jerusalem] **an honorable** [a good and upright man, Lk. 23:50] **counselor**, [member of the council—who had not consented to their decision and action, Lk. 23:50] **who also waited for the kingdom of God**, [who himself had also become a disciple of Jesus, Mt. 27:57] **came, and went in boldly to Pilate, and asked for** [begged for, Mt. 27:58] **the body of Jesus.**

**Mark 15:44** And Pilate marveled that He was already dead; and calling to him the centurion, he asked him if He had been dead for some time.

**Mark 15:45** And when he learned it from the centurion, he gave the body to Joseph.

**Mark 15:46** And he bought fine linen, took Him down, [with the help of Nicodemus] **and wrapped Him in the linen** [the custom, strips of linen—he was accompanied by Nicodemus, who visited Jesus by night, he brought a mixture of myrrh and aloes, about one hundred pounds, John 19:39,40]. **And laid Him in a sepulchre** [in his own new tomb, Mt. 27:60] **which had been hewn out of a rock**, [in a garden nearby, John 19:41,42; where no one had yet been laid, Lk. 23:53; John 19:41] **and rolled a** [great, Mt. 27:60] **stone against the door of the sepulchre** [tomb].

**Mark 15:47** And Mary Magdalene and Mary the mother of Joses saw where He was laid [see vs. 40—Matthew records how Pilate set a guard over the tomb, see Mt. 27:62-66].

## CHAPTER 16

### The Resurrection

**Parallel: Matthew 28:1-8; Luke 24:1-12; John 20:1-10**

**Mark 16:1** And when the Sabbath was past, [as the first day of the week began to dawn, Mt. 28:1] **Mary Magdalene**, [John singles out the actions of Mary Magdalene, Peter, and John, see John 20:1-18] **Mary the mother of**

**James, and Salome, [and certain others with them, Lk. 24:1; cf. Mk. 15:40] bought sweet spices, that they might come and anoint Him.**

**Mark 16:2 And very early in the morning on the first day of the week, [Sunday] they came to the sepulchre [tomb] at the rising of the sun [as the first day of the week began to dawn, Mt. 28:1].**

**Mark 16:3 And they said among themselves, “Who will roll away the stone [many stone doors for tombs were made round like a wheel so they could be rolled away] for us from the door of the sepulchre?” [tomb; there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it, Mt. 28:2].**

**Mark 16:4 And when they looked up, they saw that the stone had been rolled away—for it was very large [God had used an angel to do this task—the guards shook and became as dead men when they saw the angel, Mt. 28:4].**

**Mark 16:5 And entering the sepulchre, [tomb] they saw a young man [an angel] dressed in a long white robe sitting on the right side; and they were afraid [amazed].**

**Mark 16:6 And he said to them. “Be not afraid: You seek Jesus of Nazareth, who was crucified. He is risen! He is not here [Luke records two men in shinning garments who asked the women, ‘Why do you seek the living among the dead? He is not here, He is risen,’ Lk. 24:5,6]. Behold [see] the place where they laid Him.**

**Mark 16:7 But go, tell His disciples and Peter that he is going before you to Galilee; there you will see Him, as He said to you” [He had come forth after three days just as He had told them in Galilee, Lk. 9:22; 24:6].**

**Mark 16:8 And they [Mary Magdalene, Joanna, Mary the mother of James, and other women, Lk. 24:10] went out quickly, [with fear, Mt. 28:8] and fled from the sepulchre, [tomb] for they trembled and were amazed. Neither did they say anything to anyone, for they were afraid.**

## Mary Magdalene Sees Jesus

Parallel: Matthew 28:9,10; Luke 24:8-10; John 20:11-18

**Mark 16:9** Now when Jesus rose early on the first day of the week, [Sunday] He appeared first to Mary Magdalene, from whom He had cast out seven devils [demons—the women worshiped Him, Mt. 28:9].

**Mark 16:10** And she went and told those [apostles] who had been with Him, as they mourned and wept [their hearts were troubled even though Jesus had told them not to be troubled, John 14:1].

**Mark 16:11** And when they had heard that He was alive and had been seen by her, they did not believe [they were evidently not expecting His resurrection—also wanted to be sure].

## Jesus Appears to Two Disciples

Parallel: Luke 24:13-27

**Mark 16:12** After that He appeared in another form [their eyes saw a form, unlike His normal form before death—they did not at first recognize Him, Lk. 24:16,31] to two of them, as they walked, [toward Emmaus, about seven miles from Jerusalem, Lk. 24:13] and went into the country [for full details of this appearance, see Luke 24:13-27].

**Mark 16:13** And they went and told it to the rest, but they did not believe them [Thomas was not the only one who had difficulty believing that Jesus had risen from the dead—Jesus made specific appearances to (1) Peter, 1 Cor. 15:5; Lk. 24:34; (2) two disciples on Emmaus road, Mk. 16:12,13; Lk. 24:13-32; to (3) apostles without Thomas, 1 Cor. 15:5; Mk. 16:14; Lk. 24:36; John 20:19,24; (4) with Thomas present, John 20:24-29; to (5) Peter, Thomas, Nathanael, James, John, and two others, John 21:1-14; (6) Mountain in Galilee, Mt. 28:16; (7) more than 500 brethren, 1 Cor. 15:6; (8) James, one of the apostles, 1 Cor. 15:7; (9) the eleven apostles, 1 Cor.

15:7; (10) the eleven apostles at ascension, Lk. 24:50,51; Acts 1:9,10; and to (11) Paul, 1 Cor. 15:8; Acts 9:3-5; 22:6-10].

## **The Great Commission** **Parallel: Matthew 28:16-20; Luke 24:44-49**

**Mark 16:14** Afterward He appeared to the eleven as they sat at meat, [at the table] and upbraided [rebuked] them for their unbelief and hardness of heart, because they had not believed those [Mary, the two disciples, and two others] who had seen Him after He had risen [perhaps He rebuked them for not believing because He had taught them often of His resurrection in three days!].

**Mark 16:15** And He said to them, [all power is given to Me in heaven and on earth, Mt. 28:18] “Go into all the world, [all nations, Mt. 28:19] and preach the gospel [good news and glad tidings of His death, burial, and resurrection which brings salvation to lost souls, Rom. 1:16,17; 1 Cor. 15:1-4] to every creature [the whole creation].

**Mark 16:16** He who believes [that Jesus is the Christ to the point of obeying Him, Rom. 6:4; Gal. 3:26,27] and is baptized [immersed, submersed, dipped, Rom. 6:4; Col. 2:12] will be saved; [from sins, Acts 2:38; 22:16; 1 Pet. 3:21] but he who does not believe will be condemned [lost eternally from the wages of sin, Rom. 6:23].

**Mark 16:17** And these signs will follow those who believe: [these signs were necessary until His word was written in fullness by the guidance of the Holy Spirit] In My name they will cast out devils; [demons] they will speak with new tongues;

**Mark 16:18** they will take up serpents; and if they drink anything deadly, it will not hurt them; [God’s power would protect them] they will lay hands on the sick, and they will recover” Jesus demonstrated this throughout His ministry; time would come when a record of His and the apostle’s miracles would confirm Jesus and His word].

## **The Ascension** **Parallel: Luke 24:50-53**

**Mark 16:19** So then, after the Lord had spoken to them, [had given them their assignments and promises, Acts 1:4-8] **He was received up into heaven**, [His glorious ascension, Lk. 24:51,52; Acts 1:9-11] **and sat down on the right hand of God.**

**Mark 16:20** And they [the apostles] **went out**, [after the Holy Spirit came on them, Acts chapter 2] **and preached everywhere**, [as the Lord commanded] **the Lord working with them**, [as He promised] **and confirming the word with signs following.** Amen [so be it].

# **Luke**

## **CHAPTER 1**

### **Addressed To Theophilus** **Parallel: None**

**Luke 1:1** Forasmuch as many [different authors] **have taken in hand** [made efforts] **to set forth in order** [as the events happened] **a declaration** [a narrative] **of those things** [concerning the biography of Jesus] **which are most surely** [without a doubt] **believed among us**, [apostles and disciples of Jesus].

**Luke 1:2** even as they delivered them [narrated or handed them down] **to us, who from the beginning** [of ministries of John and Jesus, Acts 1:22] **were eyewitnesses**, [personally heard and saw] **and ministers** [preachers and teachers] **of the word**; [the gospel of Jesus Christ].

**Luke 1:3** it seemed good to me [thought it best] **also, having had perfect understanding of all things from the very first**, [having researched everything from the first - he was also guided by the Holy Spirit] **to write to you in order**, [an orderly or consecutive account] **most excellent** [most

noble, a title of rank, cf. Acts 24:3; 26:25] **Theophilus**, [means “a friend of God” - a distinguished man, but we are unable to specifically identify him. **Luke** also addresses the book of Acts to him, Acts 1:1].

**Luke 1:4** **that you may know the certainty** [know thoroughly] **of those things**, [concerning the biography of Jesus] **which you have been instructed** [some believe that he was a Roman or Greek who had been taught to follow Jesus].

## **Zacharias Learns of John's Birth**

**Parallel: None**

**Luke 1:5** **There was in the days of Herod**, [a Roman appointed king called Herod the Great, appointed by the emperor Augustus] **the king of Judea**, [southern province of Palestine] **a certain priest named Zacharias**, [means, “Jehovah has remembered”] **of the course of Abia**: [Abijah—David first divided the priests into twenty-four courses, 1 Ch. 24:2,4,10, and after captivity, Ezra did the same, Ezra 2:34-39. Abijah was the eighth course of the twenty-four] **and his wife [Elizabeth] was of the daughters of Aaron**, [she was of the priest line; it was commendable that she had married a priest, although not compulsory] **and her name was Elizabeth**.

**Luke 1:6** **And they were both righteous** [just and holy] **before God**, **walking in all** [walking faithfully with God] **the commandments and ordinances** [moral and ceremonial, Mk. 12:33] **of the Lord blameless** [without fault, upright].

**Luke 1:7** **And they had no child, because Elizabeth was barren**, [unable to conceive, compare to Abraham and Sarah, Gen. 11:30; Isaac and Rebekah, Gen. 25:21; Elkanah and Hannah, 1 Sam. 1:2] **and they both were now well stricken** [advanced] **in years**.

**Luke 1:8** **And it came to pass, that while he executed** [served or performed] **the priest's office** [that which was assigned him] **before God in the order of his course**, [eighth of the twenty-four].

**Luke 1:9** **according to the custom of the priest's office**, [the various

assignments to be carried out were decided by casting lots] **his lot was to burn incense** [the most desired and of great importance] **when he went into the temple** [the holy place] **of the Lord**.

**Luke 1:10** **And the whole multitude of the people were praying without** [in the courts of the temple] **at the time of incense** [the priest burned incense in the morning and evening, Ex. 30:7].

**Luke 1:11** **And there appeared to him** [Zacharias] **an angel of the Lord** [Gabriel, God's messenger, Lk. 1:19] **standing on the right side** [a position of honor] **of the altar of incense** [an altar of cedar overlaid with gold, 1 K. 6:20; 1 Ch. 28:18].

**Luke 1:12** **And when Zacharias saw him**, [the angel] **he was troubled**, [this is an awesome appearance representing God] **and fear fell** [a human reaction to a sudden appearance of such glory. John experienced this at the appearance of Jesus on the Island of Patmos, Rev. 1:17] **upon him**.

**Luke 1:13** **But the angel said to him**, “**Fear not, Zacharias, for your prayer** [to God] **is heard**; [must have prayed often for an offspring, and especially a son, John 9:31] **and your wife Elizabeth will bear you a son**, [he will be born to you, not adopted - an announcement so exciting] **and you will call his name John** [means, “Jehovah has been gracious”].

**Luke 1:14** **And you will have joy and gladness**; [their prayers, hopes, and dreams will be fulfilled to bring happiness] **and many will rejoice at his birth** [not just the neighbors happy because this couple has a son, Lk. 1:58, but because of John's spiritual purpose on earth, Lk. 1:66].

**Luke 1:15** **For he will be great in the sight of the Lord**, [this is the most important kind of greatness in life, Mt. 16:26] **and will drink neither wine nor strong drink**; [fermented juice - this may infer that John took the Nazirite vow, Num. 6:2-21; Judges 13:4,7; 16:17; 1 Sam. 1:11; cf. Lev. 10:9, but he is never called a Nazirite] **and he will be filled with the Holy Spirit**, [God will be in control of his life from birth as was Paul, Gal. 1:15] **even from his mother's womb** [the Holy Spirit did not wait until his ministry to fill him, but began at birth].

**Luke 1:16** And many of the children of Israel [God's chosen people from Abraham, Isaac, and Jacob] **will he turn to the Lord their God** [lost sheep of Israel, Mt. 10:6 - they had drifted away through idolatry and traditions of men, and needed to repent, Mat. 3:2].

**Luke 1:17** And he [John] **will go before Him** [Jesus] **in the spirit and power of Elias**, [Elijah, Mal. 3:1; 4:5,6] **to turn the hearts of the fathers to the children**, [parental fidelity] **and the disobedient to the wisdom of the just**; [to that which is righteous—God and His commandments] **to make ready a people prepared for the Lord**” [1 K. 18:37].

**Luke 1:18** And Zacharias said to the angel, **"Whereby** [how, or in what way] **shall I know this?** [that what you say will happen] **For I am an old man, and my wife well stricken** [well advanced, beyond child bearing] **in years."**

**Luke 1:19** And the angel answering said to him, **"I am Gabriel**, [means, "man of God" - God's messenger] **who stands in the presence of God**; [greatest honor and favor anyone could receive] **and am sent to speak to you** [he was God's messenger, the word angel means "messenger"] **and to show you these glad tidings** [he didn't bring bad news, but good news and glad tidings].

**Luke 1:20** And, behold, you will be dumb, [mute or silent] **and not able to speak, until the day that these things** [the promise of a son is born] **will be performed**, [fulfilled] **because you did not believe** [did not have faith in] **my words**, [Zacharias doubted the word of God spoken by His angel. It is wrong for anyone to doubt God's word] **which will be fulfilled** [Gabriel has no doubt] **in their season**” [at the appointed or proper time].

**Luke 1:21** And the people waited [in the courts of the temple] **for Zacharias, and marveled** [wondered] **that he tarried** [lingered or stayed] **so long in the temple.**

**Luke 1:22** And when he came out, he could not speak to them: [because he doubted the words of Gabriel] **and they perceived that he had seen a**

**vision** [sight, appearance, or spectra] **in the temple: for he beckoned** [made signs with his hands, Lk. 1:62] **to them, and remained speechless** [as the angel had foretold].

**Luke 1:23** **And it came to pass**, [and so it was] **that, as soon as the days of his ministration** [the time of his services] **were accomplished**, [completed] **he departed to his own house** [he returned home].

**Luke 1:24** **And after those days** [after the experience in the temple, and returning home] **his wife Elizabeth conceived**, [became pregnant] **and hid herself** [stayed out of public - concealed her pregnancy] **five months, saying**,

**Luke 1:25** **“Thus the Lord has dealt with me** [shown mercy] **in the days wherein He looked on me**, [at the time He chose to be merciful] **to take away my reproach among men”** [to be barren was considered a reproach among the Jews, 1 Sam. 1:6. Now that she has conceived, her reproach has been taken away].

## **Christ Is Born** **Parallel: Matthew 1:18-25**

**Luke 1:26** **And in the sixth month** [of the pregnancy of Elizabeth] **the angel Gabriel** [an important spiritual messenger, mentioned four times in Scriptures, Dan. 8:16; 9:21; Lk. 1:11-20; Lk. 1:26-38] **was sent from God unto a city of Galilee**, [northern part of Palestine] **named Nazareth**, [a town in lower Galilee that belonged to the tribe of Zebulun].

**Luke 1:27** **to a virgin** [Isaiah foretold of this virgin coming as a sign, Isa. 7:14] **espoused** [betrothed, or formally engaged which was legally binding, Deut. 22:23,24] **to a man whose name was Joseph**, [a righteous man, Mt. 1:19; compare Job's character, Job 1:1] **of the house** [lineage] **of David; and the virgin's name was Mary** [at least five women named Mary in the New Testament].

**Luke 1:28** **And the angel came in unto her**, [probably into her house] **and said**, **“Hail**, [a greeting of rejoicing] **you who are highly favored**, [of God,

Lk. 1:30, same Greek word used only one other time, “made accepted,” Eph. 1:6] **the Lord is with you** [inferring of all that is about to happen] **blessed** [“to celebrate with praise”] **are you among women**” [not to the point of worship—those who hear His word are more blessed, Lk. 11:27,28].

**Luke 1:29** **And when she saw him**, [the angel] **she was troubled** [greatly disturbed] **at his saying**, [word] **and cast** [considered or reasoned] **in her mind what manner of salutation** [greeting] **this should be**.

**Luke 1:30** **And the angel** [Gabriel] **said to her**, “**Fear not, Mary** [spiritual beings often frighten people—Zacharias was also afraid of the angel, Lk. 1:13, cf. Rev. 1:17] **for you have found favor with God** [Jesus also found favor with God and men, Lk. 2:52].

**Luke 1:31** **And, behold**, [calls attention to that which is similar to Isaiah’s prophecy, Isa. 7:14] **you will conceive in your womb**, [on her part, a natural birth, but a conception without man] **and bring forth** [in birth] **a Son**, **and shall call His name JESUS** [sex and name given, cf. Mat. 1:23-25].

**Luke 1:32** **He shall be great**, [this is basically an echo of Isa. 9:6,7] **and shall be called the Son of the Highest**; [Most High, Son of God, cf. Luke 1:35, 76; 2:14; 6:35; 8:28; 19:38] **and the Lord God will give to Him the throne** [kingdom, but not of this world, John 18:36] **of His father David** [Acts 2:30— also Jesus was born of the lineage of David, Mt. 1:1].

**Luke 1:33** **And He shall reign over the house of Jacob** [God’s Israel, today, God’s spiritual Israel, Gal. 6:16; Phil. 3:3] **forever; and of His kingdom** [church, Mt. 16:18,19] **there shall be no end**” [until the end of time when it is given to the Father, 1 Cor. 15:24].

**Luke 1:34** **Then said Mary to the angel**, “**How shall this be**, [how shall this be possible] **seeing** [since] **I know not a man?**” [she was a virgin—no sexual relationship with a man; an impossibility without God].

**Luke 1:35** **And the angel answered and said to her**, “**The Holy Spirit will come upon you**, **and the power of the Highest** [power of God through the Holy Spirit] **will overshadow you**; [cause you to conceive, Mt. 1:18]

**therefore also that holy thing [holy One] which shall be born of you [by a natural birth] will be called the Son of God” [no earthly father, therefore God’s Son, John 3:16; Mt. 3:17; 17:5].**

**Luke 1:36 And, behold, your cousin [relative] Elizabeth, [wife of Zacharias, Lk. 1:5-7] has also conceived [by her husband] a son in her old age; [Mary had not asked for a sign, but this was one] and this is the sixth month with her, who was called barren [not a conception by the Holy Spirit, but still involved the hand of God for a barren woman in old age to conceive, cf. Sarah, Gen. 17:17; Heb. 11:11].**

**Luke 1:37 For with God nothing shall be impossible” [God used similar words to reassure Abraham, Gen. 18:14, cf. Mk. 10:27].**

**Luke 1:38 And Mary said, “Behold the handmaid of the Lord; [your slave or servant to submit to Your will] be it to me according to Your word” [attitude like Jesus later in Gethsemane, Mt. 26:39]. And the angel departed from her [His mission and message was completed].**

### **Mary Visits With Elizabeth Parallel: None**

**Luke 1:39 And Mary arose [began a journey] in those days, and went into the hill country [central part of Judea] with haste, [very anxious] into a city of Judah; [not told the name of the city].**

**Luke 1:40 and entered into the house of Zacharias, [this may have been at Hebron, a Levitical city, Josh. 21:11, but Luke does not reveal where they lived] and saluted [greeted] Elizabeth.**

**Luke 1:41 And it came to pass, [it was so, or it happened] that, when Elizabeth heard the salutation [greeting] of Mary, the babe [baby John] leaped in her womb; and Elizabeth was filled with the Holy Spirit [both Mary and Elizabeth are under the care and guidance of the Holy Spirit].**

**Luke 1:42 And she spoke out with a loud voice, [a voice of excitement and enthusiasm] and said, “Blessed [highly favored] are you among**

**women**, [because she had been chosen for God's purpose to bring salvation] **and blessed** [highly favored] **is the fruit of your womb** [Jesus, the Savior of the world, Mt. 1:21].

**Luke 1:43** **And why is this** [visit and experience given] **to me**, [Elizabeth] **that the mother of my Lord** [He is also Lord and Savior of all who will obey Him, Heb. 5:9] **should come to me?** [Elizabeth felt honored because of the greatness of the Son that Mary would deliver].

**Luke 1:44** **For, behold**, [indeed] **as soon as the voice** [words] **of your salutation** [greeting] **sounded in my ears**, [when she heard Mary speak] **the babe** [baby John] **leaped in my womb for joy** [John's first gesture of praise to Jesus].

**Luke 1:45** **And blessed** [highly favored] **is she** [Mary] **who believed**, [the message of the angel of the Lord, Lk. 1:38] **for there will be a performance** [carrying out] **of those things which were told her from the Lord**" [by the angel, Gabriel, Lk. 1:26-38].

### **Mary Sings a Beautiful Song** **Parallel: None**

**Luke 1:46** **And Mary said**, "**My soul does magnify the Lord**, [gives the Lord credit and praise].

**Luke 1:47** **and my spirit** [inner being] **has rejoiced** [felt happiness] **in God my** [Mary recognizes her sins by personally needing a Savior] **Savior**.

**Luke 1:48** **For He** [God] **has regarded the low estate** [the humility] **of His handmaiden**; [handmaid or maidservant] **for, behold, from henceforth** [this time forward] **all generations will call me blessed** [highly favored, but no mention of her being worshiped].

**Luke 1:49** **For He** [God] **who is mighty** [all powerful] **has done to me great things**; [allowed her as a virgin to conceive to give birth to the Savior of the world by being overshadowed by the Holy Spirit, Lk. 1:35] **and holy** [one who has purity, majesty, and glory, 1 Pet. 1:15,16] **is His name** [power,

rank, majesty, excellence, and being].

**Luke 1:50 And His mercy** [favor, and compassion, Eph. 2:4; Mt. 5:7] **is on those who fear** [reverential fear, Eccl. 12:13] **Him from generation to generation** [in all generations].

**Luke 1:51 He** [God] **has shown strength with His arm**; [symbol of strength, Ps. 98:1; Isa. 40:10] **He has scattered the proud** [in battles of the Old Testament, and the Tower of Babel, Gen. 11:1-9] **in the imagination of their hearts** [these are often evil, Gen. 6:5].

**Luke 1:52 He has put down the mighty from their seats**, [kings, princes, and rulers, Dan. 4:28-33] **and exalted them of low degree** [1 Sam. 2:7,8].

**Luke 1:53 He has filled** [satisfied] **the hungry with good things**; [He takes care of both soul and body] **and the rich** [those who trust in their riches, 1 Tim. 6:17] **He has sent away empty** [like the parable of the rich farmer, Lk. 12:16:-21].

**Luke 1:54 He has helped** [assisted] **His servant Israel** [faithful children of Israel, Isa. 41:8,9] **in remembrance of His mercy**; [so that His mercy might be remembered].

**Luke 1:55 As He spoke to our fathers**, [descendants] **to Abraham**, [to the one whose seed God promised to bless all nations, Gen. 12:3] **and to his seed for ever"** [the blessing of Abraham was not limited to just a physical nation, but the Messiah would bring an eternal blessing, Gen. 22:18]; cf. Hannah's song, 1 Sam. 2:1-10.

**Luke 1:56 And Mary abode** [stayed] **with her** [Elizabeth] **about three months**, [enough time to reflect on the awesome work God had chosen for them] **and returned to her own house** [Nazareth, and the happenings of Mt. 1:18-25 occurred].

**John the Baptist is Born**  
**Parallel: None**

**Luke 1:57** Now Elizabeth's full time [nine months] came that she should be delivered; [just as the angel promised, Lk. 1:13] and she brought forth [gave birth to] a son [John].

**Luke 1:58** And her neighbors [those living near her] and her cousins [relatives] heard how the Lord had shown great mercy to her; [by promising her a son in her old age] and they rejoiced [Lk. 1:14] with her.

## **John the Baptist is Circumcised** **Parallel: None**

**Luke 1:59** And it came to pass, [the time came] that on the eighth day they came to circumcise the child; [they kept the law, Gen. 17:12; 21:4; cf. John 7:23; Phil. 3:5] and they [those who were officiating] called him [were naming him] Zacharias, after the name of his father [this was ordinarily the custom].

**Luke 1:60** And his mother [Elizabeth] answered and said, “Not so; but he shall be called John” [God had already named him, Lk. 1:13].

**Luke 1:61** And they [those officiating] said to her, “There is none of your kindred [your family] who is called by this name.”

**Luke 1:62** And they made signs to his father, [some type of sign language] how he would have him called [what name he would be given].

**Luke 1:63** And he asked for a writing table, [tablet, usually a piece of wood veneered with wax—Zacharias has been unable to speak since he doubted Gabriel] and wrote, saying, “His name is [no doubt shown] John.” And they all marveled [were amazed or astonished].

**Luke 1:64** And his mouth was opened [received again the ability to speak] immediately, and his tongue loosed, [it had been bound in muteness and unable to speak] and he spoke, and praised God [recognized the power of God—the concluding proof that Gabriel spoke the truth from God].

**Luke 1:65** And fear [reverence] came on all who dwelt round about them; [those who knew them, and what had happened] and all these sayings [unusual things surrounding John's birth] were noised abroad [became known] throughout all the hill country of Judea [central part of Judea—the general area where Zacharias and Elizabeth lived].

**Luke 1:66** And all those who heard them [the unusual sayings] laid them up in their hearts, [considered them important] saying, “What manner of child shall this be!” [believed that God had great plans for him]. And the hand of the Lord was with him [the secret to John's success].

### **Prophecy of Zacharias** **Parallel: None**

**Luke 1:67** And his father Zacharias was filled with the Holy Spirit, [cf. vs. 15—one of the persons in the Godhead—became guided by the power of God] and prophesied, [to foretell as well as forth tell] saying,

**Luke 1:68** “Blessed be [praise to] the Lord God of Israel; [Jehovah] for He has visited [has given help] and redeemed [in the process of giving a ransom, 1 Tim. 2:6, and giving a Messiah] His people, [His faithful Israel].

**Luke 1:69** and has raised up a horn of salvation [strong or mighty salvation] for us in the house [family or descendents] of His servant David, [announcing the mission of Jesus, the Son of God, Mt. 1:23].

**Luke 1:70** as He spoke by the mouth of His holy prophets, [special men chosen to speak for God, 2 Pet. 1:21] who have been since the world began, [the major purpose of God's prophets was to speak of the Messiah].

**Luke 1:71** that we [His people] should be saved [by the Messiah] from our enemies, [the devil, sin, and those who oppressed them] and from the hand [power] of all who hate us, [at this time the Romans often showed hatred].

**Luke 1:72** to perform the mercy promised to our fathers, [promised to

bless them] **and to remember His holy covenant**, [with Abraham, Gen. 12:1-3].

**Luke 1:73** the oath [Gen. 22:16,17] **which He swore** [by Himself, Heb. 6:13,14] **to our father Abraham**:

**Luke 1:74** that He would grant to us, [stand by and keep all promises] **that we, being delivered out of the hand of our enemies**, [physical enemies, and especially the devil and sin] **might serve Him** [obey and live for God] **without fear**, [fear of physical and spiritual death, Rom. 6:23].

**Luke 1:75** in holiness [piety] **and righteousness** [right actions—obeying God’s commandments] **before Him, all the days of our life** [faithful through life, 1 Cor. 15:58].

**Luke 1:76** **And you, child**, [John] **will be called the prophet of the Highest**; [God’s prophet] **for you will go before** [a forerunner] **the face of the Lord** [Jesus] **to prepare His ways**, [Isa. 40:3; Mt. 3:3].

**Luke 1:77** **to give knowledge of salvation** [will announce the Lamb of God who takes away sin, John 1:29, 36] **to His people** [the Jews] **by the remission of their sins**, [Mk. 1:4].

**Luke 1:78** **through the tender mercy of our God**; [love and mercy was shown to sinners, Rom. 5:8] **whereby the dayspring** [morning light, Sun of righteousness, Mal. 4:2] **from on high** [from God’s throne in heaven] **has visited us**, [has given help].

**Luke 1:79** **to give light** [John 1:4,9; 8:12] **to those who sit in darkness** [in ignorance and sin] **and in the shadow of death**, [were lost in darkness without Jesus, Rom. 6:23] **to guide our feet** [to keep from stumbling] **into the way of peace”** [Jesus brought peace as the Savior of the world, Lk. 2:14].

**Luke 1:80** **And the child** [John] **grew**, [physically] **and waxed** [became] **strong in spirit**, [courage and understanding] **and was in the deserts** [wilderness of Judea, Mt. 3:1] **till the day of his showing** [ministry, Mt. 3:1]

to Israel [Jews].

## CHAPTER 2

### Jesus Is Born of Mary

Parallel: Mt. 2:1,2

**Luke 2:1** And it came to pass in those days, [about the time of the birth of John and Jesus] that there went out a decree [a law or official order] from **Caesar Augustus**, [first Roman Emperor, Octavianus Augustus, 29 B.C.] that all the world [Roman world] should be taxed [enrolled or registered].

**Luke 2:2** (And this taxing [enrollment or registration] was first made when **Cyrenius** [Quirinius] was governor of **Syria**) [country north of Palestine].

**Luke 2:3** And all went to be taxed, [to enroll or register] everyone into his own city.

**Luke 2:4** And Joseph also went up from Galilee, out of the city of Nazareth, [his home city] into Judea, [southern part of Palestine] to the city of David, which is called Bethlehem, [a town six miles southwest of Jerusalem, city of David, Lk. 2:11] because he was of the house [family] and lineage of David,

**Luke 2:5** to be taxed [enrolled or registered] with Mary his espoused [betrothed, or formally engaged, Deut. 22:23,24] wife, being great [near the time for delivery] with child.

**Luke 2:6** And so it was, that, while they were there, [in Bethlehem] the days were accomplished [nine months fulfilled] that she should be delivered [give birth].

**Luke 2:7** And she brought forth [gave birth to] her firstborn Son, [Mary later had other children, Mt.13:55,56 but none before Jesus] and wrapped Him in swaddling clothes, [bands of cloth, cf. Ezk. 16:4] and laid Him in a manger, [a stall] because there was no room for them in the inn [guest

room or lodging place].

## **Shepherds And Angelic Chorus**

### **Parallel: None**

**Luke 2:8** And there were in the same country [near Bethlehem] shepherds [those who tend sheep] abiding in the field, [day and night] keeping watch over their flock [the work of a physical and spiritual shepherd, Ps. 23; Acts 20:28] by night [often took turns or watches].

**Luke 2:9** And, lo, [behold] the angel of the Lord came upon them, [stood before them] and the glory [brightness] of the Lord shone round about [around] them, and they [the shepherds] were sore [much or greatly] afraid.

**Luke 2:10** And the angel [of the Lord] said to them, “Fear not, [don’t be afraid] for, behold, I bring you good tidings [good news] of great joy, which shall be to all people [first to Jews and then to Gentiles, Rom. 1:16].

**Luke 2:11** For to you is born this day in the city of David [Bethlehem] a Savior, which is Christ [Messiah, the anointed One] the Lord.

**Luke 2:12** And this will be a sign [proof or evidence] to you: You will find the babe wrapped in swaddling clothes, [bands of cloth, cf. Ezk. 16:4] lying in a manger” [a stall].

**Luke 2:13** And suddenly there was with the angel [of the Lord] a multitude [a great company] of the heavenly host [other angels] praising God, and saying,

**Luke 2:14** “Glory [praise and honor] to God in the highest, [to God in heaven who deserves the highest honor] and on earth [in contrast to heaven] peace, good will toward men” [Jesus brought peace of mind for the soul, and a peaceful way of life [Mt. 5:9].

**Luke 2:15** And it came to pass, as the angels were gone [had left or had gone] away from them [the shepherds] into heaven, [back to God who sent

them] the shepherds said one to another, “Let us now go even to Bethlehem, [city of David—they believed the angels] and see [turn their faith into sight] this thing [this great event] which is [has] come to pass, which the Lord has made known [by the angel] to us.”

**Luke 2:16** And they came with haste, [without delay] and found Mary, [the mother] and Joseph, [foster father] and the Babe [Baby Jesus] lying in a manger [a stall].

**Luke 2:17** And when they had seen Him, [Baby Jesus] they made known abroad [widely known] the saying, which was told them [by the angel of the Lord] concerning this child [these shepherds are the first recorded missionaries for Jesus].

**Luke 2:18** And all those who heard it wondered [marveled or were astonished] at those things [about Jesus] which were told them by the shepherds [the shepherds repeated what the angel told them, Lk. 2:10-13, and what they saw].

**Luke 2:19** But Mary kept all these things, [unlike the shepherds who told others] and pondered [weighed or kept] them in her heart.

**Luke 2:20** And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, [about Jesus] as it was told to them.

## **Jesus Is Circumcised** **Parallel: None**

**Luke 2:21** And when eight days were accomplished for the circumcising of the child, [Gen. 17:12] His name was called JESUS, [a name from the Hebrew, Joshua, a Savior] which was so named of the angel [Mt. 1:21; Lk. 1:31] before He was conceived [by the Holy Spirit, Lk. 1:35] in the womb.

## **Jesus Is Presented At The Temple**

## Parallel: None

**Luke 2:22** And when the days of her [Mary's] purification according to the Law of Moses were accomplished, [forty days for males, and eighty days for females, Lev. 12:2-5] they brought Him [Jesus] to Jerusalem, [location of the temple] to present Him to the Lord

**Luke 2:23** (as it is written in the law of the Lord, "Every male who opens the womb will be called holy to the Lord,") [Ex. 13:1,2].

**Luke 2:24** and to offer [at the time of presenting Him] a sacrifice according to that which is said [written] in the law of the Lord, "A pair of turtledoves, or two young pigeons" [Lev. 12:6-8].

## Simeon and God's Salvation

### Parallel: None

**Luke 2:25** And, behold, there was a man in Jerusalem, whose name was Simeon; [nothing is known of his history] and the same man Simeon was just [righteous before God] and devout, [religious] waiting for the consolation of Israel, [comfort from the Messiah] and the Holy Spirit [one of the persons of the Godhead] was upon him.

**Luke 2:26** And it was revealed to him by the Holy Spirit, [God's revelation] that he should not see [experience] death, before he had seen the Lord's Christ [Messiah, anointed One].

**Luke 2:27** And he came by the Spirit [guided by the Holy Spirit] into the temple, and when the parents [Mary and Joseph] brought in the Child Jesus, to do for Him after the custom of the law, [make an offering and presenting Him to God, Lev. 12:6-8].

**Luke 2:28** then he [Simeon] took Him [Jesus] up in his arms, and blessed [praised] God, and said,

**Luke 2:29** "Lord, now let Your servant depart [die] in peace, [a fulfilled

and peaceful mind] **according to Your word** [Your will].

**Luke 2:30** For my eyes have seen [I have witnessed] **Your salvation**, [the Christ].

**Luke 2:31** which You have prepared [through promises, prophecies, and a special nation, Gen. 3:15; 12:1-3; Isa. Chapter 53] **before the face of all people**; [all nations, Jews and Gentiles, Acts 10:34].

**Luke 2:32** a light to lighten [illuminate] **the Gentiles**, [at this time in darkness] **and the glory of Your people Israel**" [all nations will be blessed, Gen. 12:3].

**Luke 2:33** And Joseph and His mother [Jesus' earthly parents, even though Mary did not conceive by Joseph, Mt. 1:20] **marveled** [gazed in wonder] **at those things which were spoken of him** [Simeon].

**Luke 2:34** And Simeon blessed them, [a blessing from God on Joseph and Mary] **and said to Mary His mother, "Behold, this Child is set** [appointed] **for the fall** [many would stumble by rejecting Jesus, as a rock of offense, Isa. 8:14,15] **and rising again of many in Israel**; [even though many will stumble, some of these and many others will rise to salvation] **and for a sign** [a distinguished object] **which will be spoken against** [those who rejected Him, fulfilled prophecy which became a sign that He was the Messiah, Isa. 53:2,3; Isa. 8:18].

**Luke 2:35** (yes, a sword shall pierce through your own soul also) [the rejection of Jesus would also bring great pain to Mary, John 19:25-27] **that the thoughts of many hearts may be revealed"** [the rejection of Jesus would reveal the hatred and murder in the hearts of many, John 19:5-16].

### **Anna Speaks of Redemption** **Parallel: None**

**Luke 2:36** And there was one Anna, [Greek form of Hannah, grace] a prophetess, [a woman who exercised the prophetic gift in Israel] **the daughter of Phanuel, of the tribe of Aser** [Asher, a tribe in the northwest

corner of Palestine]. **She was of a great age**, [very old] **and had lived with a husband seven years from her virginity**; [married seven years before her husband died].

**Luke 2:37** **and she was a widow of about fourscore and four** [eighty-four] **years, who departed not** [gave her life faithfully in every service to God and His work] **from the temple, but served God with fastings and prayers night and day** [this is total devotion, and seeking God's work first, Mt. 6:33].

**Luke 2:38** **And she coming in that instant** [that moment] **gave thanks likewise** [along with Simeon] **to the Lord**, [to God] **and spoke of Him** [Jesus, the Messiah] **to all those who looked for redemption** [deliverance] **in Jerusalem.**

### **At Home In Nazareth** **Parallel: Matthew 2:19-23**

**Luke 2:39** **And when they** [Joseph and Mary] **had performed all things according to the law** [circumcision and presentation at the temple, [Gen. 17:12; Ex. 13:1,2] **of the Lord, they returned to Galilee**, [northern part of Palestine] **to their own city Nazareth** [a town in lower Galilee that belonged to the tribe of Zebulun].

**Luke 2:40** **And the child** [Jesus] **grew, and waxed** [became] **strong in spirit**, [mind, intellect, understanding] **filled with wisdom**; [ability to discern and apply knowledge] **and the grace** [favor] **of God was upon Him.**

### **Boy Jesus and the Doctors** **Parallel: None**

**Luke 2:41** **Now His parents went to Jerusalem** [only males required to go, but Mary went also] **every year at the Feast of the Passover** [one of three feasts required of all males, Passover, Pentecost, and Tabernacles, Ex 23:14-17].

**Luke 2:42** And when He [Jesus] was twelve years old, [so little is mentioned about His childhood] they [Mary and Joseph] went up [this city was upon a mountain] to Jerusalem [the place where all feasts were observed, about seventy miles from Nazareth] after the custom [in keeping with the custom] of the feast.

**Luke 2:43** And when they had fulfilled [completed] the days, [the time required to keep the feast] as they returned, [for home] the Child Jesus tarried behind [stayed behind] in Jerusalem; and Joseph and His [Jesus'] mother did not know it.

**Luke 2:44** But they, [His parents] supposing Him to have been in the company, [usually a large number of relatives and neighbors formed a caravan for protection from robbers] went a day's journey, and they sought Him among their kinsfolk [relatives] and acquaintances [neighbors].

**Luke 2:45** And when they found Him not, [this must have been frightening to them] they turned back [another day's journey] again to Jerusalem, seeking Him.

**Luke 2:46** And it came to pass, that after three days [first day away from Jerusalem, second day to return, and found Him on day three] they found Him in the temple, [His Father's house] sitting in the midst of [among] the doctors, [those who taught the people] both hearing them, and asking them questions [still the most effective way to learn].

**Luke 2:47** And all who heard Him [His questions and comments] were astonished [amazed] at His understanding and answers [very early proof of Him being God's Son is seen].

**Luke 2:48** And when they [Mary and Joseph] saw Him, [in the temple] they were amazed; [at where He was, and what He was doing, John 7:46] and His mother said to Him, [a mild rebuke from His mother as she for a moment forgot His divine mission] "Son, why have You thus dealt with us? [caused us travel all this time, and to worry seems to be inferred] Behold, Your father [Joseph, foster father to Jesus] and I have sought

**You sorrowing**” [perhaps they had been afraid that something had happened to Him].

**Luke 2:49** **And He said to them, “How is it that you sought Me?** [why did you doubt My safety and purpose?] **Did you not know that I must be about My Father’s business?”** [He recognizes God as His Father, John 4:34; 5:17,36].

**Luke 2:50** **And they understood not the saying which He spoke to them** [even though both had been visited by an angel, had witnessed a birth from conception by the Holy Spirit, had heard the words of Simeon and Anna, they did not understand].

**Increases In Wisdom and Favor**  
**Parallel: None**

**Luke 2:51** **And He went down** [the mountain from the city of Jerusalem] **with them,** [Mary and Joseph—at this point, Joseph fades from New Testament history except for inference, and his name being mentioned, Lk. 3:23; 4:22; John 1:45; 6:42] **and came to Nazareth,** [their home] **and was subject to them;** [an obedient Son, who must have been taught by Joseph to be a carpenter, Mk. 6:3] **but His mother kept all these sayings** [at the temple, and on other special occasions] **in her heart.**

**Luke 2:52** **And Jesus increased in wisdom** [ability to discern and apply knowledge] **and stature,** [age—physical maturity] **and in favor with God and men** [this verse sums up the next eighteen years of the life of Jesus, and His behavior with God and men].

## CHAPTER 3

**John the Baptist Prepares the Way**  
**Parallel: Matthew 3:1-12; Mark 1:1-8; Lk. 3:1-6**

**Luke 3:1** **Now in the fifteenth year of the reign of Tiberius Caesar,** [step-son and successor of Augustus Caesar—second Roman Emperor] **Pontius**

**Pilate being governor of Judea**, [fifth governor of this Roman province] **and Herod** [Antipas, son of Herod the Great, to whom Galilee had been left as his one third part of the kingdom] **being tetrarch of Galilee, and his brother Philip tetrarch of Iturea** [located on the east side of the Jordan] **and of the region of Trachonitis**, [located on the east side of the Jordan, extending northeast toward Damascus and Arabia] **and Lysanias the tetrarch of Abilene**, [located in Syria, northwest of Damascus adjacent to Galilee].

**Luke 3:2** **Annas** [retired high priest—father-in-law to Caiaphas] **and Caiaphas** [ruling high priest at this time] **being the high priests, the word of God came to John the son of Zacharias** [Lk. 1:13] **in the wilderness.**

**Luke 3:3** **And he came into all the country about Jordan**, [wilderness of Judea, Mt. 3:1—desert valley of Jordan, thinly populated] **preaching the baptism of repentance** [change your mind, purpose, and actions, Mt. 21:29; cf. Acts 2:38; 3:19] **for the remission of sins,**

**Luke 3:4** **as it is written in the book of the words of Isaiah the prophet, saying, “The voice of one crying** [a harbinger] **in the wilderness,** [desert valley of Jordan, thinly populated] **‘Prepare you the way of the Lord,** [the Christ, John 5:39] **make His paths straight** [Isa. 40:3].

**Luke 3:5** **Every valley will be filled, and every mountain and hill will be brought low,** [as preparing for the rapid crossing of an army] **and the crooked** [places] **will be made straight, and the rough ways will be made smooth;** [all figures illustrating preparation for the coming of the Messiah].

**Luke 3:6** **and all flesh** [all mankind, Jews and Gentiles, Rom. 1:16] **will see the salvation of God’** “ [through Jesus, Mt. 1:21].

### **John the Baptist Preaches Parallel: Mt. 3:7-12**

**Luke 3:7** **Then said he** [John] **to the multitude that came forth to be baptized** [immersed, submersed, emerged—dipped, Rom. 6:4; Col. 2:12; in

the Jordan for the remission of sins, Lk. 3:3] **of him**, “**O generation of vipers**, [poisonous, fatal snakes, Acts 28:3-6] **who has warned you** [why have you come here] **to flee from the wrath to come?** [God’s punishment for sin, Gal. 6:7,8].

**Luke 3:8** **Bring forth therefore fruits** [proof that you have changed, and have Godly sorrow, 2 Cor. 7:10] **worthy of repentance**, [to change one’s mind, purpose, and actions, Mt. 21:29; cf. Acts 2:38; 3:19] **and begin not to say** [think not to say, Mt. 3:9] **within yourselves**, [do not think these thoughts] **‘We have Abraham to our father,’** [these Pharisees and Sadducees thought they were righteous simply because of their physical birth from Abraham, John 8:33] **for I say to you, that God is able** [all things are possible with God, Gen. 18:14; Lk. 1:37] **of these stones** [probably literal stones—some think referring to Romans or Gentiles. Infers, even if all the seed of Abraham were dead] **to raise up children to Abraham** [God has all power and is in full control].

**Luke 3:9** **And now** [even now] **also the ax** [an instrument used for cutting trees] **is laid to the root** [not a trim or pruning, but a cut that will destroy] **of the trees** [these Pharisees and Sadducees who would not bear fruit worthy of repentance]. **Therefore every tree** [even the seed of Abraham] **which brings not forth good fruit is hewn** [cut] **down, and cast into the fire**” [all who are not right with God must face Him in judgment, Mt. 25:41].

**Luke 3:10** **And the people asked Him, saying, “What shall we do then?”** [to show fruits of repentance, and to get right with God].

**Luke 3:11** **He answered and said to them, “He who has two coats, let him give to him who has none;** [share with those who are in need, 2 Cor. 8:14; Jas. 2:15,16] **and he who has meat, [food] let him do likewise”** [1 John 3:17,18].

**Luke 3:12** **Then publicans** [tax collectors] **came also to be baptized,** [immersed by John] **and said to Him, “Master, [teacher] what shall we do?”** [to show fruits of repentance, and to get right with God].

**Luke 3:13** **And he said to them, “Exact [collect] no more than which is**

appointed you” [the Roman government assigned taxes, and these collectors had the reputation of extortion, cf. Lk. 19:2,8].

**Luke 3:14** And the soldiers likewise demanded of Him, saying, “**And what shall we do?**” [to show fruits of repentance, and to get right with God]. **And He said to them, “Do no violence** [do not extort money by force] **to anyone, nor accuse any falsely,** [this could lead to arrest and death] **and be content with your wages**” [rations and financial support—as soldiers they could also show a life of repentance].

**Luke 3:15** And as the people were in expectation, [of the coming Messiah] and all wondered in their hearts about John, whether he was the Christ, or not,

**Luke 3:16** John answered, saying to them all, [to introduce his mission compared to Jesus] “**I indeed** [truly] **baptize** [immerse] **you with water;** [unto repentance, Mt. 3:11; the element used in contrast to what Jesus would use] **but One** [Jesus] **mightier** [has more power and authority, Mt. 28:18] **than I is coming,** [after me, Mt. 3:11] **whose shoe straps I am not worthy to unloose** [whose shoes (sandals) I am not worthy to bear, Mt. 3:11] **He will baptize** [immerse, submerge, emerge—dip, Acts 2:2] **you with the Holy Spirit** [one of the persons in the godhead associated with power, 1 John 5:7; Acts 1:8] **and with fire** [lake of fire, Rev. 20:15].

**Luke 3:17** Whose fan [a winnowing fork or fan used to throw grain upward against the wind to separate the chaff from the wheat, Lk. 3:17] is **in His hand, and He will thoroughly purge** [clean] **His floor,** [the space prepared, usually a clean circle on the ground, to receive the good grain after the chaff is removed] **and will gather the wheat into His garner;** [the barn, His kingdom, a place of safety] **but the chaff** [that which is useless] **He will burn with unquenchable fire**” [eternal punishment for the wicked, Mt. 3:12; 5:22; 7:19; 25:41].

**Luke 3:18** And many other words of exhortation He preached to the people.

**Luke 3:19** But Herod the tetrarch, [Antipas—one of four sons who

received kingdoms from their father, Herod the Great, Mt. 2:19] **being rebuked by him [John] concerning Herodias**, [granddaughter of Herod the Great, and a niece to both of her husbands, Herod Antipas and Philip] **his brother Philip's** [king over Iturea and Trachonitis, districts north and northeast of Galilee] **wife**, [he had married her, Mk. 6:17] **and for all the evils which Herod had done**,

**Luke 3:20** also added yet this, above all, [other evils] **that he shut John up in prison** [Castle of Machaerus].

### **Jesus Is Baptized** **Parallel: Matthew 3:13-17; Mark 1:9-11**

**Luke 3:21** Now when all the people were baptized, [immersed] it came to pass, that Jesus also was baptized, [immersed in the Jordan River] and as He was praying, the heaven was opened,

**Luke 3:22** and the Holy Spirit [1 John 5:6] descended in bodily shape like a dove upon Him, [and lighting (resting) upon Him, Mt. 3:16] and a voice [the voice of His Father] came from heaven, which said, “**You are My beloved** [from the Greek, *agapao*, “to love”] **Son**; [only begotten, John 3:16 - Mary conceived by the Holy Spirit, Lk. 1:35] **in You I am well pleased**” [fully delighted—this same delight was expressed at His transfiguration, Mt. 17:5].

### **Genealogy of Jesus** **Parallel: Matthew 1:1-17**

**Luke 3:23** And Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, [Matthew gives the lineage of Jesus beginning with Abraham, and coming forward to Joseph, Mt. 1:1-17; Luke mentions that Jesus was the supposed son of Joseph, then seems to give the lineage of Mary backward to Adam] **the son of Heli**, [the father of Joseph who was married to Mary].

**Luke 3:24** the son of Matthat, [two with this name in this lineage, vs. 29] the

**son of Levi**, [two with this name in this lineage, vs. 29] **the son of Melchi**, [two with this name in this lineage, vs. 28] **the son of Janna, the son of Joseph**,

**Luke 3:25** **the son of Mattathias**, [two with this name in this lineage, vs. 26] **the son of Amos, the son of Nahum, the son of Esli, the son of Naggai**,

**Luke 3:26** **the son of Maath, the son of Mattathias**, [two with this name in this lineage, vs. 25] **the son of Semei, the son of Joseph**, [three with this name in this lineage, vss. 24,26,30] **the son of Judah**, [a common and important name in the Old Testament, Gen. 29:35; Ezra 3:9; 10:23; Neh. 11:9; 12:8].

**Luke 3:27** **the son of Joanna**, [he lived about 500 B.C.] **the son of Rhesa**, [a descendant from Solomon] **the son of Zerubbabel**, [a contemporary with Nehemiah, the last Old Testament historian—grandson of king Jehoiachin, Ezra. 3:2; cf. Mt. 1:13] **the son of Shealtiel**, [son of Jeconiah, 1 Ch. 3:17; Mt. 1:12] **the son of Neri**, [grandfather of Zerubbabel].

**Luke 3:28** **the son of Melchi**, [two with same name in this lineage, vs. 24] **the son of Addi, the son of Cosam, the son of Elmodam, the son of Er**,

**Luke 3:29** **the son of Jose**, [from Joses, a form of Joseph] **the son of Eliezer, the son of Jorim, the son of Matthat**, [two with same name in this lineage, vs. 24] **the son of Levi**, [two with same name in this lineage, vs. 24].

**Luke 3:30** **the son of Simeon, the son of Judah**, [three with same name in this lineage, vss. 26,33] **the son of Joseph**, [three with same name in this lineage, vss. 24,26] **the son of Jonan**, [he lived about 200 years after David] **the son of Eliakim**, [not the same ancestor as Mt. 1:13].

**Luke 3:31** **the son of Melea, the son of Menan**, [other versions have Menna] **the son of Mattatha, the son of Nathan**, [born after King David began to reign in Jerusalem—his mother was Bathshua, 1 Chron. 3:5; cf. 2 Sam. 5:14; 1 Chron. 14:4] **the son of David**, [second king of united Israel].

**Luke 3:32** **the son of Jesse**, [native of Bethlehem, had eight sons, David

the youngest] **the son of Obed**, [son of Boaz and Ruth, 1 Chro. 2:12] **the son of Boaz**, [married Ruth, Ruth 4:13] **the son of Salmon**, [Boaz's father] **the son of Nahshon**, [Ruth 4:20].

**Luke 3:33** **the son of Amminadab**, **the son of Ram**, [Ruth 4:19] **the son of Hezron**, **the son of Perez**, [Ruth 4:18,19] **the son of Judah**, [three with same name in this lineage, vss. 26,30; this Judah was the son through which the Messiah would be born—southern kingdom was named after him].

**Luke 3:34** **the son of Jacob**, [also called Israel, Gen. 32:28] **the son of Isaac**, [the promised son to Abraham and Sarah in their old age, Gen. 21:2,3] **the son of Abraham**, [called from Er of the Chaldeans to begin a nation through which the Messiah would be born, Gen. 12:1-3] **the son of Terah**, [Abraham's father was an idolater, Josh. 24:2; followed Abraham to Haran where he died at the age of two hundred and five] **the son of Nahor**, [Abraham's grandfather].

**Luke 3:35** **the son of Serug**, **the son of Reu**, [fifth generation son of Shem, Gen. 11:10-19] **the son of Peleg**, [Gen. 10:25; 11:16-19] **the son of Eber**, **the son of Shelah**, [Salah, Gen. 10:24; 11:14; 1 Chron. 1:18].

**Luke 3:36** **the son of Cainan**, [fourth from Adam in this Messianic line, Gen. 5:12-14; 1 Chron. 1:2] **the son of Arphaxad**, [third son of Shem—first birth recorded after the flood, Gen. 10:22-11:13] **the son of Shem**, [second son of Noah, born ninety-eight years before the flood, Gen. 11:10] **the son of Noah**, [a man God used to warn of a flood, and to provide an ark—tenth in descent from Adam in the line of Seth, Gen. 5:28,29] **the son of Lamech**, [Gen. 5:28-31].

**Luke 3:37** **the son of Methuselah**, [oldest recorded man, 969, and died in the very year of the flood, Gen. 5:22-27] **the son of Enoch**, [walked with God, Gen. 5:24; 6:9; because of his faith, he was translated without seeing death, Heb. 11:5,6] **the son of Jared**, [Gen. 5:18-20] **the son of Mahalalel** [Gen. 5:12,13] **the son of Cainan**, [fourth from Adam in Messianic line, Gen. 5:12-14; 1 Chron. 1:2].

**Luke 3:38** **the son of Enos**, [grandson of Adam, Gen. 4:26; 5:6-11] **the son**

of **Seth**, [third son of Adam and Eve, Gen. 4:25; 5:3-8] **the son of Adam**, [first man created, Gen. 1:26,27; cf. 1 Tim. 2:13,14; Jude 14] **the son of God** ["God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being," Gen. 2:7].

## CHAPTER 4

### Temptations of Jesus

**Parallel: Matthew 4:1-11; Mark 1:12,13**

**Luke 4:1** **And Jesus being full of the Holy Spirit** [the same Spirit who came down at His baptism] **returned from the Jordan**, [River] **and was led by the Spirit into the wilderness**, [a rocky place, almost without population].

**Luke 4:2** **being tempted** [enticed, solicited, or provoked to sin] **forty days by the devil** [the ruler of darkness and evil, John 8:44; Eph. 2:2; 6:12; Heb. 2:14; 2 Pet. 2:4; Jude 6]. **And in those days He ate nothing**; [fasted forty days and forty nights, Mt. 4:2] **and afterward when they had ended**, [the days and nights of fasting] **He was hungry**.

**Luke 4:3** **And the devil** [the tempter, Mt. 4:3] **said to Him**, "**If** [expresses a doubt] **You are the Son of God**, [Jesus was the Son of God, Mt. 3:17] **command this stone to become bread**" [He had the power to do this, but it would have been for the wrong purpose—lust of the flesh, Gen. 3:6; 1 John 2:16. He later, for the right purpose, fed five thousand men besides women and children with five loaves and two fishes, Mt. 14:13-21].

**Luke 4:4** **And Jesus answered him, saying**, "**It is written**, [quotes the word of God] **'man shall not live by bread alone**, [the spiritual must be first, Mt. 6:33] **but by every word** [must fear God and keep His commandments, Eccl. 12:13] **of God'** " [Duet. 8:3].

**Luke 4:5** **And the devil, took Him up into** [upon] **a** [an exceedingly, Mt. 4:8] **high mountain, showed Him all the kingdoms of the world in a moment of time** [a temptation involving the lust of the eyes, Gen. 3:6; 1

John 2:16].

**Luke 4:6** And the devil said to Him, “**All this power [fleshly power] I will give You, and their glory; for this has been delivered to me; and to whomever I wish to give it [the devil claims to have this earthly power].**

**Luke 4:7** Therefore if [his one condition] **You will worship [pay homage to] me, all will be Yours”** [what a terrible thing to request of Jesus, the Son of God!].

**Luke 4:8** And Jesus answered and said to him, “**You get behind Me, Satan!** [the devil has gone too far, therefore, there seems to be a severe rebuke inferred from Jesus to Satan]. **For it is written,** [puts him on the run with a final quotation from Deut. 6:13] **'You shall worship the Lord your God, and Him only shall you serve'** [no other gods before Me, Ex. 20:3].

**Luke 4:9** And he brought Him to Jerusalem, [the holy city, Mt. 4:5; a city located on three mountainous hills, 2,550 feet above sea level] **and set Him on the pinnacle** [exact location is unknown, but evidently the highest point] **of the temple,** [the first temple was built by Solomon, 1 K. 6, destroyed near the time of the Babylonian captivity, but rebuilt by Zerubbabel. Then it was later repaired by Herod the Great] **and said to Him, “If You are the Son of God, cast Yourself down from here** [a temptation to seek the pride of life, Gen. 3:6; 1 John 2:16].

**Luke 4:10** For it is written, [the devil quotes a Scripture out of context, Ps. 91:11,12] **'He will give His angels charge over You, to keep You,**

**Luke 4:11** and in their hands they will bear You up, lest at any time You dash Your foot against a stone’ “ [the angels will take care of Jesus, but not to put on a performance for the devil].

**Luke 4:12** And Jesus answering said to him, “**It is said,** [Jesus quotes another Scripture, Deut. 6:16 to show that the devil has not used the Scripture properly] **'You shall not tempt [God will take care of His children in their normal daily lives, but to create an unnecessary danger, as the devil purposed, would tempt God] the Lord your God'** “ [these two Scriptures do

not contradict, but harmonize when understood].

**Luke 4:13** And when the devil had ended all these temptations, he departed from Him [left Him, Mt. 4:11] for a season [the devil continued tempting Jesus throughout His ministry, but never succeeded] until an opportune time [when the devil left, angels came and ministered to Jesus, Mt. 4:11; no doubt provided Him food as well as all other things needed].

### **The Galilean Ministry of Jesus Begins** **Parallel: Matthew 4:12-25; Mark 1:14,15**

**Luke 4:14** And Jesus returned in the power of the Spirit to Galilee, [northern part of Palestine] and there went out news of Him [the teaching of Jesus begins to spread as He preached the coming kingdom, Mt. 4:17] through the entire surrounding region.

**Luke 4:15** And He taught in their synagogues, [Gr. “places of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] being glorified by all.

### **Jesus Rejected by His Own** **Parallel: Matthew 13:53-58; Mark 6:1-6; John 6:41-59**

**Luke 4:16** And He came to Nazareth, [a town in lower Galilee that belonged to the tribe of Zebulun] where he had been brought up [Mt. 2:23]. And, as His custom was, [He did this often] He went into the synagogue [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] on the Sabbath day, [seventh day, Saturday, Jewish day of rest] and stood up to read.

**Luke 4:17** And there was delivered to Him the book [scroll] of the prophet Isaiah [the Old Testament Messianic prophet]. And when He had opened the book, [scroll] He found the place where it was written,“

**Luke 4:18** “The Spirit of the Lord is upon Me, because He has anointed Me [Christ is the anointed One sent forth by the Father] to preach the

**gospel** [good news, glad tidings] **to the poor.** **He** [the Father and the Spirit of the Lord] **has sent Me** [relates His mission and purpose] **to heal the brokenhearted,** [Jesus healed the sick and comforted the bereaved] **to preach deliverance to the captives,** [showed those in the bondage of sin how to be set free, John 8:32; 14:6] **and recovery of sight to the blind,** [performed many miracles—opened eyes both physical and spiritual] **to set at liberty those who are oppressed,** [the downtrodden or those under the power of others].

**Luke 4:19** **to preach the acceptable** [appointed] **year of the Lord.”**

**Luke 4:20** **And He closed the book,** [rolled up the scroll] **and gave it again to the attendant,** [of the synagogue] **and sat down** [as was His custom while teaching, Mt. 5:1]. **And the eyes of all those who were in the synagogue** [see vs. 16] **were fastened on Him** [ready to hear His message].

**Luke 4:21** **And He began to say to them, “Today this Scripture** [just read] **is fulfilled in your hearing.**

**Luke 4:22** **And all bore witness to Him and wondered** [were astonished, Mt. 13:54] **at the gracious words which proceeded out of His mouth** [where has this Man this wisdom and these mighty works? [Mt. 13:54]. **And they said, “Is this not Joseph's son?”** [is not His mother called Mary? — names her children, Mt. 13:55,56; they were offended, Mt. 13:57].

**Luke 4:23** **And He said to them, “You will surely say to Me this proverb, ‘Physician, heal Yourself!** [do mighty works at home]. **Whatever we have heard done in Capernaum,** [on the northwest shore of Sea of Galilee—where He did great works in His ministry, Lk. 7:1-3; John 4:46-54; Mt. 8:14] **do also here in Your country.’ “**

**Luke 4:24** **And He said, “Verily, [assuredly] I say to you, no prophet is accepted in his own country** [among his own kin, Mk. 6:4].

**Luke 4:25** **But I tell you the truth,** [Jesus never spoke a false statement, He is the truth, John 14:6] **many widows were in Israel in the days of**

**Elijah, when the heaven was shut up three years and six months, [Jas. 5:17] when a great famine was throughout all the land;**

**Luke 4:26 but to none of them was Elijah sent, except to Sarepta, (Greek for Zarephath) a city [in the region] of Sidon, [on the eastern shore of the Mediterranean Sea] to a woman who was a widow [1 K. 17:9-16].**

**Luke 4:27 And [another example] many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed, except Naaman the Syrian” [2 K. chapter 5; Jesus let them know (by these two examples) that He could carry His teaching and miracles in places other than among His own people].**

**Luke 4:28 And all those in the synagogue, [see vs. 16] when they heard these things, were filled with wrath,**

**Luke 4:29 and rose up, and thrust [drove] Him out of the city, [Nazareth, vs. 16] and led Him to the brow of the hill [Nazareth is located between two hills] on which their city was built, that they might cast Him down the cliff [Jesus begins His ministry with a threat of murder from His home town].**

**Luke 4:30 But passing through the midst of them [no one could harm Him before His appointed hour] He went His way [for other escapes, see John 8:59; 10:39].**

## **Jesus Casts Out an Unclean spirit Parallel: Mark 1:21-28**

**Luke 4:31 Then He went down to Capernaum, [on northwest shore of Sea of Galilee—where He did great works in His ministry, Lk. 7:1-3; John 4:46-54; Mt. 8:5,14] a city of Galilee, [northern part of Palestine] and taught them on the Sabbath days [cessation from activity on seventh day for Israel, Ex. 31:16,17].**

**Luke 4:32 And they were astonished at His doctrine, [teaching] for His word was with power [authority].**

**Luke 4:33** And in the synagogue [Greek: “place of assembly” — a Jewish place for reading and exposition of the Holy Scriptures] **there was a man, who had [was possessed with] a spirit of an unclean [evil] devil, [demon] and cried out with a loud voice,**

**Luke 4:34** saying, “Let us [demons] alone! What have we to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are —the Holy One of God” [Ps. 16:10].

**Luke 4:35** And Jesus rebuked him, [the unclean spirit] saying, “Hold your peace, [be quiet] and come out of him” [even though Jesus cast out demons, some still associated Him with demons, Mk. 3:22-26]. **And when the devil [demon] had thrown him down before them, [convulsed him, Mk. 1:26] he came out of him without hurting him [this evil spirit could not resist the power of God].**

**Luke 4:36** And they were all amazed, [this is an example of Jesus confirming His authority and teaching] **and spoke among themselves, saying, “What a word [teaching] this is! For with authority [from God] and power He commands the unclean [evil] spirits, and they come out” [Jesus demands obedience from all, Heb. 5:9].**

**Luke 4:37** And the news of Him [His fame—news of His miracles and power] went out into every place of the surrounding country [round about Galilee, Mk. 1:28].

### **Peter’s Mother-in-Law**

**Parallel: Matthew 8:14,15; Mark 1:29-31**

**Luke 4:38** And He arose out of the synagogue, [Greek: “place of assembly” — a Jewish place for reading and exposition of the Holy Scriptures] **and entered into Simon's house [at Bethsaida, possibly a suburb of Capernaum, John 1:44]. And Simon's [means “hearing,” son of Jonas, also called Cephas, Aramaic for rock] wife's mother [his mother-in-law, 1 Cor. 9:5] was taken with a great fever; and they besought Him for her [illness].**

**Luke 4:39** And He stood over her, [took her by the hand, Mk. 1:31; touched her hand, Mt. 8:15] and rebuked the fever; and it left her. And immediately she arose and ministered to [served] them.

**Many Healed After the Sabbath**  
**Parallel: Matthew 8:16,17; Mark 1:32-34**

**Luke 4:40** Now when the sun was setting, [when the Sabbath had ended] all those who had any sick with divers [various types of] diseases brought them to Him, and He laid His hands on every one of them, and healed them.

**Luke 4:41** And devils [demons] also came out of many, crying out, and saying, “You are Christ the Son of God. And He rebuking them suffered [allowed] them not to speak, for they [the demons] knew that He was Christ [knew His power].

**Calls Four Disciples From Fishing**  
**Parallel: Mark 1:35-39; John 4:43-45**

**Luke 4:42** And when it was day, [in the morning—a long while before day, Mk. 1:35] He departed and went into a desert place [solitary place to pray, Mk. 1:35; Jesus depended on these talks with His Father, and Christians need to do the same]. And the people sought Him, and came to Him, and tried to keep Him that He should not depart from them.

**Luke 4:43** And He said to them, “I must preach the kingdom of God [His coming church or kingdom, Mt. 16:18,19] to other cities also. Therefore for this purpose I am sent” [cf. John 9:4].

**Luke 4:44** And He preached in the synagogues [Greek: “place of assembly” — a Jewish place for reading and exposition of the Holy Scriptures] of Galilee [northern part of Palestine].

## CHAPTER 5

## **Calls Four Disciples From Fishing**

**Parallel: Matthew 4:18-22; Mark 1:16-20**

**Luke 5:1** And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the Lake of Gennesaret, [also called Sea of Galilee, Mt. 4:18; Mk. 1:16].

**Luke 5:2** and saw two ships [small open row boats] standing by the lake; but the fishermen were gone out of them, and were washing their nets [casting a net, Mt. 4:18].

**Luke 5:3** And He entered into one of the ships, [small open row boats] which was Simon's, [means "hearing," son of Jonas, also called Cephas, Aramaic for rock] and prayed [asked] him that he would thrust [put] out a little from the land. And He sat down, and taught the people out of the ship [small open row boat].

**Luke 5:4** Now when He had stopped speaking, He said to Simon, [see vs. 3] "Launch out into the deep, [of the sea] and let down your nets for a catch."

**Luke 5:5** And Simon [see vs. 3] answering said to Him, "Master, we have toiled all the night, and have taken [caught] nothing; nevertheless at Your word I will let down the net" [this was a test of true obedience].

**Luke 5:6** And when they [Peter and Andrew, Mk. 1:16] had done this, they enclosed [caught] a great multitude [number] of fish, and their net broke [began to break].

**Luke 5:7** And they [Peter and Andrew, Mk. 1:16] beckoned to their partners, [James and John, Mk. 1:19] who were in the other ship, [small open row boat] that they should come and help them. And they came, and filled both the ships, [small open row boats] so that they began to sink.

**Luke 5:8** When Simon Peter [see vs. 3] saw it, [the great catch] he fell

down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord" [Peter knew that he was in the presence of God's power].

**Luke 5:9** For he was astonished, and all who were with him, at the catch of fish which they had taken;

**Luke 5:10** and so was also James, and John, the sons of Zebedee, [Zebedee means "uncertain" married to Salome, Mt. 27:56; Mk. 15:40] who were partners with Simon. And Jesus said to Simon, [see vs. 3] "Fear not. From henceforth you will catch men."

**Luke 5:11** And when they had brought their ships [small open row boats] to land, they forsook all, and followed Him [must be willing to forsake all today to follow Jesus, Mk. 8:34].

### **A Man With Leprosy** **Parallel: Matthew 8:1-4; Mark 1:40-45**

**Luke 5:12** And it came to pass, [when He came down from the mountain, Mt. 8:1] when He was in a certain city, behold a man full of leprosy [a man with a dreaded, hopeless, despicable and fatal disease] who saw Jesus; fell on his face [worshiped Him, Mt. 8:2] and besought Him, saying, "Lord, if You will, [an example of faith] You can make me clean" [a leper was considered unclean and defiled, Lev. 13:1-12].

**Luke 5:13** And he put forth His hand, and touched him, [touching a leper would defile others, but not so with Jesus. His touch made him clean] saying, "I will; be cleansed." And immediately the leprosy [his diseased flesh] departed from him.

**Luke 5:14** And He charged him to tell no man, [to avoid placing all His time on miracles, and for the man to avoid society until he saw the priest] but go, and show yourself to the priest, [according to the law] and offer for your cleansing, [offer gift, Mt. 8:4] according as Moses commanded, [Lev. 14:10,22,30,31] for a testimony to them" [as proof of this miracle].

**Luke 5:15** But so much the more went there a fame abroad of Him, [but he published it much, Mk. 1:45] and great multitudes came together to hear, and to be healed by Him of their infirmities [Jesus had to leave the cities for a desert place, Mk. 1:45].

**Luke 5:16** And He withdrew Himself to the wilderness, and prayed.

### **A Paralytic Healed and Forgiven** **Parallel: Matthew 9:1-8; Mark 2:1-12**

**Luke 5:17** And it came to pass on a certain day, as He was teaching, [His own city, Mt. 9:1; Capernaum, Mk. 2:1] that there were Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] and doctors of the law [those who taught the people the law, Lk. 2:46] sitting by, who had come out of every town of Galilee, [northern part of Palestine] and Judea, and Jerusalem [major sections of Palestine]. And the power of the Lord was present to heal them [Jesus never failed to heal, when He chose to do so].

**Luke 5:18** And, behold, men [four of them, Mk. 2:3] brought on a bed a man who was sick with the palsy [a paralytic, one paralyzed]. And they sought means to bring him in, and to lay him before Him [Jesus].

**Luke 5:19** And when they could not find how they might bring him in because of the multitude, [for the press of the crowd, Mk. 2:4] they went up on the housetop, [uncovered the roof, Mk. 2:4] and let him down through the tiling with his couch [bed] into the midst before Jesus.

**Luke 5:20** And when He saw their faith, He said to him, [the paralytic] “Man, your sins are forgiven you” [other times that Jesus forgave sins in this manner, Mk. 2:5; Lk. 5:20; 7:48].

**Luke 5:21** And the scribes [men of letters, writers and teachers of the law] and the Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] began to reason, saying, “Who is this who speaks blasphemies? [rails at or reviles—this would be true if He had not been the Son of God]. Who can forgive sins, but God alone?”

**Luke 5:22** But when Jesus perceived their thoughts, [in His Spirit, Mk. 2:8] He answering said to them, “What reason you in your hearts? [Jesus saw the inward evil without their verbalizing it].

**Luke 5:23** Which is easier, to say, ‘Your sins are forgiven you’ or to say, ‘Rise up and walk?’ [both constituted a miracle of God].

**Luke 5:24** But that you may know that the Son of Man has power on earth to forgive sins” [as well as healing the physical body]. He said to the sick of the palsy, “I say to you, arise, and take up your couch, [bed] and go into your house” [an impossible command to obey without healing].

**Luke 5:25** And immediately he rose up before them, [healed, forgiven as he obeyed Jesus] and took up what he had been lying on, and departed to his own house, glorifying God [who had given such power in the person of Jesus, John 1:1-3].

**Luke 5:26** And they were all amazed, and they glorified God, [who had given such power in the person of Jesus, John 1:1-3] and were filled with fear, saying, “We have seen strange things today” [never seen it on this fashion, Mk. 2:12].

### **The Call of Matthew a Tax Collector** **Parallel: Matthew 9:9-13; Mark 2:13-17**

**Luke 5:27** And after these things He went forth, and saw a publican, [tax collector] named Levi, [Matthew, Mt. 9:9] sitting at the receipt of custom [collected taxes for Rome—a publican or tax collector, Mt. 10:3] and He said to him, “Follow Me” [his call to apostleship].

**Luke 5:28** And he left all, rose up, and followed Him [like the four fishermen, he left his business to follow Jesus].

**Luke 5:29** And Levi [Matthew, Mt. 9:9] made Him a great feast in his own house [Jesus sat at a meal, Mk. 2:15]. And there was a great company of publicans [former associates of Matthew, Roman tax collectors] and of

**others** [sinners, Mt. 9:10] **who sat down with them** [Jesus and His disciples, Mt. 9:10].

**Luke 5:30** **But their scribes** [men of letters, writers and teachers of the law] **and Pharisees** [a strict sect of the Jews who believed in the resurrection, spirits, and angels] **murmured against His disciples, saying, “Why do you** [and your Master, Mt. 9:11] **eat and drink with publicans and sinners?”**

**Luke 5:31** **And Jesus answering said to them, “Those who are whole** [have good health] **need not a physician, but those who are sick** [Jesus’ purpose with the sinners was to be a physician to heal their souls of sin].

**Luke 5:32** **I came not to call the righteous,** [they have already repented] **but sinners to repentance”** [to a change of heart and life].

### **Questions About Fasting** **Parallel: Matthew 9:14-17; Mark 2:18-22**

**Luke 5:33** **And they** [Matthew records John’s disciples asking this question, Mt. 9:14; Mark mentions John’s disciples and of the Pharisees, Mk. 2:18] **said to Him, “Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees,** [a strict sect of the Jews who believed in the resurrection, spirits, and angels] **but Yours eat and drink?”** [an honest inquiry].

**Luke 5:34** **And He said to them, “Can you make the children of the bride chamber** [bridegroom—invited guests to a wedding—His disciples] **fast, while the bridegroom** [Jesus] **is with them?”**

**Luke 5:35** **But the days will come, when the bridegroom** [Jesus] **will be taken away from them,** [from His disciples in death—when He leaves to prepare a place, John 14:1-3] **and then will they fast in those days.”**

**Luke 5:36** **And He spoke also a parable** [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **to them: “No man puts a piece of a new** [unshrunk] **garment on an old one,**

otherwise, the new [cloth] makes a rent, [tear or hole] and the piece that was taken out of the new agrees [the tear is made worse, Mt. 9:16] not with the old.

**Luke 5:37** And no man puts new wine [in the process of fermenting] into old bottles; [goat skins] or else the new wine will burst the bottles, [goat skins] and be spilled, and the bottles [goat skins] will perish.

**Luke 5:38** But new wine must be put into new bottles; [goat skins, capable of stretching] and both [skins and wine] are preserved [these two illustrations would be just as absurd as His disciples fasting and mourning while Jesus was with them].

**Luke 5:39** No man also having drunk old wine straightway [immediately] desires new, for he says, ‘The old is better’ “ [why should His disciples fast, or turn to another way, they have the best with Jesus, John 6:68].

## CHAPTER 6

### Lord of the Sabbath

**Parallel: Matthew 12:1-8; Mark 2:23-28**

**Luke 6:1** And it came to pass on the second Sabbath after the first, [the only time this expression is used—some think referring to the first Sabbath after the second day of Unleavened Bread] that He went through the corn fields, [field of small grain, wheat or barley] and His disciples [were hungry, Mt. 12:1] plucked [pick or gather—this was allowed by the law, Deut. 23:25] the ears of corn, [heads of grain] and did eat, rubbing them in their hands.

**Luke 6:2** And certain of the Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] said to them, [the disciples, vs. 1] “Why do you do that which is not lawful to do on the Sabbath days?” [they considered the gathering and rubbing of the grain with their hands working on the Sabbath, Ex. 20:10; 35:2,3; Num. 15:32-36].

**Luke 6:3** And Jesus answering them said, “Have you not even read

this, what David did when he was hungry, and those who were with him: [1 Sam. 21:1-6].

**Luke 6:4** how he went into the house of God, [the tabernacle at Nob, in the days of Abiathar, Mk. 2:26] and took and ate the showbread, [twelve loaves placed on the table in the holy place] and gave also to those who were with him, which it is not lawful for any but the priests to eat?” [but the Pharisees excused him and those who were with him—Jesus also gives example of the priests profaning the temple, see Mt. 12:5].

**Luke 6:5** And He said to them, “The Son of Man is also Lord of the Sabbath” [in this place is one greater than the temple, Mt. 12:6; cf. Mal. 3:1].

### Sabbath Healing

**Parallel: Matthew 12:9-14; Mark 3:1-6; John 5:18**

**Luke 6:6** And it came to pass also on another Sabbath, [seventh day, Saturday—Jew’s day of rest] that He entered into the synagogue [Gr. “place of assembly” — a Jewish place for reading and exposition of the Holy Scriptures] and taught. And there was a man whose right hand was withered [a man in need of healing].

**Luke 6:7** And the scribes [men of letters, writers and teachers of the law] and Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] watched Him, whether He would heal on the Sabbath day, that they might find an accusation against Him [pretended to ask for the purpose of learning, but wanted to find fault].

**Luke 6:8** But He knew their thoughts, and said to the man who had the withered hand, [after looking on the Pharisees with anger because their hearts were hard, Mk. 3:5] “Rise up, and stand forth in the midst.” And he arose and stood forth.

**Luke 6:9** Then Jesus said to them, [the scribes and Pharisees, vs. 7] “I will ask you one thing: Is it lawful [pleasing to God] on the Sabbath days to do good, [as Jesus will presently do] or to do evil, to save life, or to

destroy it?” [they were silent, Mk. 3:4].

**Luke 6:10** And looking around about on them all, He said to the man, “Stretch out your hand.” And he did so, and his hand was restored whole [complete—healed as though it had not been withered] as the other [left hand].

**Luke 6:11** And they [the scribes and Pharisees, vs. 7] were filled with madness, and communed one with another what they might do to Jesus [met with the Herodians against Jesus, how they might destroy Him, Mk. 3:6].

### The Twelve Apostles

**Parallel: Matthew 10:1-4; Mark 3:13-19; Acts 1:13**

**Luke 6:12** And it came to pass in those days, that He went out [from the crowds] to a mountain to pray, [this was very important to Jesus] and continued all night in prayer to God [to His Father].

**Luke 6:13** And when it was day, He called to Him His disciple, [followers and learners] and of them [from them] He chose twelve, whom also he named apostles; [those sent forth on a mission].

**Luke 6:14** Simon, [“hearing”] whom He also named Peter, [surnamed Peter, “stone” and Cephas, Aramaic for rock, Mt. 10:4; 16:17,18] and Andrew [“manly”] his brother, James and John, [their mother was Salome, Mt. 27:56; Mk. 15:40; 16:1, they were given the name Boanerges, Sons of Thunder. These first four apostles were fishermen] Philip [“lover of horses”] and Bartholomew, [“son of Tolmai”].

**Luke 6:15** Matthew [son of Alphaeus, Mk. 2:14, also called Levi, Mk. 2:14; Lk. 5:27, the publican- tax collector, Mt. 10:3] and Thomas, [“the twin” — also called “Didimus” John 11:16] James the son of Alphaeus, [uncertain if he and Matthew were brothers - often identified with James the less, the brother of Joses and son of Mary, Mt. 27:56; Mk. 15:40] and Simon called the Zealot, [Acts 1:13; also Simon the Canaanite, Mt. 10:4].

**Luke 6:16** And Judas the brother of James, [called Lebbaeus, whose surname was Thaddaeus, Mt. 10:3] and Judas Iscariot, [was treasurer for Jesus and apostles, John 12:6; 13:29] who also was the traitor [sold Jesus for thirty pieces of silver, Mt. 27:3-10, and later committed suicide as the arch-traitor of Jesus, Mt. 27:5; John 6:71].

### **Multitudes Seek Healing** **Parallel: Matthew 15:29-31**

**Luke 6:17** And He came down with them, [His apostles, vs. 16] and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea [southern Palestine] and Jerusalem, [capital city of the Jews] and from the sea coast of Tyre and Sidon, [rich trading cities on the eastern shore of the Mediterranean Sea] who came to hear Him, and to be healed of their diseases,

**Luke 6:18** and those who were vexed [tormented and possessed] with unclean [evil] spirits. And they were healed [an example of Jesus healing multitudes of people—sometimes He healed individuals who are named].

**Luke 6:19** And the whole multitude sought to touch Him. For there went virtue [power] out of Him, and healed them all [what power there was in either being touched or by touching Jesus, Mt. 9:20].

### **The Beatitudes** **Parallel: Matthew 5:1-12**

**Luke 6:20** And [upon a mountain, Mt. 5:1] He lifted up His eyes on His disciples, [and seeing the multitudes, Mt. 5:1] and said, “Blessed [happy] are you who are poor, [spiritual poverty, the humble, Ps. 10:12; Jas. 4:6; often associated with those who are physically poor] for yours is the kingdom of God [His church here as Christians, Col. 1:13, and the eternal kingdom, Heb. 12:28].

**Luke 6:21** Blessed [happy] are you who hunger [and thirst, Mt. 5:6; strongest desires for physical survival, applied to the spiritual, 1 Pet. 2:2]

now, [in this life for righteousness, Mt. 5:6] **for you shall be filled** [satisfied or saturated]. **Blessed** [happy] **are you who weep now**, [mourn, Mt. 5:4; over their sins, 2 Cor. 7:10] **for you shall laugh** [be comforted, Mt. 5:4].

**Luke 6:22** **Blessed** [happy] **are you when men shall hate** [revile, Mt. 5:11] **you, and when they shall separate you from their company**, [the pain of rejection—even persecute you, Mt. 5:11] **and shall reproach you**, [say all manner of evil against you falsely, Mt. 5:11] **and cast out your name as evil**, [lie against you] **for the Son of Man's sake** [because you follow Jesus].

**Luke 6:23** **Rejoice you in that day, and leap for joy**, [be exceedingly glad, Mt. 5:12] **for behold, your reward** [the cause for rejoicing] **is great in heaven**; [2 Cor. 4:17; Heb. 11:10] **for in like manner did their fathers** [Jewish forefathers] **to the prophets** [holy men who spoke for God, cf. Heb. 1:1].

### **Woes Pronounced** **Parallel: None**

**Luke 6:24** **But woe to you who are rich**, [seek only material things without God, Lk. 12:13-21; 16:19-31] **for you have received your consolation** [your only gain is earthly, and you have that].

**Luke 6:25** **Woe to you who are full**, [of yourself with no humility or needs from God, Lk. 18:10-14] **for you shall hunger** [nothing will be received from the Lord]. **Woe to you who laugh now**, [pleasures of sin—refuse to deny themselves—many even mocked Jesus and His serious warnings] **for you shall mourn and weep** [the future will be sad without God].

**Luke 6:26** **Woe to you, when all men shall speak well of you**, [they like your teaching because such does not forbid their evil ways—this is an indication that one is living like the world, 1 John 2:15-17] **for so did their fathers to the false prophets** [cf. 2 Chro. 18:1-27; John 15:19].

### **Loving One's Enemies** **Parallel: Matthew 5:43-48**

**Luke 6:27** But I say to you who hear: Love [*agapao*—a love that seeks the good of the one loved] your enemies, do good to those who hate you, [Rom. 12:20].

**Luke 6:28** bless those who curse you, [respond like Jesus, 1 Pet. 2:21-23] and pray for those who spitefully use you [and persecute you, Mt. 5:44; Acts 7:60; Lk. 23:34].

**Luke 6:29** And to him who smites [slaps] you on the one cheek, offer also the other [Rom. 12:19]. And him who takes away your cloak [tunic—inner garment] forbid not to take your coat [outer garment] also.

**Luke 6:30** Give to every man who asks of you, [enemies, but especially those in need, Eph. 4:28] and of him who takes away your goods do not ask them back [Deut. 15:7,8; vs. 34].

**Luke 6:31** And as you want men to treat you, [would have done to you] you also do to them likewise [referred to often, as the golden rule because of its great value. It is paraphrased, “Do to others as you would have others to do to you”].

**Luke 6:32** For if you love [only] those who love you, what credit [reward or praise] have you? [no real effort has been made]. For sinners [tax collectors, Mt. 5:46] also love those who love them.

**Luke 6:33** And if you do good [only] to those who do good to you, what credit [reward or praise] have you? For even sinners [tax collectors, Mt. 5:46,47] do the same thing.

**Luke 6:34** And if you lend to those from whom you hope to receive back, what credit [reward or praise] have you? For even sinners [tax collectors, Mt. 5:46,47] also lend to sinners, to receive as much again [don't have a selfish motive in doing good and helping others].

**Luke 6:35** But love your enemies, [Mt. 5:43,44] and do good, and lend, hoping for nothing in return; [Rom. 13:10] and your reward will be

**great**, [God will reward and bless you] **and you will be the children of the Highest** [be complete like your Father in heaven, Mt. 5:48]. **For He is kind to the unthankful and to the evil** [if God had not loved the unlovable, all mankind would be lost, Rom. 5:8].

**Luke 6:36** **Be you therefore merciful**, [and you will receive mercy, Mt. 5:7] **as your Father also is merciful.**

### **Judge Not** **Parallel: Matthew 7:1-6**

**Luke 6:37** **Judge not**, [do not condemn or make rash and unfounded decisions about the character of others, Rom. 14:3] **and you shall not be judged** [the same will come to you, Rom. 2:1]. **Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven** [what you give you will receive—good or evil].

**Luke 6:38** **Give, and it will be given to you:** [a good rule to live by with God and man whether it be forgiveness, sharing with the needy, or giving one's self in service to God] **good measure, pressed down, and shaken together, and running over**, [figures suggesting an abundance] **will men give into your bosom** [lap or to you]. **For with the same measure that you use**, [we set our own standard] **it will be measured to you again**" [there is no way to out give God—His supply is without limitations in all areas].

**Luke 6:39** **And He spoke a parable** ["a placing beside, to lay beside, to compare"—more simply, an earthly story with a heavenly meaning] **to them**, **"Can the blind lead the blind?** [no, the blind need a leader who can see clearly]. **Will they not both fall into the ditch?** [the Pharisees were false teachers and therefore attempting to lead the blind, Mt. 15:14].

**Luke 6:40** **The disciple** [follower and learner] **is not above his master**, [teacher] **but everyone who is perfect** [fully trained] **will be like his master** [teacher—this is one of the purposes of teaching].

**Luke 6:41** **And why behold** [see clearly] **the mote** [a tiny speck of wood,

representing lesser faults] **that is in your brother's eye, but perceive not** [do not see, perceive or become concerned about] **the beam** [log, plank, large piece of squared timber, representing greater faults] **that is in your own eye?**

**Luke 6:42** Or how can you say to your brother, 'Brother, let me pull out [remove] **the mote** [a tiny speck of wood, representing lesser faults] **that is in your eye,' when you yourself do not see the beam** [log, plank, large piece of squared timber, representing greater faults] **that is in your own eye? You hypocrite,** [a play actor who only pretends] **first cast out** [remove] **the beam** [log, plank, large piece of squared timber, representing greater faults] **from your own eye, and then you will see clearly to pull out the mote** [a tiny speck of wood, representing lesser faults] **that is in your brother's eye.**

### **Know Them by Their Fruits** **Parallel: Matthew 7:15-20; 12:33-37**

**Luke 6:43** For a good tree does not bring forth corrupt fruit, neither does a corrupt tree bring forth good fruit [beware of false prophets, they cannot produce good fruit, Mt. 7:15].

**Luke 6:44** For every tree is known by its own fruit [like a fruit tree that has beautiful leaves, bark, and flowers, but no fruit, Mk. 11:12-14]. **For from thorns men do not gather figs, nor from a bramble bush** [briers or a prickly plant] **they do not gather grapes.**

**Luke 6:45** [another illustration] **A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil** [these false prophets are ravaging wolves in sheep's clothing, Mt. 7:15]. **For of the abundance of the heart his mouth speaks** [you will know them by their fruit, Mt. 7:16].

### **Rock and Sand Builders** **Parallel: Matthew 7:24-29**

**Luke 6:46** And why do you call Me, ‘Lord, Lord,’ [honor Him only by words] and do not the things which I say? [they will not enter the kingdom of heaven, Mt. 7:21].

**Luke 6:47** Whoever comes to Me, and hears My sayings, [teachings specifically in His sermon, Mt. Chapters 5,6,7; representing the Father’s will, Mt. 7:21] and does [obeys] them, I will show you whom he is like:

**Luke 6:48** He is like a man [uses a physical illustration to teach a spiritual lesson] who built a house, and dug deep, and laid the foundation on a rock [the correct way to place a house]. And when the flood arose, the stream beat vehemently [indicative of a severe storm] upon that house, and could not shake it, for it was founded [built] on a rock.

**Luke 6:49** But he who hears [teachings specifically in His sermon, Mt. Chapters 5,6,7; representing the Father’s will, Mt. 7:21] and does not, is like a man who without a foundation built a house on the earth, [built on the sand, Mt. 7:26] against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great” [to lose one’s spiritual house by not doing the Father’s will is the greatest possible loss in this life and the one to come].

## CHAPTER 7

### Centurion’s Servant Healed Parallel: Matthew 8:5-13

**Luke 7:1** Now when He had ended all His sayings [teaching] in the hearing of the people, He entered into Capernaum [on the northwest shore of Sea of Galilee—where He did great works in His ministry, Lk. 7:1-3; John 4:46-54; Mt. 8:14].

**Luke 7:2** And a certain centurion's [Roman Captain over one hundred men, Acts 10:1] servant, who was dear to him, was sick, [had the palsy, Mt. 8:6; paralyzed, cf. Mt. 4:24] and ready to die [grievously tormented, Mt.

8:6].

**Luke 7:3** And when he heard of Jesus, he sent to Him the elders of the Jews, [Matthew states that the centurion also came to Jesus, Mt. 8:5] beseeching [pleading with] Him that He would come and heal his servant.

**Luke 7:4** And when they [the elders of the Jews, vs. 3] came to Jesus, they besought [earnestly entreated] Him saying that the one for whom He should do this [the centurion, vs. 2] is worthy,

**Luke 7:5** “for he loves our nation, and has built us a synagogue” [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures].

**Luke 7:6** Then Jesus went with them [elders of the Jews, vs. 3]. And when He was now not far from the house, the centurion [see vs. 2] sent friends to Him, saying to him, “Lord, trouble not Yourself, for I am not worthy that You should enter under my roof [into my house—Jews normally did not enter the homes of Gentiles—also he did not feel worthy because of the greatness of Jesus].

**Luke 7:7** Therefore neither did I think myself worthy to come to You [an expression of his deep respect for Jesus and His power]. But just say the word, [without going to my servant] and my servant will be healed [a strong expression of faith].

**Luke 7:8** For I also am a man indeed under authority, [from his Roman superiors] having under me soldiers, [commanded one hundred men as a centurion] and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it” [in the same way, he believed that Jesus could command the healing of his servant].

**Luke 7:9** When Jesus heard these things, He marveled [was astonished—only one other time it is recorded that Jesus marveled, Mk. 6:6. He often made others marvel] at him, and turned around and said to the people who followed Him, “I say to you, I have not found so [such] great faith,

no, not in Israel” [this Gentile had more faith than the Jews, God’s chosen people].

**Luke 7:10** And those who were sent, [elders of the Jews, vs. 3] returning to the house, found the servant whole who had been sick [healed the same hour, Mt. 8:13].

## **Jesus Raises Son of Widow of Nain** **Parallel: None**

**Luke 7:11** And it came to pass the day after, [He healed the centurion’s servant, vs. 10] that He went into a city called Nain; [a city in Galilee, a short distance southeast of Nazareth] and many of His disciples went with Him, and much people [a large crowd].

**Luke 7:12** Now when He came near the gate of the city, [of Nain, vs. 11] behold, there was a dead man carried out, the only son of his mother, and she was a widow [a sad picture representing pain and human suffering]. And much people [a large crowd] of the city were with her [this miracle will be witnessed by many].

**Luke 7:13** And when the Lord saw her, [this grieving widow] He had compassion on her, and said to her, “Weep not” [when Lazarus dies, Jesus will feel the pain of weeping, John 11:35].

**Luke 7:14** And He came and touched the coffin, [that contained the body of this widow’s son] and those who carried him stood still. And He said, “Young man, I say to you, Arise!”

**Luke 7:15** And he who was dead sat up, [even the dead could hear the voice of the Lord—all in the graves will hear Him at the resurrection, John 5:28] and began to speak. And He delivered him to his mother [what a precious gift to give this mother—her tears of sadness must have turned to joy].

**Luke 7:16** And there came a fear on all, [an awesome respect for the power of God, Eccl. 12:13,14] and they glorified God, saying, “A great

**prophet has risen up among us!” and, “God has visited His people!”** [Jesus was that promised prophet who would be like Moses, Deut. 18:15,18; Acts 3:22, but He was also God’s Son, Mt. 3:17; 17:5; John 3:16].

**Luke 7:17 And this rumor of Him** [His power to raise the dead as well as perform other miracles] **went forth throughout all Judea,** [southern Palestine] **and throughout all the surrounding region.**

## **Jesus and John the Baptist** **Parallel: Matthew 11:1-19**

**Luke 7:18 And the disciples of John showed him** [John the Baptist who was in prison—Josephus says he was in Machaerus Prison, about ten miles east of the Dead Sea] **concerning all these things** [the works of Christ, Mt. 11:2].

**Luke 7:19 And John calling to him two of his** [John’s] **disciples sent them to Jesus, saying, “Are You He who should come,** [the coming One—the Messiah] **or do we look for another?”** [When John was speaking by the guidance of the Spirit, he announced Jesus as the Lamb of God, but now after a year in prison, he expresses human doubts].

**Luke 7:20 When the men had come to Him, they said, “John the Baptist has sent us to You,** [Jesus knew all about John and his important work] **saying, ‘Are You He who should come, [the coming One—the Messiah] or do we look for another?’ ”**

**Luke 7:21 And in that same hour** [time] **He cured many of their infirmities** [diseases] **and afflictions, and of evil spirits; and to many who were blind He gave sight.**

**Luke 7:22 Then Jesus answering said to them, “Go your way, and tell John** [the Baptist] **what things you have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them** [actions speak louder than words—to John, they can say, “Yes, Jesus is the coming One!”].

**Luke 7:23** And blessed is he, [Jesus shows the reward of those who believe that He is the coming One] **whoever will not be offended in Me**” [should John continue to doubt, he would be like the scribes who were offended in Jesus’ claim to be the Messiah].

**Luke 7:24** And when the messengers of John had departed, [left Jesus to return to John] He began to speak to the people concerning John, **“What went you out into the wilderness to see? A reed** [a slender cane grown in Egypt and Palestine, up to twelve feet tall] **shaken** [easily blown or swayed] **by the wind?** [did you think you would see a man swayed by public opinion? Not so, John stood firmly against sin].

**Luke 7:25** But what went you out [in the wilderness, vs. 24] **for to see? A man clothed in soft raiment?** [did you think you would see a man involved in self-indulgence?]. **Behold, those who are gorgeously appareled, and live delicately, are in kings' courts** [John wore camel hair gird with a leather belt—dressed opposite to the luxuries of a king].

**Luke 7:26** But what went you out for to see? **A prophet? Yes, I say to you, and much more than a prophet** [his mission exceeded all other prophets—He prepared the way for the coming One, Mt. 3:3].

**Luke 7:27** This is he, of whom it is written, ‘Behold, I send My messenger before Your face, who will prepare Your way before You’ [Mal. 3:1].

**Luke 7:28** For I say to you, among those who are born of women there is not a greater prophet than John the Baptist, [the immerser—among those who were born and lived before the kingdom came] **but he who is least in the kingdom of God** [Christ’s church or spiritual body, Eph. 1:22,23; Col. 1:18] **is greater than he**” [because John was never in the kingdom—he died before it came, cf. Mt. 11:12].

**Luke 7:29** And all the people who heard Him, and the publicans, [tax collectors] **justified God, being baptized with the baptism of John** [must have believed Jesus’ teaching about John].

**Luke 7:30** But the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] and lawyers [those well versed in the law of Moses] **rejected the counsel of God against themselves, not having been baptized by him** [by John—God approved the baptism of John until its purpose had been fulfilled; later all were required to be baptized in the name of the Lord Jesus, Acts 19:3-5].

**Luke 7:31** And the Lord said, “**To what** [example] **then shall I liken the men of this generation,** [of Jews] **and to what are they like?**”

**Luke 7:32** They are like [two groups of] **children sitting in the marketplace, and calling one to another,** [one group to another] **and saying, ‘We have piped** [played the flute] **to you, and you have not danced; we have mourned to you, and you have not wept’** [nothing pleased them whether like the music of a wedding or the weeping of a funeral].

**Luke 7:33** For John the Baptist came **neither eating bread nor drinking wine, and you say, ‘He has a devil’** [demon].

**Luke 7:34** The Son of Man [Jesus] **has come eating and drinking,** [wine—either no alcohol or such a low content that it was not harmful, John 2:1-11; cf. Mt. 9:10] **and you say, ‘Behold a gluttonous man, and a winebibber,** [a wine drinker] **a friend of publicans and sinners!’** [like the children in the illustration, they were not pleased with John or Jesus].

**Luke 7:35** But **wisdom is justified** [those who are wise will approve] **of all her children”** [both John and Jesus were wise and acceptable to God in their actions].

## **Jesus Forgives a Sinful Woman** **Parallel: None**

**Luke 7:36** And one of the Pharisees [Simon, vs. 40, a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **asked**

[invited] Him to eat with him. And He went into the Pharisee's house, [accepted the invitation] and sat down to eat.

**Luke 7:37** And, behold, a woman in the city, who was a sinner, [her reputation as such must have been known] when she knew that Jesus sat at the table in the Pharisee's [see vs. 36] house, brought an alabaster box of ointment, [compare Mk. 14:3].

**Luke 7:38** and stood at His feet behind Him weeping, and began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment [showed love and respect for Jesus].

**Luke 7:39** Now when the Pharisee [see vs. 36] who had bidden [invited] Him saw it, he spoke within himself, saying, “This man, if He were a prophet, [a spokesman from God] would have known who and what manner of woman this is who touches Him, [Jesus knew more about this woman’s sins than this Pharisee, vs. 47] for she is a sinner” [must have been public knowledge—may have been a prostitute].

**Luke 7:40** And Jesus answering said to him, “Simon, I have something to say to you” [a lesson to teach]. And he said, “Master, [Teacher] say it.”

**Luke 7:41** “There was a certain creditor [moneylender] who had two debtors: [men who had borrowed money] one owed five hundred pence, [denarii—a sum of one thousand days of wages] and the other fifty [denarii—a sum of one hundred days of wages].

**Luke 7:42** And when they had nothing to pay, he frankly [graciously or freely] forgave them both. Tell Me therefore, which of them [the two forgiven] will love him more?”

**Luke 7:43** Simon [the Pharisee, vs. 36] answered and said, “I suppose the one to whom he forgave most.” And He said to him, “You have rightly judged” [answered correctly].

**Luke 7:44** And He turned to the woman, [may have gestured as He

spoke] and said to Simon, [the Pharisee, vs. 36] **“Do you see this woman? [calls attention to her actions] I entered your house, you gave Me no water for My feet, but she has washed My feet with tears, and wiped them with the hairs of her head [she has shown more concern than Simon].**

**Luke 7:45** You gave Me no kiss, but this woman, since the time I came in, has not ceased to kiss My feet [evidence builds against Simon’s true concern for Jesus].

**Luke 7:46** My head with oil you did not anoint, but this woman has anointed My feet with ointment [her actions spoke louder than many words].

**Luke 7:47** Wherefore I say to you, [applies His illustration] **her sins, which are many, [nothing is hidden from Jesus—He knew about her sins] are forgiven, for she loved much [Jesus had the power to forgive sins, Mt. 9:2]. But to whom little is forgiven, the same loves little”** [as was taught by the debtor who was forgiven only fifty denarii, vss. 41,43].

**Luke 7:48** And He said to her, **“Your sins are forgiven”** [this represents the purpose for which Jesus came to earth to die on the cross—He came to make possible, forgiveness from sin, 1 Tim. 1:15].

**Luke 7:49** And those who sat at the table with Him began to say within themselves, **“Who is this who forgives sins also?”** [only God can forgive sins, Lk. 5:21, and Jesus is the Son of God who shed His blood for the remission of sins, Mt. 26:28].

**Luke 7:50** And He said to the woman, [who had come to Him as a sinner] **“Your faith has saved you. Go in peace”** [all her actions of love were motivated by faith—true faith must always work through love, Gal. 5:6].

## CHAPTER 8

### Certain Women Minister to Jesus

## Parallel: None

**Luke 8:1** And it came to pass afterward, [after forgiving the sinful woman] that He went throughout every city and village, preaching and showing the glad tidings [gospel] of the kingdom of God [He was preparing for the coming of His church or kingdom, Mt. 16:18,19]. And the twelve [apostles] were with Him,

**Luke 8:2** and certain women, who had been healed of evil spirits and infirmities: [illnesses] Mary called Magdalene, [she resided at Magdala, located on the Sea of Galilee, south of Capernaum, cf. Mt. 27:55,56; Mk. 15:40] from whom seven devils [demons] had gone out,

**Luke 8:3** and Joanna the wife of Chuza, Herod's [Antipas] steward, and Susanna, and many others, who ministered to Him from their substance [means or possessions].

## Parable of the Sower

### Parallel: Matthew 13:1-9; Mark 4:1-9

**Luke 8:4** And when a great crowd [multitude, Mt. 13:2] had gathered together, and had come to Him from every city, He spoke by a parable: [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning].

**Luke 8:5** “A sower went out to sow [a common sight in Palestine] his seed. And as he sowed, some fell by the wayside; [beaten path or uncultivated soil] and it was trodden down, and the fowls [birds] of the air devoured it.

**Luke 8:6** And some fell upon a rock; [stony places, Mt. 13:5; ground, Mk. 4:5] and as soon as it sprang up, it withered away, [had no deepness of earth, Mt. 13:5] because it lacked moisture [the soil was shallow].

**Luke 8:7** And some [seed] fell among thorns, [plants] and the thorns sprang up with it, and choked it [the plants from the seed, and it yielded

no fruit, Mk. 4:7].

**Luke 8:8** And other [seed] fell on good ground, [fertile soil without stones and thorns] and sprang up, and produced [a crop—did yield, Mk. 4:8] fruit a hundredfold” [times the amount of seed sowed]. And when He had said these things, He cried, “He who has ears to hear, let him hear” [a proverbial expression, meaning—give strict attention to what is heard].

### **The Purpose of Parables**

**Parallel: Matthew 13:10-17; Mark 4:10-12**

**Luke 8:9** And His disciples asked Him, saying, “What might this parable [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] be? [mean].

**Luke 8:10** And He said, “To you [Jesus personally taught His disciples] it is given to know the mysteries [that which had not yet been made known] of the kingdom of God, [His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] but to others [those who are outside, Mk. 4:11; the multitudes who made up His audiences] in parables, that ‘Seeing they might not see, and hearing they might not understand’ [Isa. 6:9; Mt. 13:14,15; unlike His disciples who slowly learned].

### **Explains the Parable of the Sower**

**Parallel: Matthew 13:18-23; Mark 4:13-20**

**Luke 8:11** Now the parable [see vs. 9] is this: The seed is the word of God.

**Luke 8:12** Those by the wayside are those who hear; [word of the kingdom, Mt. 13:19] then comes the devil, [the wicked one, Mt. 13:19] and takes away [as did the birds] the word out of their hearts, [which was sown in his heart, Mt. 13:19] lest they should believe and be saved.

**Luke 8:13** Those on the rock [rocky soil] are those, who, when they hear, receive [at once] the word with joy; and these have no [firm] root, who

for a while believe, and in time of temptation fall away.

**Luke 8:14** And that [the seed] which fell among thorns are those, who, when they have heard, go forth and are choked with cares, [worries] riches, and pleasures of this life, [Mt. 19:22; and the lusts of other things entering in, Mk. 4:19] and bring no fruit to perfection.

**Luke 8:15** But that [the seed] on the good ground are those, who have heard the word in an honest and good heart, and keep it, and bring forth [bear] fruit with patience [perseverance or endurance—some a hundredfold, some sixty, some thirty, Mt. 13:23].

### **Parable: Believers as Light**

**Parallel: Matthew 5:14-16; Mark 4:21-25; Luke 11:33**

**Luke 8:16** No man, when he has lit a candle, covers it with a vessel, [neither put it under a bushel, Mt. 5:15] or puts it under a bed, but sets it on a candlestick, [lampstand] that those who enter in [gives light to all who are in the house, Mt. 5:15] may see the light [the light is fully utilized].

**Luke 8:17** For nothing is secret, that will not be made manifest; neither anything hid, that shall not be known and come to light [nothing can be hidden from God; therefore, one should live as a light so that all can see the good works and glorify God, Mt. 5:16].

**Luke 8:18** Therefore take heed [care] how you hear; [a teacher is responsible to speak truth, a listener is responsible for what is heard] for whoever has, to him shall more be given; and whoever has not, from him shall be taken even that which he thinks he has” [God sees all, the good and evil, and will reward according to what is true].

### **Mother/Brothers Send for Jesus**

**Parallel: Matthew 12:46-50; Mark 3:31-35**

**Luke 8:19** Then came to Him His mother and His brethren, [brothers] and could not come to Him for the press [a multitude was sitting around

Him, Mk. 3:32].

**Luke 8:20** And it was told Him by some who said, “Your mother and Your brethren [brothers] stand outside, desiring to see You.”

**Luke 8:21** And He answered and said to them, “My mother and My brethren [brothers] are those who hear the word of God, and do it [His family was important, but the Father’s will, and His disciples who would teach it, were above all earthly things—cf. John 2:12].

### **Jesus Calms the Storm**

**Parallel: Matthew 8:23-27; Mark 4:35-41**

**Luke 8:22** Now it came to pass on a certain day, that He went into a ship [small open row boat] with His disciples. And He said to them, “Let us go over to the other side of the lake” [Sea of Tiberias or Galilee]. And they launched forth [set sail].

**Luke 8:23** But as they sailed He fell asleep [Jesus had a physical body that grew tired and weary from hours of work]. And there came down a storm of wind on the lake; [often storms came without warning on the Sea of Galilee, Mt. 14:24] and they [specifically the boat] were filling with water, and were in jeopardy [danger].

**Luke 8:24** And they came to Him, and awoke Him, saying, “Master, Master, we perish” [in the face of all His miracles, they doubted His power]. Then He arose, and rebuked [with words of command] the wind and the raging of the water. And they ceased, and there was a calm [they obeyed Him—we must do the same].

**Luke 8:25** And He said to them, “Where is your faith?” And they being afraid [fearful, Mt. 8:26] wondered, saying one to another, “What manner of Man is this! For He commands even the winds and water, and they obey Him” [they obeyed Him—we must do the same].

## **A Demon-Possessed Man Healed** **Parallel: Matthew 8:28-34; Mark 5:1-20**

**Luke 8:26** And [came to the other side of the Sea of Galilee, Mt. 8:28] **they arrived at the country of the Gadarenes**, [Gergesenes, Mt. 8:28; Mk. 5:1; both of these cities were within a large area, therefore, Matthew, Mark, and Luke did not contradict each other by giving both cities] **which is opposite Galilee.**

**Luke 8:27** And when He went forth to land, [left the boat] **there met Him out of the city a certain man**, [Matthew mentions two possessed, but Luke and Mark single out one, cf. Mk. 5:2] **who had devils** [demons] **for a long time, and wore no clothes, neither lived in any house, but in the tombs** [exceedingly fierce, so that no man might pass by that way, Mt. 8:28].

**Luke 8:28** When he saw Jesus, he cried out, and fell down before Him, [Mark says, “he ran and worshiped Him, Mk. 5:6] **and with a loud voice said, “What have I to do with You, Jesus, You Son of God Most High?** [he is trembling before Jesus, Jas. 2:19]. **I beseech** [beg] **You, do not torment me.”**

**Luke 8:29** For He [Jesus] **had commanded the unclean spirit to come out of the man. For it had often caught him**, [the possessed man] **and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the devil** [demon] **into the wilderness** [what misery this man must have felt from this evil spirit].

**Luke 8:30** And Jesus asked him, saying, **“What is your name?”** And he said, **“Legion,”** because many devils [demons] **had entered him.**

**Luke 8:31** And they [these many demons] **besought** [entreated or begged] Him that He would not command them to go out into the deep [abyss].

**Luke 8:32** And there was there a herd of many swine [hogs] **feeding on the mountain. And they besought** [entreated or begged] Him that He would permit them to enter them. **And he permitted them.**

**Luke 8:33** Then the devils [demons] went out of the man, and entered into the swine, [hogs] and the herd ran violently down a steep place [possibly a hanging cliff] into the lake, and were choked [drowned—they were about two thousand), Mk. 5:13].

**Luke 8:34** When those who fed them [the hogs] saw what was done, they fled, and went and told it in the city and in the country.

**Luke 8:35** Then they [the whole city, Mt. 8:34] went out to see what had happened, and came to Jesus, and found the man, out of whom the devils [demons] had departed, sitting at the feet of Jesus, clothed, and in his right mind. And they were afraid [awesome fear in the presence of the power of God].

**Luke 8:36** They also who saw it [those tending the hogs] told them [the whole city] by what means he who was possessed of the devils [demons] was healed.

**Luke 8:37** Then the whole multitude of the country of the Gadarenes and the surrounding district besought [asked or begged] Him to depart from them, for they were taken [gripped or seized] with great fear [awesome fear in the presence of the power of God]. And He got into the ship, [small open row boat] and returned.

**Luke 8:38** Now the man from whom the devils [demons] had departed besought [begged] Him that he might be with Him. But Jesus sent him away, saying,

**Luke 8:39** “Return to your own house, and show [describe] what great things God has done to you” [the good news should be shared with all others, Mk. 16:15]. And he went his way, and published throughout the whole city what great things Jesus had done for him [he obeyed the command of Jesus].

**Ruler's Daughter and Woman Healed**  
**Parallel: Matthew 9:18-26; Mark 5:21-43**

**Luke 8:40** And it came to pass, that, when Jesus returned, [from His previous work] the people gladly received Him, for they were all waiting for Him [His reputation is growing at this point of His ministry].

**Luke 8:41** And, behold, there came a man named Jairus, and he was a ruler of the synagogue [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures]. And he fell down at Jesus' feet, [worshiped Him, Mt. 9:18] and besought [begged] Him that He would come to his house,

**Luke 8:42** for he had one only [little, Mk. 5:23] daughter, about twelve years of age, and she was dying [is even now dead, come lay Your hand on her, and she will live, Mt. 9:18]. But as He went [with His disciples, Mt. 9:19] the people thronged Him.

**Luke 8:43** And a woman having an issue [hemorrhage] of blood twelve years, who had spent all her living [livelihood—her money, Mk. 5:26] on physicians neither could not be healed by any, [an incurable disease for this time].

**Luke 8:44** came behind Him, and touched the border of His garment. And immediately her issue of blood stopped [flowing].

**Luke 8:45** And Jesus said, “Who touched Me?” [a strange question under such circumstances]. When all denied, Peter and those who were with Him said, “Master, the multitudes throng You and press You, [vs. 42] and You say, ‘Who touched Me?’ “ [from a human standpoint, this seemed strange, but the Lord knows the hidden things].

**Luke 8:46** And Jesus said, [explains] “Somebody has touched Me, for I perceived virtue [power] going out of Me.”

**Luke 8:47** And when the woman saw that she was not hidden, [she had hoped to receive healing secretly] she came trembling; [was afraid she had done something wrong] and falling down before Him, [showed a spirit of worship and humility] she declared [her faith] to Him before all the people [she also relates her faith to them] the reason she had touched Him, and

how she was healed immediately [from that hour, Mt. 9:22].

**Luke 8:48** And He said to her, “**Daughter, be of good comfort, [cheer] your faith has made you whole [free of that awful disease, Mt. 9:20]. Go in peace.**”

**Luke 8:49** While He yet spoke, there came one from the ruler [Jairus, vs. 41] of the synagogue's [see vs. 41] house, saying to him, “**Your daughter is dead. Do not trouble the Master**” [they doubted His power to raise the dead].

**Luke 8:50** But when Jesus heard it, He answered him, saying, “**Do not be afraid; [losing a precious loved one in death brings fear and pain] just believe, [in Jesus and the power of God] and she shall be made whole**” [well].

**Luke 8:51** And when He came into the house, [of Jairus—He saw flute players and people mourning and wailing, Mt. 9:23] He allowed no one to go in, except Peter, James, and John, and the father and the mother of the girl.

**Luke 8:52** And all wept, and mourned for her, [what could be sadder than the death of a child?] but He said, “**Weep not; she is not dead, but sleeping.**”

**Luke 8:53** And they laughed Him to scorn, knowing that she was dead [from a human standpoint, they were correct, but it is different with Jesus and His power present to heal].

**Luke 8:54** And He put them all out, and took her by the hand, and called, saying, “**Girl, arise**” [“Tabtha, Cumi,” which is translated, “Little girl, I say to you, arise,” Mk. 5:41].

**Luke 8:55** And her spirit came again, [Jesus reversed death, cf. Lk. 23:46; John 19:30; James 2:26] and she arose immediately. And He commanded [gave orders] to give her something to eat [the illness that had taken her life is evidently gone—she is able to eat].

**Luke 8:56** And her parents were astonished, [must have been so thrilled] but He charged them that they should tell no man [no one] what had happened [the fame of this went abroad into all that land, Mt. 9:26].

## CHAPTER 9

### The Twelve Apostles Sent Forth Parallel: Matthew 10:5-15; Mark 6:7-13

**Luke 9:1** Then He called His twelve disciples [apostles] together, and gave them power and authority over all devils, [demons—unclean, evil, or unholy spirits, Mk. 6:7] and to cure diseases [all of this could be done only with power from God].

**Luke 9:2** And He sent them to preach the kingdom of God, [His church, Mt. 16:18,19, is at hand, Mt. 10:7] and to heal the sick [they anointed with oil many who were sick, Mk. 6:13; a common practice among the Jews for those who were sick, Jas. 5:14].

**Luke 9:3** And He said to them, “Take nothing for your journey, [no provisions] neither staves, [staffs—normally, they used one staff for walking and another to carry provisions across the shoulder] nor scrip, [a provision bag] neither bread, [food] neither money; [money belts] neither have two coats apiece [carry no replacements of garments or sandals, Mk. 6:9].

**Luke 9:4** And whatever house you enter, there abide, [remain] and there depart [stay until you depart—become stable in your effort with a permanent residence for a better influence on the people].

**Luke 9:5** And whoever will not receive you, [as preachers of the coming kingdom] when you go out of that city, shake off the very dust from your feet [cf. Acts 13:51; 18:6] for a testimony against them” [they were also to remove the blessing you gave to that house, Mt. 10:12,13].

**Luke 9:6** And they [the twelve apostles] departed, and went through the

**towns, preaching the gospel**, [good news of the coming kingdom—also repent and turn your hearts and lives from sin, Lk. 13:3,5] **and healing everywhere** [as Jesus had commanded them to do].

### **John the Baptist Beheaded** **Parallel: Matthew 14:1-12; Mark 6:14-29**

**Luke 9:7** **Now Herod** [Antipas—one of four sons who received kingdoms from their father, Herod the Great, Mt. 2:19] **the tetrarch** [ruler of a fourth] **heard of all that was done by Him**; [by Jesus] **and he was perplexed**, [and sought to see Him, Lk. 9:9; His name was well known, Mk. 6:14] **because some had said that John** [the Baptist] **had risen from the dead**,

**Luke 9:8** **and by some, that Elijah** [the Old Testament prophet] **had appeared, and by others, that one of the old prophets** [from the Old Testament] **had risen again**.

**Luke 9:9** **And Herod** [Antipas, see vs. 7] **said, “I have beheaded John**, [Mt. 14:10] **but who is this, of whom I hear such things?”** [for details as to why Herod put John to death, see Mt. 14:3-12]. **And he desired to see Him** [Lk. 23:8].

### **Jesus Feeds Five Thousand** **Parallel: Matthew 14:13-21; Mark 6:30-44; John 6:1-14**

**Luke 9:10** **And the apostles, when they had returned, told Him all that they had done** [to John]. **And He took them, and went aside privately into a desert** [uninhabited and deserted] **place belonging to the city called Bethsaida** [a village close to the west side of the Sea of Tiberias, in the land of Gennesaret].

**Luke 9:11** **And the people, when they knew it**, [where He had gone] **followed Him**; [on foot, Mt. 14:13] **and He received them, and spoke to them of the kingdom of God**, [His coming church, Mt. 16:18,19] **and healed those who had need of healing**.

**Luke 9:12** [the miracle He will now perform is the only one (except the resurrection) that is recorded by all four writers of the gospel]. **And when the day began to wear away,** [it was evening, Mt. 14:15] **then the twelve [apostles] came to Him and said, “Send the multitude away, that they may go into the towns and surrounding country, and find lodging, and get food for we are here in a desert place”** [uninhabited and deserted].

**Luke 9:13** **But He said to them,** [was moved with compassion toward them, Mt. 14:14] **“You give them something to eat”** [They need not depart, Mt. 14:16]. **And they said, “We have no more than five [barley, John 6:9] loaves and two fish,** [the lunch of a boy, John 6:9] **unless we should go and buy meat [food] for all these people”** [shall we go and buy two hundred denarii—eight months of a man’s wages—worth of bread, Mk. 6:37].

**Luke 9:14** **For they were about five thousand men** [besides women and children, Mt. 14:21; each loaf fed one thousand men plus women and children]. **And He said to His disciples, “Make [command, Mt. 14:19] them sit down** [on the green, grass, Mk. 6:39] **in groups of fifties”** [hundreds and in fifties, Mk. 6:40].

**Luke 9:15** **And they did so, and made [commanded] them all sit down.**

**Luke 9:16** **Then He took the five loaves and the two fish, and looking up to heaven,** [to His Father] **He blessed them,** [gave thanks] **and broke,** [the bread] **and gave to the disciples to set before the multitude.**

**Luke 9:17** **And they ate, and were all filled,** [satisfied] **and there was taken up twelve baskets of fragments** [and of the fish, Mk. 6:43] **that remained for them** [Jesus still gives the bread of life to lost souls, and has more than enough to meet all needs—for additional facts, see John 6:1-14].

### **Peter’s Confession of Jesus/The Christ Parallel: Matthew 16:13-20; Mark 8:27-30**

**Luke 9:18** **And it came to pass, as He was alone praying** [in the coasts of Caesarea Philippi, Mt. 16:13] **His disciples were with Him. And He asked**

them, [by the way or on the road, Mk. 8:27] saying, “Who do the people say that I am?”

**Luke 9:19** They answered and said, “John the Baptist, [risen from the dead, Mt. 14:1,2—the immerser and a forerunner of Jesus, Mt. 3:1,2] but some say, Elijah; [one of two men taken up in the Old Testament without death] and others say, [Jeremiah, Mt. 16:14] that one of the old prophets has risen again” [a prophet, or as one of the prophets, Mk. 6:15—the men who spoke for God].

**Luke 9:20** He said to them, “But who do you [My disciples] say that I am?” Peter [means “stone,” given this name by Jesus, John 1:42] answered and said, “The Christ [Messiah—the Son of the living God, Mt. 16:16] of God” [this confession is the foundation bedrock on which His church will be built, 1 Cor. 3:11; for the promise to give Peter the keys to the kingdom, see Mt. 16:17-19].

### **Death and Resurrection Predicted** **Parallel: Matthew 16:21-23; Mark 8:31-33**

**Luke 9:21** And He strictly charged them, and commanded them to tell this to no man, [until the time was right—in Acts Chapter 2, the time was right].

**Luke 9:22** saying, “The Son of Man must suffer many things, [in Jerusalem, Mt. 16:21; mock trials, false witnesses, and persecutions] and be rejected by the elders and chief priests and scribes, [the three groups that made the Sanhedrin] and be slain, and be raised the third day” [John 2:19-22; 3:14; Mt. 12:38-40; Peter rebuked Jesus for saying this, but Jesus called Peter Satan, Mt. 16:22,23].

### **Take up Cross/Follow Jesus** **Parallel: Matthew 16:24-28; Mark 8:34-38; 9:1; John 12:25,26**

**Luke 9:23** And He said to them all, “If anyone [including His disciples] will come after Me, let him deny himself, [the very thing Peter had failed to do

when he refused to accept Christ's death, burial, and resurrection, Mt. 16:22,23] **and take up his cross daily**, [a figure taken from a criminal carrying his own cross] **and follow Me** [1 Pet. 2:21; most of the apostles would follow Jesus to the point of dying, Heb. 11:37].

**Luke 9:24** **For whoever wishes to save** [love it, John 12:25] **his** [physical] **life will lose it**, [his soul, eternal life] **but whoever will lose his** [physical] **life for My sake**, [and the gospel's, Mk. 8:35] **will save it** [find it, Mt. 16:25 —his soul, eternal life].

**Luke 9:25** **For what is a man advantaged**, [profited, Mt. 16:26] **if he gains the whole world**, [the total value and sum of all material possessions] **and loses or casts away himself?** [his own soul, Mt. 16:26; Or what will a man give in exchange for his soul? Mt. 16:26; cf. Lk. 12:20,21].

**Luke 9:26** **For whoever will be ashamed of Me** [His lowly earthly appearance] **and My words**, [His teaching about eternal life] **of him will the Son of Man be ashamed** [will not accept them, Mt. 10:33] **when He comes** [at the end of time, Mt. 25:31-33] **in His own glory**, [His second coming] **and in the glory of the Father, and of the holy angels** [2 Thes. 1:7,8; Mt. 25:31].

**Luke 9:27** **But I tell you truly, there be some standing here**, [only Jesus and Judas would die before His kingdom or church would be purchased with His own blood, Acts 20:28; Acts Chapter 2] **who shall not taste of** [experience] **death, until they see** [the Son of Man coming (with power, Mk. 9:1), Mt. 16:28] **the kingdom of God."**

### **The Transfiguration** **Parallel: Matthew 17:1-13; Mark 9:2-13**

**Luke 9:28** **And it came to pass about eight days** [Matthew says six days because he does not count the day before and the day after the six days, Mt. 17:1] **after these sayings, He took Peter, John, and James**, [these three will also accompany Jesus to Gethsemane, Mk. 14:33] **and went up on a mountain to pray** [tradition says Mount Tabor, but the mountain is not named].

**Luke 9:29** And as He prayed, the appearance of His countenance [face] was altered, [transfigured, Mt. 17:2] and His raiment [clothing] was white and gleaming [dazzling white—shinning, exceedingly white as snow, so much that no fuller (one who bleached or washed clothes) could whiten them, Mk. 9:3; cf. John 1:14; 2 Pet. 1:16,17].

**Luke 9:30** And, behold, there talked with Him two men, who were Moses [Israel's leader from Egypt, and in the wilderness] and Elijah, [one of two men taken up in the Old Testament without death].

**Luke 9:31** who appeared in glory, and spoke of His decease [departure] which He would accomplish at Jerusalem.

**Luke 9:32** But Peter and those who were with him [James and John, vs. 28] were heavy with sleep; [as they would later be in Gethsemane, Mk. 14:37] and when they were fully awake, they saw His glory, and the two men [Moses and Elijah] who stood with Him.

**Luke 9:33** And it came to pass, as they were departing from Him, Peter said to Jesus, “Master, [Lord, Mt. 17:4] it is good for us to be here; [on this mountain] and let us make three tabernacles, [tents, booths or shelters made from branches of trees like those used for the Feast of Tabernacles] one for You, and one for Moses, and one for Elijah” [a representative of the law, prophets, and the Son of God, however—they were greatly frightened, Mk. 9:6] not knowing [realizing] what he said.

**Luke 9:34** While he thus spoke, there came a [bright, Mt. 17:5] cloud, and overshadowed them; [the three apostles] and they feared as they entered the cloud [they were in the presence of God the Father].

**Luke 9:35** And [behold, Mt. 17:5] there came a voice out of the cloud, saying, “This is My beloved Son [this same announcement came from God after Jesus' baptism, Mt. 3:17]. Hear Him!” [it is enough to hear Jesus, Heb. 1:1,2; His words are superior to Moses and Elijah].

**Luke 9:36** And when the voice had ceased, [when the disciples heard it,

they fell on their faces, and were greatly afraid, Mt. 17:6] **Jesus was found alone** [He is all anyone needs in all centuries of time]. **And they kept silent**, [Jesus commanded them not to tell about this vision, Mt. 27:9] **and told no one in those days** [until the Son of Man is risen from the dead, Mt. 17:9] **any of the things which they had seen** [for a discussion with Jesus and these three disciples concerning Elijah and John the baptist, see Mt. 17:10-13].

### **Jesus Heals a Boy** **Parallel: Matthew 17:14-21; Mark 9:14-29**

**Luke 9:37** **And it came to pass, that on the next day, when they had come down from the hill**, [mountain] **much people** [a great crowd or multitude] **met Him** [evidently the multitude left behind when Jesus and the three went up into the mountain. The scribes were questioning the other nine apostles—the apostles had failed to heal a boy—the people saw Jesus, were amazed, and ran to salute Him, Mk. 9:14,15].

**Luke 9:38** **And, behold, a man of the crowd** [there came to Him a certain man, kneeling down to Him, Mt. 17:14] **cried out, saying, "Master**, [Lord, Mt. 17:15] **I beg You**, [have mercy on my son, for he is a lunatic, Mt. 17:15] **look at my son, for he is my only child**.

**Luke 9:39** **And, behold, a spirit seizes him, and he suddenly cries out, and it tears him** [convulses him] **until he foams at the mouth**, [gnashes his teeth, and becomes rigid, Mk. 9:18] **and bruises him, it hardly ever departs from him** [he suffers greatly—for he often falls into the fire, and into the water, Mt. 17:15].

**Luke 9:40** **And I besought** [begged] **Your disciples** [the nine left while the other three were with Jesus on the mountain] **to cast him out, and they could not"** [the evil spirit had been with him since a child, Mk. 9:21].

**Luke 9:41** **And Jesus answered and said**, [concerning these disciples who failed—this man and the multitude heard] **"O faithless** [without faith] **and perverse** [perverted—turned aside and corrupted] **generation, how long shall I be** [stay] **with you, and put up with you? Bring your son here"**

[Jesus said to the father of the child, if you can believe, all things are possible, and the father said with tears, 'I believe, help my unbelief,' Mk. 9:23,24].

**Luke 9:42** And as he was coming, the devil [demon] threw him down, and convulsed him. And Jesus rebuked the unclean [evil—mute and deaf demon, Mk. 9:25] spirit, [and enter no more—the spirit cried, convulsed him greatly, Mk. 9:25,26] and healed the boy, [from that very hour, Mt. 17:18] and delivered him back to his father [for a discussion between Jesus and His disciples as to why they had failed to heal this boy, see Mt. 17:19-21].

### **Death/Resurrection Predicted Again** **Parallel: Matthew 17:22,23; Mark 9:30-32**

**Luke 9:43** And they were all amazed at the mighty power of God. But while everyone was wondering at all things, which Jesus was doing, He said to His disciples, [while they stayed in Galilee, Mt. 17:22].

**Luke 9:44** “Let these sayings sink into your ears; for the Son of Man is going to be delivered [will be betrayed, Mt. 17:22; delivered by Judas, Mt. 26:14] into the hands of men” [chief priests, Mt. 26:15,16; will kill Him, and the third day be raised, Mt. 17:23].

**Luke 9:45** But they did not understand this saying, [but it made them exceedingly sorrowful, Mt. 17:23] and it was hid from them, so that they did not perceive; and they feared [were afraid] to ask Him about this saying [this was the second prediction of His death—for the first, see, Mt. 16:21].

### **Disciples Argue About Greatness** **Parallel: Matthew 18:1-5; Mk. 9:33-37** **Compare: Matthew 20:20-28; Mark 10:35-45; Luke 22:24-30**

**Luke 9:46** Then there arose an argument among them, [the apostles] as to which of them should be the greatest.

**Luke 9:47** And Jesus, perceiving [knowing] the thoughts of their heart, took a child, and set him by Him,

**Luke 9:48** and said to them, “Whoever receives this child [this child represented humility, cf. Lk. 18:16,17] in My name receives Me; and whoever receives Me receives Him who sent Me [the Father]. For he who is least among you, [like a servant, Mt. 23:11] this is the one who is great” [the one receiving the most honor from God, Mt. 20:26].

### **Whoever Is Not Against Us Is For Us Parallel: Mark 9:38-41**

**Luke 9:49** And John answered and said, ”Master, [teacher] we saw one casting out devils [demons] in Your name; and we forbade him, because he does not follow with us.”

**Luke 9:50** And Jesus said to him, “Do not forbid him; [for no man who works a miracle in My name, can lightly speak evil of Me, Mk. 9:39] for he who is not against us is for us” [on our side, Mk. 9:40].

### **Jesus Is Rejected By A Samaritan Village Parallel: None**

**Luke 9:51** And it came to pass, when the time had come [the days were approaching their fulfillment] that He should be received up, [after His death, burial, and resurrection, He would return to His Father, Acts 1:11,22; Mk. 16:19; 1 Tim. 3:16] He steadfastly set His face [was determined] to go to Jerusalem, [where He must first carry out His mission of death].

**Luke 9:52** And sent messengers [the Greek is the word for angels—but the context applies to earthly and not heavenly messengers] before Him, and they went, and entered into a village of the Samaritans, to make ready for Him [must have sought to make plans for food, and lodging].

**Luke 9:53** And they [the Samaritans] did not receive [welcome] Him,

because His face was as though he would go to Jerusalem [this represented an age old problem between the Samaritans and the Jews concerning Jerusalem or Samaria, John 4:20].

**Luke 9:54** And when His disciples James and John [they were called Boanerges, “Sons of Thunder,” Mk. 3:17] saw this, they said, “Lord, do You will that we command fire to come down from heaven, and consume them, just as Elijah did?” [2 Kings 1:10-12].

**Luke 9:55** But He turned, and rebuked them, [for their attitude in wishing to punish these Samaritans] and said, “You do not know what manner of spirit you are of [they did not understand Christ’s spiritual mission—Peter will later make the same mistake, John 18:10,11].

**Luke 9:56** For the Son of Man has not come to destroy men's lives [as James and John had asked to do on this occasion, vs. 54] but to save them” [He came to seek and save the lost, Lk. 19:10]. And they went to another village [Jesus turned the other cheek, Mt. 5:39].

### **The Cost of Following Jesus** **Parallel: Matthew 8:18-22**

**Luke 9:57** And it came to pass, that, as they went on the way, a certain man [a certain scribe, Mt. 8:19] said to Him, “Lord, I will follow You wherever You go” [we need this attitude today when following the teachings of Jesus, Acts 9:6].

**Luke 9:58** And Jesus said to him, [to remind him of the cost of discipleship] “Foxes have holes, [a place to live] and birds of the air have nests, [to occupy] but the Son of Man has nowhere to lay His head” [no house with a bed—the mission of Jesus was spiritual].

**Luke 9:59** And He said to another, [of His disciples, Mt. 8:21] “Follow Me.” But he [the disciple] said, “Lord, let me first go and bury my father” [either his father was already dead, or else he wanted to wait until his father died before following Jesus].

**Luke 9:60** Jesus said to him, “**Let the dead** [those dead spiritually—who would not follow Jesus] **bury their [own] dead, but you go and preach the kingdom of God**” [seeking the kingdom must always be first, Mt. 6:33].

**Luke 9:61** And another also said, “**Lord, I will follow You,** [after physical things] **but let me first go bid them farewell, who are at home at my house**” [excuses can always be found for putting off following Jesus].

**Luke 9:62** And Jesus said to him, “**No man, having put his hand to the plow, and looking back,** [allowing other things to divide his attention, 2 Tim. 4:10] **is fit for the kingdom of God.**”

## CHAPTER 10

### The Seventy Sent Out Parallel: None

**Luke 10:1** After these things the Lord appointed seventy others also, [besides the apostles] **and sent them two and two** [it is wise to do the Lord’s work with another for moral support and help] **before His face into every city and place, where He himself would come** [they were to prepare the way for the teaching and miracles of Jesus].

**Luke 10:2** Then He said he to them, [uses a familiar illustration of the fruits of farming] “**The harvest truly is great,** [many souls to harvest both then and now] **but the laborers** [to teach and work] **are few;** [plenty of work, but a labor shortage] **therefore pray the Lord of the harvest,** [God the Father; cf. Mt. 9:37,38; John 4:35] **to send out laborers into His harvest** [soul-saving should always be accompanied with prayer and a willingness to go for the Lord].

**Luke 10:3** Go your ways; behold, I send you out as lambs [humble servants of God] **among wolves** [often a cruel world—those who are enemies, and refuse to believe in the kingdom].

**Luke 10:4** Carry no purse, no bag, [a provision bag] **no shoes; and**

**salute** [greet] **no one on the way** [their form of greetings would require much time].

**Luke 10:5** **And to whatever house you enter, first say, ‘Peace be to this house.’**

**Luke 10:6** **And if the son of peace** [one who loves peace] **is there, your peace will rest on him; if not, it will return** [come back] **to you.**

**Luke 10:7** **And remain in the same house,** [they were not to change their dwelling place] **eating and drinking such things as they give** [accept the food they serve]. **For the laborer is worthy of his hire** [all these things will be provided to you as God’s workmen, Rom. 8:28]. **Do not go from house to house** [remain in the same house].

**Luke 10:8** **And into whatever city you enter, and they receive you, eat such things as are set before you** [accept the hospitality they offer].

**Luke 10:9** **And heal the sick who are therein,** [they were given the power to do this as they prepared for the miracles and teaching of Jesus, vs. 1] **and say to them, ‘The kingdom of God has come near to you’** [John the Baptist, Jesus, the twelve, Mt. 3:2; 4:17; 10:7, and now the seventy proclaimed that the kingdom of God was at hand].

**Luke 10:10** **But into whatever city you enter, and they do not receive you,** [you can always count on those who will refuse the work of God] **go out into the streets** [make a public announcement] **and say,**

**Luke 10:11** **‘Even the very dust of your city, which cleaves to us,** [to our feet] **we wipe off against you** [as a testimony against them, Mk. 6:11; cf. Acts 13:51; 18:6]. **Nevertheless be sure of this, that the kingdom of God has come near to you’** [any rejection by man will not change God’s plans for His kingdom, and they are to announce this!].

**Luke 10:12** **But I say to you, that it will be more tolerable** [more easily born] **in that Day** [Judgment Day] **for Sodom,** [one of the evil cities destroyed in Lot’s day, Gen. 19:24,25] **than for that city** [who refuses to

receive you, vs. 10].

## **Woe On Unrepentant Cities** **Parallel: Matthew 11:20-24**

**Luke 10:13** [upbraids cities where His mighty works were done because they refused to repent, Mt. 11:20]. **Woe to you, Chorazin!** [exact sight of this city unknown—mentioned only here and in the parallel by Matthew]. **Woe to you, Bethsaida!** [home of the fishermen, Peter, Andrew, James, and John, John 1:44]. **For if the mighty works [miracles] had been done in Tyre and Sidon,** [rich trading cities on the eastern shore of the Mediterranean Sea] **which have been done in you,** [Chorazin and Bethsaida] **they would have repented** [changed their hearts and lives from sin] **long ago, sitting in sackcloth and ashes** [a gesture of repentance and mourning, Jonah 3:5].

**Luke 10:14** **But it will be more tolerable** [bearable, endurable] **for Tyre and Sidon at the judgment,** [2 Cor. 5:10] **than for you** [they deserve less punishment, based on opportunities than you].

**Luke 10:15** **And you, Capernaum,** [Galilean home of Jesus, Mt. 4:13; Mk. 2:1] **who is exalted to heaven,** [figuratively, you have exalted privileges] **will be brought down to Hades** [realm of the dead—when associated with sin, referring to the lost, Lk. 16:25; Matthew adds Sodom to these cities, Mt. 11:23].

**Luke 10:16** **He who hears you** [His disciples] **hears Me; and he who despises you** [His disciples] **despises Me; and he who despises Me despises Him** [His Father] **who sent Me”** [John 5:23].

## **The Seventy Returns With Joy** **Parallel: None**

**Luke 10:17** **And the seventy** [whom He had earlier sent on a mission, vss. 1-12] **returned with joy, saying,** **“Lord, even the devils [demons] are subject to us through Your name”** [they were thrilled about the power He

had given them].

**Luke 10:18** And He said to them, “I beheld [watched while you were carrying out your mission against evil] **Satan as lightning fall from heaven** [the figure of lightning is fast, and so was the response of Satan and evil spirits to these through the name of Jesus, John 12:31].

**Luke 10:19** Behold, I give to you power [authority] **to tread on serpents and scorpions**, [which would normally bite, sting, and kill] **and over all the power of the enemy** [without Jesus they would be stopped or destroyed]. **And nothing shall by any means hurt you** [His power would protect them].

**Luke 10:20** Nevertheless [even though this is true] **do not rejoice that the spirits are subject to you**, [as important as this may be] **but rather rejoice, because your names are written in heaven**” [the power over spirits was a means to an end—going to heaven is the source for all rejoicing, Phil. 4:3; Heb. 12:23; Rev. 20:12-15].

### **Rejoices in spirit—Come to Me For Rest Parallel: Matthew 11:25-27**

**Luke 10:21** In that hour Jesus rejoiced in spirit, and said, “I thank You, **O Father, Lord of heaven and earth**, [four other times Jesus had this kind of conversation with His Father, Lk. 23:34; John 11:41; 12:28; 17:1] **that You have hidden these things from the wise and prudent**, [intelligent] **and have revealed them to babes** [Mt. 13:14,15; Mk. 4:11,12]. **Even so**, [yes] **Father, for** [that] **so it seemed good in Your sight**.

**Luke 10:22** **All thing** [all authority and power anticipated, Mt. 28:18; John 3:35; 13:3] **are delivered to Me by My Father**, [in heaven] **and no one knows who the Son** [of God] **is, but** [except] **the Father, and who the Father is, but** [except] **the Son**, [they are one in purpose and will, John 5:30; 6:46; 10:15] **and he to whom the Son will reveal Him**” [Jesus taught often of the greatness of His Father in heaven].

**Luke 10:23** And He turned to His disciples, and said privately, “**Blessed are the eyes which see the things you see**; [they had been given a rare

privilege].

**Luke 10:24** for I tell you, [gives proof of the statement just made] **that many prophets and kings [of the past especially in Old Testament history] have desired to see those things which you see, and have not seen them, and to hear those things which you hear, and have not heard them**” [some prophets foretold these things, but were never privileged to see and hear them, 1 Pet. 1:10,11; Matthew gives the invitation of Jesus to come take His yoke, Mt. 11:28-30].

### **Parable Of The Good Samaritan Parallel: None**

**Luke 10:25** **And behold, a certain lawyer [one who claimed to be well skilled in the law of Moses] stood up, and tested Him, [he was not concerned with his soul, but rather testing Jesus] saying, “Master, [teacher] what shall I do to inherit eternal life?”** [a question that all should ask sincerely, Acts 2:37; 16:30].

**Luke 10:26** **He said to him, “What is written in the law? [Jesus returns questions to him]. How do you read it?”** [he was suppose to be an expert in the law of Moses].

**Luke 10:27** **And he answered and said, “ ‘You shall love the Lord your God with all your heart, [the inner person, emotions, and feelings, capable of love, sincerity, and faithfulness] with all your soul, [your life within, that part of man made in God’s image that is eternal, Gen. 1:27] with all your strength, [all of one’s energy] and with all your mind,’ [intellect, thoughts; Deut. 6:5] and ‘your neighbor [anyone, in any place, who needs our help and concern] as yourself’ ”** [Lev. 19:18; it is natural to love and respect self, thus a good standard to use when loving one’s neighbor].

**Luke 10:28** **And He said to him, “You have answered rightly; [Jesus taught that these are the first and second greatest commandments on which the law and prophets hang, Mt. 22:37-40] this do, and you will live.”**

**Luke 10:29** But he, willing to justify himself, [wishing to get out of difficulty] said to Jesus, “And who is my neighbor?” [he would have never accepted a Samaritan as a neighbor].

**Luke 10:30** And Jesus answered and said, [illustrates who is a neighbor] “A certain man [a Jew] went down from Jerusalem to Jericho, [about nineteen miles] and fell among thieves, [robbers] who stripped him of his raiment, [clothing] wounded him, and departed, leaving him half dead [the beating was severe to the point that he needed help].

**Luke 10:31** And by chance [coming near the beaten man was not planned] there came down [from Jerusalem, the city built on a high elevation] a certain priest that way [a man recognized as one who served spiritual matters in the temple]. And when he saw him, [he recognized the man was in trouble] he passed by on the other side [purposely refused to help].

**Luke 10:32** Likewise a Levite, [a spiritual man from the priestly tribe of Israel] when he came to the place, [where the injured man had been beaten] came and looked on him, [saw his needs] and passed by on the other side [without helping].

**Luke 10:33** But a certain Samaritan, [considered an enemy by the Jews because he was an offspring from the impure stock of the Jews] as he journeyed, came where he [the beaten man] was. And when he saw him, [as the priest and Levite had done] he had compassion on him, [the other two showed no compassion].

**Luke 10:34** and went to him, [began helping in every way possible] and bound up his wounds, pouring on oil and wine, and set him on his own beast, [donkey] and brought him to an inn, and took care of him [he gave complete help, even though it may have been an inconvenience to him].

**Luke 10:35** And on the morrow when he departed, he took out two denarii, [two Greek silver coins—approximately fifteen cents] and gave them to the host, [of the inn] and said to him, ‘Take care of him; and whatever you spend more, when I come again, I will repay you’ [went all

the way to help this man back to health].

**Luke 10:36** Now which of these three, [priest, Levite, Samaritan] do you think was neighbor to him who fell among the thieves?" [the answer should be obvious to him].

**Luke 10:37** And he said, "He who showed mercy on him" [he answered correctly, but refused to say, 'the Samaritan']. Then Jesus said to him, "You go and do likewise" [when truth for Jesus is learned, it must be obeyed to be pleasing to Him].

### **Jesus At the Home of Mary and Martha** **Parallel: None**

**Luke 10:38** Now it came to pass, as they went, [as they were traveling] that He entered a certain village; [Bethany, John 11:1] and a certain woman named Martha received Him into her house [cf. John 11:1-44; 12:1-8].

**Luke 10:39** And she had a sister called Mary, who also sat at Jesus' feet, and heard His word [these two, along with their brother Lazarus, were close friends with Jesus].

**Luke 10:40** But Martha was distracted [worried] about much serving, [this was where she placed her priority] and came to Him, and said, "Lord, do you not care that my sister has left me to serve alone? [each minute that had passed must have upset her more as she felt that Mary was wasting her time]. Therefore tell her to help me" [only Jesus could get Martha this help].

**Luke 10:41** And Jesus answered and said to her, "Martha, Martha, [there are times when these words need to be spoken with our names in the place of Martha!] you are worried and troubled about many things [physical things have a way of multiplying in our lives when they are not controlled].

**Luke 10:42** But one thing is needed, [above all other things in life] and

**Mary has chosen that good part**, [food preparation was important, but so small compared to the bread of life] **which will not be taken away from her**” [all we gain in the physical, we lose, but to the faithful in Christ Jesus, no one can take away, John 6:27].

## CHAPTER 11

### Jesus Gives a Model Prayer

#### Parallel: Matthew 6:5-15

**Luke 11:1** And it came to pass, that, as He was praying in a certain place, [Jesus talked to His Father often] when He ceased, one of His disciples said to Him, “**Lord, teach us to pray, as John [the Baptist] also taught his disciples**” [Jesus must have been pleased with this request—all Christians should continually learn better how to pray].

**Luke 11:2** And He said to them, “**When you pray**, [talk with your Father] **say**, [for instructions before giving the model prayer, see Mt. 6:5-8]. “**Our Father** [He is personal to each child] **in heaven, Hallowed [holy] be Your name** [His name is always to be held in reverence and never used in vain, Ex. 20:7]. **Your kingdom** [church, Mt. 16:18,19; Col. 1:13] **come** [the kingdom was in preparation when this prayer was given, Mt. 3:2; 4:17; 10:7—today we must pray for the growth and the spreading of His kingdom]. **Your will be done**, [Mt. 7:21] **on earth as it is in heaven** [Peter later received the keys to bind God’s will on earth as it was bound in heaven, Mt. 16:19].

**Luke 11:3** Give us day by day our daily bread [food to sustain our physical bodies, Mt. 6:25].

**Luke 11:4** And forgive us our sins, for we also forgive everyone who is indebted to us [those who sin against us, Mk. 11:25,26; cf. Mt. 18:23-35; Lk. 7:41-43]. **And do not lead us** [God would never lead His children in the sense of tempting them to do evil, Jas. 1:13] **into temptation**, [however, He will help us deal with our temptations, Mt. 26:41] **but deliver us from evil**” [with obedience and prayer, God can and will deliver His children when

tempted to do evil, 1 Cor. 10:13; for yours is the kingdom, etc., see Mt. 6:13].

## **A Midnight Caller**

**Parallel: None**

**Luke 11:5** And He said to them, [to illustrate a further principle on prayer] “Which of you shall have a friend, and go to him at midnight, and say to him, ‘Friend, lend me three loaves;

**Luke 11:6** for a friend of mine has come to me on his journey, and I have nothing to set before him’; [a genuine and sincere request].

**Luke 11:7** and from within [his house] he shall answer and say, ‘trouble [bother] me not; [this is an inconvenient time] the door is now shut, and my children are with me in bed; I cannot rise [conveniently] and give to you’?

**Luke 11:8** I say to you, though he will not rise and give him because he is his friend, yet because of his persistence [continuing to ask] he will rise and give him as many as he needs.

## **Ask, Seek, and Knock**

**Parallel: Matthew 7:7-12**

**Luke 11:9** And I say to you, [He now applies the story] **ask**, [for your needs in prayer] **and it will be given you; seek**, [zealously seek God in prayer, Lk. 18:1-8] **and you will find; knock**, [figure of one before a door] **and it will be opened to you** [Rev. 3:20].

**Luke 11:10** For everyone who asks [within God’s will, 1 John 5:14] receives, and he who seeks [through faith, Mk. 11:24; **finds**, and to him who knocks it will be opened [receives only with faith, Jas. 1:6,7].

**Luke 11:11** If a son asks bread of any of you who is a father, will you give him a stone? [the answer inferred, no one would do such a thing]. Or if he asks for a fish, [food to sustain life] **will you, for a fish, give him a**

serpent? [snake—the inferred answer, no, he would never do this].

**Luke 11:12** Or if he asks for an egg, [a sensible and reasonable request] will you offer him a scorpion? [that which would harm him?—certainly not!].

**Luke 11:13** If you then, being evil, [human beings with sin, Rom. 3:23] know how to give good gifts to your children, [Jesus assumes that they do] how much more will your heavenly Father [with no sin and being all powerful, Rom. 8:32] give [give good things, Mt. 7:11] the Holy Spirit to those who ask Him?” [Jas. 1:17].

### **Jesus Heals a Mute Man**

**Parallel: Matthew 9:32-34; Mark 7:31-37**

**Luke 11:14** And He was casting out a devil, [demon] and it [the one with the demon] was mute [the demon had stopped his speech]. And it came to pass, when the devil [demon] had gone out, the [one] mute spoke; and the people marveled [were amazed—it was never seen (like this) in Israel, Mt. 9:33].

**Luke 11:15** But some of them [Pharisees, Mt. 9:34] said, “He casts out devils [demons] through Beelzebub [prince of evil—of the demons, Mt. 9:34] the chief of the devils [demons—Satan].

### **A Divided House Will Fall**

**Parallel: Matthew 12:22-30; Mark 3:20-27**

**Luke 11:16** And others, testing Him, sought from Him [demanded] a [miraculous] sign from heaven.

**Luke 11:17** But He, knowing their thoughts, [one of many proofs that He had the power of God] said to them, “Every kingdom divided against itself is brought to desolation, [ruin] and a house [city, Mt. 12:25] divided against a house falls [a fact that they could not deny].

**Luke 11:18** If [for example] **Satan also is divided against himself**, [as the Pharisees suggested] **how will his kingdom** [of darkness, Col. 1:13] **stand?** [a fact that they could not deny]. **Because you say that I cast out devils** [demons] **through Beelzebub**.

**Luke 11:19** **And if I, by Beelzebub**, [prince of evil, Satan] **cast out devils**, [demons] **by whom** [with what power] **do your sons** [children, Mt. 12:27; your disciples, Jewish exorcists] **cast them** [demons] **out? Therefore they** [your own disciples, Jewish exorcists, Acts 19:13-16] **shall be your judges** [will condemn your arguments].

**Luke 11:20** **But if I with the finger of God** [Spirit of God, Mt. 12:28] **cast out devils**, [demons] **surely the kingdom of God** [which John, Jesus, and apostles were preparing] **has come upon you** [thus, these Pharisees were fighting God's power].

**Luke 11:21** **When a strong man well armed keeps his palace, his goods are in peace.**

**Luke 11:22** **But when a stronger than he comes upon him, and overcomes him, he takes from him all his armor on which he trusted, and divides his spoils** [plunder—Jesus had the power to cast out this demon from Satan, because Jesus had the power of God and was stronger to bind him].

**Luke 11:23** **He who is not with Me is against Me**, [since Jesus had cast out, and taken a demon from Satan, He and the devil were enemies] **and He who does not gather with Me scatters** [abroad—an example from the harvest—all workers either gather the grain for usage, or they scatter the grain—there is no way that the Pharisees can make Jesus and the devil friends].

### **Return Of An Unclean spirit Parallel: Matthew 12:43-45**

**Luke 11:24** **When the unclean** [evil] **spirit has gone out of a man, he** [the unclean spirit] **walks through dry places**, [Rev. 18:2] **seeking rest; and**

finding none, he says, 'I will return to my house from where I came out.'

**Luke 11:25** And when he comes, he finds it swept and put in order.

**Luke 11:26** Then he goes, and takes along with him seven other spirits more wicked [evil] than himself, and they enter in, and dwell there. And the last state of that man [who first had the unclean spirit] is worse than the first" [Even so shall it also be with this wicked generation, Mt. 12:45; if Jesus had given a sign from heaven, this would have been rejected, and they would have become even more evil like the man with the evil spirits].

### **Keeping the Word** **Parallel: None**

**Luke 11:27** And it came to pass, as He spoke these things, a certain woman of the crowd [who must have been impressed with His teaching] lifted up her voice, [loud enough for all to hear] and said to Him, "Blessed is the womb that bore You, and the breasts at which You nursed" [referring to Mary, His mother].

**Luke 11:28** But He said, "Yes rather, blessed are those who hear the word of God, and keep it" [He respected His mother, but He saw a greater blessing to those who were spiritually born again and faithful through the word of God, Lk. 8:21; 1 Pet. 1:23-25; Jas. 1:25].

### **Seeking a Sign** **Parallel: Matthew 12:38-42**

**Luke 11:29** And when the people were thickly gathered together, He began to say, "This is an evil [and adulterous, Mt. 12:39] generation [they were seeking after another spiritual wife like Israel in the days of Jeremiah, Jer. 3:14]. They seek a sign, [Pharisees said we seek a sign, Mt. 12:38] and there will be no sign [a miraculous sign from heaven, Lk. 11:16] given it, [this evil and adulterous generation] except the sign of Jonah the prophet.

**Luke 11:30** For as Jonah was a sign to the Ninevites, so also the Son of Man will be to this generation [Matthew compares Jonah being in the fish three days and nights to Jesus being in the earth the same, Mt. 12:40; Jonah 1:17].

**Luke 11:31** The queen of the south [Queen of Sheba, south of Judea, 1 Kings 10:1] will rise up in the judgment with the men of this generation, and condemn them. For she came from the end of the earth [ends of the earth] to hear the wisdom of Solomon; and, behold, a greater than Solomon [Jesus, the Son of God] is here [she came such a long distance to hear the wisdom of Solomon, but these wicked Jews would not accept Him, who had come to them from heaven].

**Luke 11:32** The men of Nineveh [although heathens] will rise up in the judgment with this generation, and will condemn it. For they repented [changed their hearts and actions, Jonah 3:5-10] at the preaching of Jonah, and, behold, a greater than Jonah [Jesus, the Son of God] is here [but these Jews had refused His preaching, John 8:24].

### **The Light of the Body** **Parallel: Matthew 6:22,23**

**Luke 11:33** No man, when he has lighted a candle, puts it in a secret place, [this would defeat its purpose to shine] neither under a basket [peck-measure] but on a lamp stand, [Mt. 5:15] that those who come in may see the light [so the works of a follower of Jesus must be seen like a city on a hill, Mt. 5:14-16].

**Luke 11:34** The light [lamp] of the body is the eye. Therefore when your eye is single, [clear or healthy—sees only the true value of heavenly treasures] your whole body is also full of light; [full of the spiritual light that comes from Jesus, John 8:12] but when your eye is evil, [unhealthy and centered only on earthly things] your body is also full of darkness [without Jesus].

**Luke 11:35** Therefore take heed that the light, which is in you, be not darkness [Satan's kingdom is darkness, Col. 1:13].

**Luke 11:36** If therefore your whole body is full of light, [full of Jesus and the word of God, John 8:12; Ps. 119:105, and seeing only the true value of heavenly treasures] having no part dark in it, [no part of the devil] the whole will be full of light, as when the bright shining of a candle [uncovered] gives you light.”

**Woe to Scribes, Pharisees and Lawyers**  
**Parallel: Matthew 23:1-36; Mark 12:38-40**

**Luke 11:37** And as He spoke, a certain Pharisee [a strict sect of the Jews who believed in the resurrection] invited Him to dine with him. And He went in, and sat down to eat.

**Luke 11:38** And when the Pharisee [who invited Him to eat] saw it, he marveled that He had not first washed before dinner [a strict violation of their traditions, Mk. 7:1-4].

**Luke 11:39** And the Lord said to him, “Now you Pharisees [for their description, see vs. 37] make clean the outside of the cup and the platter; [dish] but your inward part is full of greed [extortion, Mt. 23:25] and wickedness [excess—self-indulgence and unrighteousness, see Mt. 23:25].

**Luke 11:40** You fools, did not He [God] who made the outside, make that which is inside also? [cleanse the inside so the outside may be clean, Mt. 23:26].

**Luke 11:41** But rather give alms [charity] of such things as you have; [show fruits of repentance and turn from the inside corruption] then all things are clean to you [unless the heart is made right with God, all the rest remains unclean].

**Luke 11:42** But woe to you, Pharisees! [for their description, see vs. 37]. For you tithe [garden herbs] mint [herb with a sharp-scented aroma] and

**rue and all manner of herbs**, [anise (dill), and cumin, Mt. 23:23] **and pass over** [weightier matters of the law, Mt. 23:23] **judgment and the love of God. These you ought to have done, without leaving the other undone** [had their priorities reversed—should have done both while giving more importance to the weightier things].

**Luke 11:43 Woe to you, Pharisees!** [for their description, see vs. 37]. **For you love the uppermost** [front] **seats** [places of honor] **in the synagogues** [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **and greetings** [special notice by the crowds] **in the marketplaces** [public gatherings for trade].

**Luke 11:44 Woe to you, scribes and Pharisees,** [for their description, see vs. 37] **hypocrites! For you are as graves** [Matthew refers to beauty of the tombs, Mt. 23:27] **which are not seen, and the men who walk over them are not aware of them”** [like hidden graves, their evil deeds are hidden by their outward appearance].

**Luke 11:45 Then answered one of the lawyers,** [those who were suppose to be experts in the law of Moses] **and said to Him, “Master,** [teacher] **in saying this** [these woes] **you reproach** [insult] **us also.”**

**Luke 11:46 And He said, “Woe to you also, you lawyers!** [for their description, see vs. 45]. **For you weigh** [load] **men down with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers** [they did not practice what they preached].

**Luke 11:47 Woe to you! For you build the sepulchres** [tombs—as monuments] **of the prophets, and it was your fathers who killed them.**

**Luke 11:48 Truly you bear witness that you approve the deeds of your fathers** [they said if they had been living in days of their fathers, they would not have been partakers, Mt. 23:30]. **For they indeed killed them,** [the prophets] **and you build their sepulchres** [tombs—as children, they were witnesses against themselves, Mt. 23:31; cf. Acts 7:51,52].

**Luke 11:49 Therefore the wisdom of God also said, ‘I will send them**

**prophets** [spokesmen for God] **and apostles**, [those chosen and sent on a mission] **and some of them they will slay and persecute,**' [Matthew adds wise men and scribes, then gives details of what will happen to them, Mt. 23:34; since this is not a quote from Old Testament, the saying is from Jesus the Son of God].

**Luke 11:50** that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, [they would follow the actions of their forefathers who shed blood by doing the same, and all this blood of the past and present would join to be with them].

**Luke 11:51** from the blood of Abel [where all bloodshed began with the first murder, Gen. 4:8] to the blood of Zechariah, [son of Berechiah, Mt. 23:35; Zech. 1:1] who perished [whom you slew, Mt. 23:35] between the altar and the temple [2 Chro. 24:20,21]. **Verily** [assuredly] **I say to you, it shall be required of this generation** [all this bloodshed of their forefathers culminated with this evil generation—even the destruction of Jerusalem came about forty years from the time these words were spoken by the Lord].

**Luke 11:52** **Woe to you, lawyers!** [for their description, see vs. 45]. **For you have taken away the key of knowledge** [metaphorically closed the door by their evil influence]. **You entered not in yourselves,** [as Jesus, John the Baptist, and others taught the kingdom is at hand, they refused it] **and those who were entering in you hindered"** [some were threatened to be thrown out of the synagogue if they followed Jesus, John 9:22; 12:42].

**Luke 11:53** **And as He said these things to them,** [for more details of these and other woes, see Matthew's account, chapter 23] **the scribes and the Pharisees began to assail Him vehemently,** [enraged against Him] **and to provoke Him** [pressed Him with questions without giving ample time to answer] **to speak of many things,**

**Luke 11:54** **lying in wait for Him,** [like an enemy in ambush] **and seeking to catch Him in something He might say so that they might accuse Him** [they did not want truth, they wanted to destroy Him].

## CHAPTER 12

## **Beware of Hypocrisy**

**Parallel: Matthew 16:5-12; Mark 8:13-21**

**Luke 12:1** In the meantime, when an innumerable multitude of people had gathered together, so much that they stepped on one another, He began to say to His disciples first of all, “Beware [be on guard] of the leaven [yeast—evil spreading influence] of the Pharisees, [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection—Matthew included the Sadducees, Mt. 16:6] **which is hypocrisy** [Mark mentions leaven of Herod, Mk. 8:15; for a full discussion of the disciple’s misunderstanding, see Matthew 16:7-12].

**Luke 12:2** For there is nothing covered up, [through hypocrisy or in any other way] **that will not be revealed; nor hid, that will not be known** [God sees all].

**Luke 12:3** Therefore [to illustrate] **whatever you have spoken in darkness will be heard in the light, and that which you have spoken in the ear in closets will be proclaimed on the housetops** [the Pharisees and Sadducees lived what appeared to be righteous lives by hiding their inward sins].

## **Fear of God**

**Parallel: Matthew 10:27-31**

**Luke 12:4** And I say to you **My friends, be not afraid of those who kill [destroy] the body, [only] and after that have no more that they can do** [no power over the soul].

**Luke 12:5** But I will forewarn you **whom you should fear. Fear Him, [God] who after He has killed, [the body] has power to cast into hell; [Gehenna, a description of eternal punishment, Mt. 23:33; Mk. 9:43] yes, I say to you, fear Him.**

**Luke 12:6** **Are not five sparrows** [Matthew mentions two sparrows, Mt.

10:29] **sold for two farthings**, [two pennies, small copper coins considered the least amount for payment—each about 1/16 of a denarius] **and not one of them is forgotten before God?** [He is in control of the bird that is considered so small in value].

**Luke 12:7** **But even the very hairs of your head are all numbered** [spoken to show God’s knowledge, concern, and value of each individual]. **Therefore do not fear; you are of more value than many sparrows** [since He cares for the sparrows with such small value, won’t He surely care for you with greater value?].

### **Confessing Christ Before Men** **Parallel: Matthew 10:32,33**

**Luke 12:8** **Also I say to you, whoever will confess Me** [that He is the Christ, the Son of God, Mt. 16:16; Acts 8:37—involves confessing with the tongue, Rom. 10:9,10, and obedience to Him] **before men**, [this sometimes brought persecution and death] **him the Son of Man will also confess** [one’s faithfulness as a disciple or servant] **before the angels of God.**

**Luke 12:9** **But he who denies Me** [as the Christ, 2 Tim. 2:12] **before men will be denied** [denies one’s faithfulness as a disciple or servant] **before the angels of God.**

**Luke 12:10** **And whoever will speak a word against the Son of Man**, [Jesus the Christ] **it will be forgiven him**; [even those who will crucify Him, Lk. 23:34] **but to him who blasphemes** [injurious speech against God] **against the Holy Spirit** [as these Pharisees had done when they spoke of God’s power as being the devil’s power, Mk. 3:22] **it will not be forgiven** [in danger of eternal damnation, Mk. 3:29; Heb. 6:4-5; Acts 7:51].

**Luke 12:11** **And when they** [the rulers with authority] **bring you to the synagogues**, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **and to magistrates**, [rulers and governors] **and powers, do not take thought how or what thing you will answer, or what you will say** [in your defense].

**Luke 12:12 For the Holy Spirit will teach you [God will speak through you and guide your actions] in the same hour what you ought to say.”**

## **Parable of the Rich Fool Parallel: None**

**Luke 12:13 And someone from the crowd said to Him, “Master, [teacher] tell my brother, to divide the inheritance with me” [wanted to use Jesus for a purpose other than spiritual].**

**Luke 12:14 And He said to him, ”Man, who made Me a judge or a divider [arbiter] over you?” [Jesus had the knowledge to do this, but this was not His purpose or mission].**

**Luke 12:15 And He said to them, “Take heed, and beware of covetousness, [a greedy desire to have more money and things that money will buy, especially what belongs to others] for a man's life does not consist in the abundance of the things [physical things] which he possesses” [life without God is a total failure, Mt. 6:33].**

**Luke 12:16 And He spoke a parable [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] to them, [to illustrate the dangers of covetousness] saying, “The ground of a certain rich man produced plentifully.**

**Luke 12:17 And he thought within himself, saying, ‘What shall I do, because I have nowhere to store my fruits?’ [crops].**

**Luke 12:18 And he said, ‘This I will do: [notice how many times he uses “I” and “my” in his planning] I will pull down my barns, and build greater, [larger ones] and there I will store all my fruits and my goods [he is laying up treasures upon earth, Mt. 6:19].**

**Luke 12:19 And I will say to my soul, "Soul, you have many goods laid up for many years; [he did not feel the need for God, his full barns were enough] take your ease, eat, drink, and be merry" [a philosophy common to those who live only to satisfy the flesh].**

**Luke 12:20** But God said to him, ‘You fool, this night your soul will be required of you; [you will die!] then whose will those things be, [barns, crops and earthly treasures] which you have provided?’ [someone else will receive them, but they will be lost to this foolish one].

**Luke 12:21** So is he who lays up treasure for himself, and is not rich toward God” [millions spend their lives seeking after material things that they must leave behind, and face God eternally lost].

**It is Wrong to Worry**  
**Parallel: Matthew 6:25-34**

**Luke 12:22** And He said to His disciples, “Therefore I say to you, take no thought for [do not be anxious or worry about] your life, what you will eat; nor for the body, what you will put on [clothing for the body].

**Luke 12:23** The life is more than meat, [food] and the body is more than raiment [clothing].

**Luke 12:24** Consider [for an example] the ravens, [birds of the air, Mt. 6:26] for they neither sow nor reap, which have neither storehouse nor barn; [as does mankind] and God feeds them [they seek their food daily, and God provides]. How much more value you are than the fowls! [proves that God will be even more concerned about caring for His children].

**Luke 12:25** And which of you by taking thought [being anxious or by worrying] can add to his stature [height, age, or span of life] one cubit? [eighteen inches].

**Luke 12:26** If you then are not able to do that which is least, why do you take thought for the rest? [since worrying will not change smaller things, it certainly will not change the larger ones].

**Luke 12:27** Consider the lilies how they grow: [Jesus may have been able to point at these] they neither toil nor do they spin, [they stand silently and draw their needs from the soil the way God designed without

toiling] and yet I say to you, that **Solomon in all his glory was not arrayed** [dressed] **like one of these** [Solomon, a wise and rich king with the beautiful temple, represented the epitome of beauty].

**Luke 12:28** **If then God so clothes the grass**, [with such lushness and beauty] **which is today in the field**, [growing and flourishing] **and tomorrow is cast into the oven**; [will die from the summer heat] **how much more will he clothe you**, [mankind has an eternal soul made in God's image, Gen. 1:26, and God will care for him]. **O you of little faith?** [we should not doubt and worry, all will be well if we love and serve Him, Rom. 8:28].

**Luke 12:29** **And do not seek** [take no thought, Mt. 6:31] **what you will eat, or what you will drink, nor be of a doubtful mind** [do not doubt the power of God to provide].

**Luke 12:30** **For all these things** [physical things] **the nations** [Gentiles, Mt. 6:32] **of the world** [pagans] **seek after, and your Father knows that you have need of these things** [He cares for His children, 1 Pet. 5:7].

**Luke 12:31** **But rather seek** [pursue] **the kingdom of God**, [first, Mt. 6:33; His church, Mt. 16:18,19] **and all these things** [food, drink, clothing] **will be added to you** [when our priorities are right, like the birds, God will provide].

**Luke 12:32** **Fear not, little flock**, [small with man, but large with God] **for it is your Father's good pleasure to give you the kingdom** [His kingdom would come with power, Mk. 9:1; God will help you with tomorrow, Mt. 6:34].

**Luke 12:33** **Sell what you have, and give alms**; [lay up treasures in heaven, where moth, rust, and thieves do not destroy, Mt. 6:20] **provide yourselves money bags which do not become old**, [give priority to the salvation of the soul] **a treasure in the heavens** [commit what you have to the glory of God] **that does not fail**, [as it did in the parable of the rich farmer, Lk. 12:13-21] **where no thief approaches, neither moth corrupts**.

**Luke 12:34** **For where your treasure is**, [either on earth or in heaven, Mt. 19:21,22] **there will your heart be also** [one's heart and treasure go

together].

## **Faithful and Evil Servant** **Parallel: Matthew 24:45-51**

**Luke 12:35** Let your loins [waist] be girded, and your lamps burning; [be prepared].

**Luke 12:36** and you yourselves [for example] be like men who wait for their lord, [master] when he will return from the wedding, [Jesus would leave behind the apostles and other leaders to spread the good news of the kingdom to the world] that when he comes and knocks, they may open to him immediately [because all things are ready and prepared].

**Luke 12:37** Blessed are those servants, whom the lord [master] when he comes will find watching [Christ will return to reward all faithfulness to Him]. Verily [assuredly] I say to you, that he will gird himself, and make them sit down to eat, and will come out and serve them [Jesus is pleased with faithfulness, Rev. 2:10].

**Luke 12:38** And if he will come in the second watch, [between 9:00 p.m. and midnight—if Roman watch] or come in the third watch, [midnight to 3:00 a.m.—if Roman watch] and find them so, blessed are those servants [even at these unexpected hours, they are ready].

**Luke 12:39** And this know, that if the goodman [master] of the house had known what hour [watch and time] the thief would come, he would have watched, and not allowed his house to be broken into.

**Luke 12:40** Therefore you also be ready, [spiritually prepared] for the Son of Man comes at an hour when you do not expect” [cf. Mk. 13:34-37; 1 Thes. 5:2,6].

**Luke 12:41** Then Peter said to Him, “Lord, are you speaking this parable to us, [your apostles] or everyone as well?”

**Luke 12:42** And the Lord said, “Who then is that faithful and wise

**steward, whom his lord [master] will make ruler over his household, to give them their portion of food in due season?** [His answer to this question will be found in the following verses—the answer will be, the apostles and all others who are faithful].

**Luke 12:43 Blessed is that servant, [applies to the apostles as well as others] whom his lord when he comes will find so doing.**

**Luke 12:44 Of a truth I say to you, that he will make him ruler [because of his faithfulness] over all that he has [gives him full trust].**

**Luke 12:45 But if that servant says in his heart, 'My lord [master] delays his coming,' and begins to beat the menservants and maidens, and to eat and drink, and be drunk, [stops preparing for his master, and turns to sin].**

**Luke 12:46 the lord [master] of that servant will come in a day when he does not look for him, and at an hour when he is not aware, [comes unexpectedly] and will cut him in sunder, [to pieces] and will appoint him his portion with the unbelievers [hypocrites—play actors who only pretend—the punishment is the fires of hell, Mt. 24:51].**

**Luke 12:47 And that servant, who knew his lord's [master's] will, and did not prepare himself, neither did according to his will, shall be beaten with many stripes [will receive severe punishment, Acts 17:30].**

**Luke 12:48 But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes [all must give account for sins, but speaks of those who knew, but refused to prepare, as being even more responsible]. For to whomever much is given, from him much will be required; [illustrated this in the parable of the talents, Mt. 25:14-30] and to whom much has been entrusted, of him they will ask all the more.**

## **Jesus and Division** **Parallel: Matthew 10:34-39**

**Luke 12:49 I am come to send fire on the earth, [division and contention**

would follow His mission] **and how I wish it were already kindled?** [to bring this, He must go through so much, even death].

**Luke 12:50** **But I have a baptism to be baptized with;** [a baptism of suffering, the cup of death, Mt. 20:22,23] **and how distressed I am until it is accomplished!** [finished, John 19:30; Jesus is already feeling the weight of the cross, John 12:27].

**Luke 12:51** **Do not suppose that I have come to give peace on earth?** [He had peace that passes all understanding, but the majority would reject it, and thus, division] **I tell you, no, but rather division.**

**Luke 12:52** **For** [He illustrates His statement in vs. 51] **from now on there will be five in one house divided, three against two, and two against three.**

**Luke 12:53** [He quotes Micah 7:6]. **The father** [there would be family feuds over whether to confess or deny Jesus] **will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law** [confessing or denying Jesus would bring division among all relatives, vs. 52].

### **Pharisees/Sadducees Demand a Sign** **Parallel: Matthew 16:1-4; Mark 8:11,12**

**Luke 12:54** **And He said also to the people, “When you see a cloud rise out of the west,** [they studied and talked about the weather] **immediately you say, ‘A shower is coming,’ and so it is** [through experience, they had learned that this was a sign of rain].

**Luke 12:55** **And when you see the south wind blow, you say, ‘There will be heat,’ and it comes to pass** [through experience, they had learned this sign].

**Luke 12:56** **You hypocrites,** [play actors who only pretend] **you can**

**discern** [interpret] **the face of the sky and of the earth, but how is it that you do not discern this time?** [the many miraculous events that were happening which would affect eternity].

### **Getting Along With Adversary** **Parallel: Matthew 5:25,26**

**Luke 12:57** **Yes, and why do you not even of yourselves judge what is right?** [in the various activities of life].

**Luke 12:58** **When you go with your adversary** [an opponent in a lawsuit] **to appear before the magistrate,** [rulers in authority] **as you are on the way, give diligence that you may settle with him;** [settle out of court] **lest he drag you before the judge, and the judge** [the official who decides your case] **deliver you to the officer,** [one who carries out the decision] **and the officer cast you into prison.**

**Luke 12:59** **I tell you, you will not depart there,** [prison] **until you have paid the very last mite**” [cent or penny—farthing, a small copper coin, Mt. 5:26].

## **CHAPTER 13**

### **Repent or You Will Perish** **Parallel: None**

**Luke 13:1** **There were present at that season** [time] **some who told Him about the Galileans,** [some who lived in Galilee, northern part of Palestine] **whose blood Pilate had mingled with their sacrifices** [could have been a recent event, Jesus may or may not have chosen to know about it].

**Luke 13:2** **And Jesus answered and said to them, “Do you suppose that these Galileans** [some Galileans had a reputation for extreme wickedness] **were sinners above all the Galileans, because they suffered such things?** [they probably thought they had been singled out as the only real sinners].

**Luke 13:3** I tell you, no; [they were mistaken] but, unless you repent, [a change of heart that changes one's life] **you will all likewise perish** [all sinners who will not repent will be lost whether man considers them evil or not!].

**Luke 13:4** Or those eighteen, [another example of a catastrophe that could have been a current event] **on whom the tower in Siloam fell** [this may have been a watch tower designed for the protection of cities] **and slew them, do you think that they were sinners above all men who dwell in Jerusalem?** [they probably thought so!].

**Luke 13:5** I tell you, no; [they were mistaken] but, unless you repent, [a change of heart that changes one's life] **you will all likewise perish.**"

### **Parable of the Barren Fig Tree** **Parallel: None**

**Luke 13:6** He spoke also this parable; ["a placing beside, to lay beside, to compare"—more simply, an earthly story with a heavenly meaning] **"A certain man had a fig tree planted in his vineyard, and he came and sought fruit on it, and found none** [this was a disappointment since it was not the first time].

**Luke 13:7** Then he said to the dresser [keeper] of his vineyard, **'Behold, these three years I have come seeking fruit on this fig tree, and find none** [enough time had passed to test this tree]. **Cut it down; why does it use up the ground?'** [the purpose of a fruit tree is to bear fruit, this tree had failed and was using up the soil needlessly].

**Luke 13:8** And he [the vineyard-keeper] answered and said to him, **'Lord, let it alone this year also, until I dig around it, and fertilize it** [give me one more chance to get this tree producing].

**Luke 13:9** And if it bears fruit, well; [fine] and if not, then after that you can cut it down' " [this parable was given specifically to those Jews who would not repent, vss. 3,5; God had sought fruit from them often, and they

let Him down, and God is ready to destroy them—however, Jesus and others who will teach the gospel will give them one other chance, then God will cut them down like the barren tree].

## **A spirit of Infirmity** **Parallel: None**

**Luke 13:10** **And He was teaching in one of the synagogues** [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **on the Sabbath** [seventh day, Saturday, day of rest for the Jews under the law of Moses].

**Luke 13:11** **And, behold, there was a woman who had a spirit of infirmity** [infirm or weak, caused by Satan, ‘Satan has bound,’ vs. 16] **eighteen years, and was bowed together,** [bent double] **and could in no wise lift up** [straighten up] **herself.**

**Luke 13:12** **And when Jesus saw her, He called her to Him, and said to her, “Woman, you are loosed from your infirmity”** [foretold what He was going to do].

**Luke 13:13** **And He laid His hands on her,** [such great power in the touch of the Master] **and immediately** [His miracles contained complete power—no delay!] **she was made straight,** [from the ‘bent double’ position] **and glorified God** [she knew the source of this blessing—do we recognize the same?].

**Luke 13:14** **And the ruler of the synagogue** [see vs. 10] **answered with indignation,** [he was upset and angry] **because Jesus had healed on the Sabbath day,** [seventh day, Saturday, day of rest for the Jews under the law of Moses] **and said to the people, “There are six days in which men ought to work; therefore in them come, and be healed, and not on the Sabbath day”** [this was true with daily work, but Jesus was dealing with an emergency situation—like an ox or donkey in a ditch, Lk. 14:5].

**Luke 13:15** **The Lord then answered him, and said, “You hypocrite!** [play actors who only pretend]. **Does not each of you on the Sabbath**

loose his ox or his donkey from the stall, and lead him away to water him? [this was acceptable].

**Luke 13:16** And ought not this woman, being a daughter of Abraham, [one of God's chosen people] whom Satan has bound, [kept bound—some feel that she was possessed with a demon—we can be for sure that Satan kept her bound] for these eighteen years, [must have been a long painful time] be loosed from this bond on the Sabbath day?" [this hypocrite would not have wanted Jesus to wait another day if it had been his body bound!].

**Luke 13:17** And when He had said these things, all His adversaries [opponents] were ashamed, [humiliated] and all the people rejoiced for all the glorious things that were done by Him [Jesus helped them see the truth about this ruler and the Sabbath].

### **Parable of the Mustard Seed** **Parallel: Matthew 13:31,32; Mark 4:30-32**

**Luke 13:18** Then He said, [another parable, Mt. 13:31] “What is the kingdom of God [heaven, Mt. 13:31; His coming church that He would build, and purchase with His blood, Mt. 16:18; Acts 20:28] like? And to what shall I compare it?

**Luke 13:19** It is like a grain of mustard seed, which a man took, and threw into his garden; [in his field, Mt. 13:31; on the ground, Mk. 4:31] and it grew, [from the least of all seeds, Mt. 13:32] and became a tree, [shoots out large branches, Mk. 4:32] and the fowls [birds] of the air lodged in the branches of it” [may rest under its shade, Mk. 4:32; the kingdom would begin small, and grow to be great and large].

### **Parable of Leaven** **Parallel: Matthew 13:33**

**Luke 13:20** And again He said, “To what shall I liken [compare] the kingdom of God? [His coming church that He would build, and purchase

with His blood, Mt. 16:18; Acts 20:28].

**Luke 13:21** It is like leaven, [yeast] which a woman [she normally made the bread] took and hid in three measures [about two pecks—it was customary to prepare three measures at one baking] of meal, till the whole was leavened” [the gospel of the kingdom would spread like a small amount of yeast in bread throughout the whole world].

### **The Narrow Way** **Parallel: Matthew 7:13,14**

**Luke 13:22** And He went through the cities and villages, teaching, and journeying toward Jerusalem [He did not waste time even when traveling to a place, He taught on the way].

**Luke 13:23** Then one said to Him, “Lord, are there few who are saved?” And He said to them,

**Luke 13:24** “Strive to enter in [one must enter the way of salvation through obedience to the author of salvation, Jesus, Heb. 5:9] by the narrow gate; [an entrance] for many, [see Mt. 7:13,14] I say to you, will seek to enter in, and will not be able [His answer to vs. 23, yes, few are saved].

**Luke 13:25** When once the master of the house is risen up, and has shut the door, [this illustration is taken from an example of one who receives guests until the door is closed, but at no other time] and you begin to stand outside, and to knock at the door, saying, ‘Lord, Lord, open to us,’ and He will answer and say to you, ‘I do not know where you are from!’ [he refuses to open, and considers the ones knocking as strangers].

**Luke 13:26** Then you will begin to say, [an effort will be made to change his mind] ‘We have eaten and drunk in your presence, and you have taught in our streets.’

**Luke 13:27** But He will say, ‘I tell you, I do not know where you are from; [all pleading and efforts made to change his mind will fail] depart from Me, all you workers of iniquity’ [evil-doers].

**Luke 13:28** There will be weeping and gnashing of teeth, [*Gehenna*, a description of eternal punishment, Mt. 23:33] **when you see Abraham, and Isaac, and Jacob, and all the prophets**, [great leaders in the history of God's chosen people, the Jews] **in the kingdom of God**, [first the church or kingdom, Mt. 16:18,19, and at the end of time, the everlasting kingdom of heaven, 1 Cor. 15:24,25] **and yourselves thrust [cast] out.**

**Luke 13:29** **And they will come from the east and the west, and from the north, and the south**, [the extreme points of the compass—the whole world] **and will sit down in the kingdom of God** [first the church or kingdom, Mt. 16:18,19, and at the end of time, the everlasting kingdom of heaven, 1 Cor. 15:24,25].

**Luke 13:30** **And, behold, some are last who will be first**, [the Jews were first offered the kingdom, but many turned it down] **and some are first who will be last**" [The Jews were first, but because of their rejection, will become last].

**Luke 13:31** **The same day there came certain of the Pharisees**, [a strict sect of the Jews who believed in the resurrection, spirits, and angels] **saying to Him, "Get out, and depart from here**, [from Herod's dominion, near Perea, east of Jordan] **for Herod will kill You**" [He had killed John the Baptist, Mk. 6:16-29].

**Luke 13:32** **And He said to them, "Go and tell that fox**, [a man who was sly and crafty—unusual language for Jesus] **'Behold, I cast out devils**, [demons] **and I perform cures today and tomorrow, and the third day I will be perfected'** [reach My goal—step by step He would finish His work, regardless of Herod's power].

**Luke 13:33** **Nevertheless I must walk** [keep going] **today, and tomorrow, and the day following**; [I will keep on the move from here] **for it cannot be that a prophet** [should] **perish outside of Jerusalem** [Herod would not be given the chance to kill Jesus in his cities or on his land—Jerusalem would be the place].

## **Jesus Weeps Over Jerusalem** **Parallel: Matthew 23:37-39**

**Luke 13:34** **O Jerusalem, Jerusalem,** [the city with so much history, good and evil, that related to God's people] **the one who kills the prophets, and stones those who are sent to you!** [this represents the evil actions of those living in Jerusalem over the years as well as what they would do to Jesus and His followers]. **How often** [how many times] **I would have** [I longed to] **gathered your children** [the inhabitants] **together, as a hen gathers her brood under her wings,** [a figure of the maternal instinct of a caring and protecting hen for her chickens] **and you would not have it!** [you were not willing].

**Luke 13:35** **Behold,** [look] **your house** [the city of Jerusalem with its important temple] **is left to you desolate;** [is about to become desolate and destroyed] **and verily** [assuredly] **I say to you, you shall not see Me,** [this is His last effort made in their behalf during His earthly ministry] **until the time comes when you will say,** [at His second coming] **'Blessed is He who comes in the name of the Lord'** “ [a quote from Ps. 118:26; words of acceptance and praise used at His triumphal entry, Mt. 21:9; Lk. 19:38].

## **CHAPTER 14**

### **Man With Dropsy Healed on Sabbath** **Parallel: None**

**Luke 14:1** **And it came to pass, as He went into the house of one of the chief Pharisees to eat bread** [to dine] **on the Sabbath day,** [for other miracles performed on the Sabbath see, Mk. 1:21; Lk. 4:38; 6:6; 13:14; John 5:9; 9:14] **that they** [carefully] **watched Him.**

**Luke 14:2** **And, behold, there was a certain man before Him who had the dropsy** [a disease characterized by the body retaining excessive water].

**Luke 14:3** **And Jesus answering spoke to the lawyers** [those who claimed to be well skilled in the law of Moses] **and Pharisees,** [see Lk.

13:31; they evidently were watching Him] **saying, “Is it lawful to heal on the Sabbath day?”**

**Luke 14:4** **And they held their peace** [they could not say it was unlawful, because the law did not forbid it]. **And He took him,** [either took hold of him or took him aside] **and healed him, and let him go.**

**Luke 14:5** **Then He answered them, saying,** [now shows that His healing was justified] **”Which of you having a donkey or an ox fall into a pit, [well] and will not immediately pull him out on the Sabbath day?”**

**Luke 14:6** **And they could not answer Him again concerning these things** [they knew He was right when He healed this man].

### **Take the Lowly Seat Parallel: None**

**Luke 14:7** **And He told a parable** [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **to those who were invited, when He noticed how they chose the chief rooms; [places of honor] saying to them,**

**Luke 14:8** **“When you are invited by any man to a wedding, [feast or banquet] do not sit down in the highest room, [places of honor] lest one more honorable [of higher rank] than you be invited by him;**

**Luke 14:9** **and he who invited you, both shall come and say to you, ‘Give this man your place;’ and you begin with shame [humiliation] to take the lowest room [place of less honor].**

**Luke 14:10** **But when you are invited, go and sit down in the lowest room; [place of less honor] that when he who invited you comes, he may say to you, ‘Friend, go up higher.’ Then will you have honor in the presence of those who sit at the table with you.**

**Luke 14:11** **For whoever exalts himself will be abased, [this can be embarrassing] and he who humbles himself will be exalted” [brings**

satisfaction and joy].

**Luke 14:12** Then He said also to him who invited Him, “When you make a dinner or a supper, do not call your friends, [only your friends] or your brothers, nor your kinsmen, or your rich neighbors; [He is not saying that it is wrong to invite these, but do not invite them only while neglecting others who are less fortunate] lest they also invite you again, and a repayment is made to you [invite, having no ulterior motives].

**Luke 14:13** But when you make a feast, call the poor, the crippled, the lame, the blind, [they need attention more than your brothers, relatives, and rich neighbors].

**Luke 14:14** and you will be blessed, [this pleases the Lord, and brings a good personal feeling to all who practice such] for they cannot repay you. For you will be repaid at the resurrection of the just” [God will give the rewards].

### **Parable of Great Wedding Supper Similar: Matthew 22:1-14**

**Luke 14:15** And when one of those who sat at the table with Him heard these things, he said to him, “Blessed is he who will eat bread in the kingdom [the Jews thought only of an earthly kingdom] of God” [when Jesus spoke of His kingdom, He referred to the church that He would build, Mt. 16:18].

**Luke 14:16** Then He said to him, “A certain man was giving a great supper, and invited many,

**Luke 14:17** and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’

**Luke 14:18** And they all alike [same flimsy excuses with the same motive for getting out of attending the feast] began to make excuses [these are excuses, not reasons]. The first said to him, ‘I have bought a piece of ground, and I must go and see it: [it would be unusual to purchase land

without first seeing it] **I ask you to have me excused.'**

**Luke 14:19** And another said, 'I have bought five yoke of oxen, and I am going to prove them [test—this is an excuse, because the oxen should be proven before purchasing them]. **I ask you to have me excused.'**

**Luke 14:20** And another said, 'I have married a wife, and therefore I cannot come.'

**Luke 14:21** So that servant came, and showed his lord [master] these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, [crippled] and the halt, [lame] and the blind' [those who are normally not expected to attend].

**Luke 14:22** And the servant said, 'Lord, [master] it is done as you have commanded, and yet there is room.'

**Luke 14:23** And the lord [master] said to the servant, 'Go out into the highways and hedges, and compel [persuade] them to come in, that my house may be filled.

**Luke 14:24** For I say to you, that none of those men who were invited will taste my supper' “ [the Jews were the first to be invited by Christ to enter the kingdom, but these excuses represent the many rejections and arguments they made against Jesus—now the kingdom will be offered to those who had not been considered the chosen ones of God—the Gentiles, Mt. 21:43; Acts 13:46].

### **Follow Jesus First Parallel: None**

**Luke 14:25** And there went great multitudes with Him, [Jesus always had a great following, but not all followed for the right purpose] and He turned, and said to them,

**Luke 14:26** “If any man come to Me, and does not hate [love less, Mt.

10:37] **his father, and mother, and wife, and children, and brothers, and sisters, yes, and his own life** [be willing to die, Rev. 2:10; 12:11] **also**, [must put self along with all loved ones second] **he cannot be My disciple** [Jesus requires a full surrender and commitment of one's life above all things].

**Luke 14:27** **And whoever does not bear his cross**, [burdens of dishonor, persecutions, and self-denial is a cross to carry when following Jesus, Mt. 16:24] **and come after Me**, [follow Jesus faithfully] **cannot be My disciple** [the cost must be counted and met before following Him].

**Luke 14:28** **For which of you**, [to illustrate the point] **intending to build a tower**, [a familiar structure for defense and observation of this age] **does not sit down first, and count the cost, whether he has enough to finish it?**

**Luke 14:29** **Otherwise**, [if he does not count the cost] **after he has laid the foundation, and is not able to finish it, all who see it begin to mock him,**

**Luke 14:30** **saying, 'This man began to build, and was not able to finish.'**

**Luke 14:31** **Or** [a similar illustration] **what king, going to make war against another king, does not sit down first, and takes counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand?** [this would be the safe and logical thing to do].

**Luke 14:32** **Or else, while the other is yet a great way off, he sends ambassadors and desires conditions of peace** [he would be forced to surrender].

**Luke 14:33** **So likewise**, [makes the application] **whoever of you does not forsake all that he has**, [fully counts the cost, then meets the demand] **he cannot be My disciple** [all must follow Jesus on His terms, 1 John 1:7].

## **Believers as Salt**

## Parallel: Matthew 5:13; Mark 9:49,50

**Luke 14:34** Salt is good; [His disciples are the salt of the earth, Mt. 5:13] but if the salt has lost its savor, [has become tasteless, no flavor, and no preserving properties, due to foreign matters] **wherewith shall it be seasoned?** [how shall its flavor and preserving power be restored?].

**Luke 14:35** It is neither fit for the land, nor for the dunghill, [rubbish heap] but men cast it out [to be trodden under foot, Mt. 5:13]. **He who has ears to hear, let him hear**” [a proverbial expression, meaning—give strict attention to what is heard].

## CHAPTER 15

### Parable of the Lost Sheep Parallel: Matthew 18:10-14

**Luke 15:1** Then all the publicans [tax collectors] and sinners drew near to Him to hear Him [evidently looking for flaws in His teaching and life].

**Luke 15:2** And the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] and scribes [men of letters, writers and teachers of the law] murmured, [grumbled] saying, “**This man receives sinners, and eats with them**” [they were seeking to associate Jesus with sin].

**Luke 15:3** And He spoke this parable [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] to them, saying,

**Luke 15:4** “What man among you, [makes the parable personal] having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go [into the mountains, Mt. 18:12] after that which is lost, until he finds it? [many had probably experienced this].

**Luke 15:5** And when he has found it, he lays it on his shoulders,

[considers it important] **rejoicing** [happy to find it].

**Luke 15:6** And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost.’

**Luke 15:7** I say to you, that likewise [applies the parable] **there will be more joy in heaven over one sinner who repents, than over ninety-nine just persons, who need no repentance** [because they are safe—it is not the will of your Father who is in heaven, that one of these little ones should perish, Mt. 18:14].

### **Parable of the Lost Coin** **Parallel: None**

**Luke 15:8** Or [another parable] **what woman having ten silver coins,** [married women often wore these as a ten-piece necklace] **if she loses one coin,** [from her necklace] **does not light a candle, and sweep the house, and seek diligently** [makes every effort] **until she finds it?** [because it is so valuable and precious to her].

**Luke 15:9** And when she has found it, [an important moment in her life] **she calls her friends and her neighbors together, saying, ‘Rejoice with me, for I have found the coin** [from my garland or necklace] **which I had lost’** [we should share both our joy and sorrow].

**Luke 15:10** Likewise, I say to you, [makes the spiritual application] **there is joy in the presence of the angels of God over one sinner who repents”** [just as the woman rejoiced over finding the one coin, the angels rejoice before God when one sinner repents—is found!].

### **Parable of the Prodigal Son** **Parallel: None**

**Luke 15:11** And He said, [another parable to show the importance of seeking and saving the lost] **“A certain man had two sons.**

**Luke 15:12** And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ And he divided between them [the two sons] his wealth.

**Luke 15:13** And not many days after; [later] the younger son gathered all together, and took his journey into a far [distant] country, and there wasted [squandered] his possessions with riotous [loose, wasteful, prodigal] living.

**Luke 15:14** And when he had spent all, [sin can use up large sums of money] there arose a mighty famine in that land; and he began to be in need [sin can rob individuals and families of the necessities of life].

**Luke 15:15** And he went and joined himself [in employment] to a citizen of that country, and he sent him into his fields to feed swine [unclean animals to the Jews, Deut. 14:8].

**Luke 15:16** And he would gladly [longed to] have filled his stomach with the pods [carob-pods] that the swine ate, and no one gave to him [he is now cut off from his home, money, and fair weather friends].

**Luke 15:17** And when he came to himself, [came to his senses] he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger!

**Luke 15:18** I will arise [after repentance, fruits must follow] and go to my father, and will say to him, “Father, I have sinned against heaven, and before you, [it is hard to sincerely say, ‘I have sinned,’ but it is important to do so, and seek forgiveness from God—Judas spoke these words, but refused to return—he hanged himself, Mt. 27:4,5].

**Luke 15:19** and am no more worthy to be called your son. Make me as one of your hired servants” ’ [godly sorrow produces repentance, 2 Cor. 7:10].

**Luke 15:20** And he arose, [he put in motion his plan of repentance] and

came to his father. But when he was still a long way off, his father saw him, and had [felt] compassion, [love produces feelings that reach out even into difficult places] and ran, [shows how anxious he was to receive back his son] and fell on his neck, [embraced] and kissed him [the father hated the sins his son had committed, but loved the son].

**Luke 15:21** And the son said to him, ‘Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son’ [Ps. 51:4; this son did not take advantage of his father’s love by trying to hide the awful things he had done].

**Luke 15:22** But the father said to his servants, [begins to show his forgiveness] ‘Bring out the best robe, and put it on him, and put a ring on his hand, and shoes [sandals] on his feet.

**Luke 15:23** And bring the fatted calf here, and kill it, and let us eat, and be merry; [the father did not want another servant, he wanted a forgiven son].

**Luke 15:24** for this my son was dead, [dead IN sin, and without repentance, would have been eternally dead, Rom. 6:23] and is alive again; [now dead TO sin, Rom. 6:2] he was lost, [from home and in sin] and is found’ [has returned with a penitent heart]. And they began to be merry [this was cause for rejoicing].

**Luke 15:25** Now his older son was in the field [was not aware that his younger brother had returned]. And as he came and drew near to the house, he heard music and dancing.

**Luke 15:26** And he called [summoned] one of the servants, and asked what these things meant [he knew something had happened since he left for work].

**Luke 15:27** And he said to him, ‘Your brother has come, and your father has killed the fatted calf, because he has received him back safe and sound’ [at this point all kinds of hate, envy, and jealousy broke out in his heart].

**Luke 15:28** And he was angry, and would not go in [this older brother is also guilty of sin, but the difference, he does not recognize it]. **Therefore his father came out, and entreated** [pleaded with] **him** [love has now reached out to both sons].

**Luke 15:29** And he answered and said to his father, 'Lo, [look!] **these many years I have been serving you; I never transgressed at any time your commandment** [since his sins were different from his brothers, he could not see them—how easy it is to see the faults of others, and to overlook our own!]. **And yet you never gave me a kid,** [a little or young goat] **that I might make [be] merry with my friends** [now the envy and jealousy raise their heads].

**Luke 15:30** But when this son of yours [did not say, 'my brother'] **came who has devoured your livelihood with harlots, you have killed the fattened calf for him'** [fully ignored the principle of forgiveness].

**Luke 15:31** And he said to him, [easy to see the patience and longsuffering of this father] **'Son, you are always with me, and all that I have is yours** [he had not been left out by the father showing partiality].

**Luke 15:32** It was right that we should make merry, and be glad, for this your brother was dead, and is alive again; and was lost, and is found' “ [many lessons can be learned from the actions of the younger son, but the older brother represents those Jews who did not want to reach out to forgive and save sinners—they did not want Jesus to teach, and forgive sinners, but His mission on earth was to seek and save the lost, Lk. 19:10; 1 Tim. 1:15].

## CHAPTER 16

### Parable of the Unjust Steward Parallel: None

**Luke 16:1** And He said also to His disciples, “There was a certain rich man, who had a steward, [manager of a household or estate] and the

same was accused to his master that he was wasting [squandering] his goods.

**Luke 16:2** And he called him, and said to him, ‘What is this that I hear about you? Give an account of your stewardship, [he was guilty, and had no defense—Christians must also give account, Rom. 14:12; 2 Cor. 5:10] for you can no longer be steward’ [unfaithful stewards are punished].

**Luke 16:3** Then the steward said within himself, ‘What shall I do? For my lord [master] is taking away from me the stewardship [reviews some options]. I cannot dig; I am ashamed to beg.

**Luke 16:4** I have resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses’ [he made plans for the future even though they were wrong].

**Luke 16:5** So he called every one of his lord’s [master’s] debtors to him, and said to the first, ‘How much do you owe my lord?’ [master].

**Luke 16:6** And he said, ‘A hundred measures of [olive] oil’ [eight hundred gallons]. And he said to him, ‘Take your bill, and sit down quickly, and write fifty’ [four hundred gallons].

**Luke 16:7** Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures [a thousand bushels] of wheat.’ And he said to him, ‘Take your bill, and write eighty’ [eight hundred bushels].

**Luke 16:8** And the lord [master] commended [praised] the unjust steward, because he had acted shrewdly [praised him, but not for his unfaithfulness and dishonesty as a steward]. For the children [sons or men] of this world [in their sinful ways] are more shrewd in their generation than the children of light [sons or men—Christians need to be as wise in planning for spiritual things as the lost are in planning for material gain].

**Luke 16:9** And I say to you, make friends for yourselves by unrighteous mammon, [Aramaic for riches—money or riches that are used by some in

unrighteousness—it is limited to this physical life] **that when you fail, [it fails] they may receive you [you will be received] into everlasting habitations** [eternal dwellings—plan money to sustain in this life while preparing for eternal life—He is not suggesting it be done through dishonesty as the unfaithful steward, vss. 3-7].

**Luke 16:10 He who is faithful in that which is least is faithful also in much, and he who is unjust in the least is unjust also in much** [faithfulness and honesty are not determined by whether something is large or small, but true faithfulness and honesty are present in both].

**Luke 16:11 Therefore if you have not been faithful in the unrighteous mammon, [physical wealth] who will commit to your trust the true riches?** [spiritual and heavenly].

**Luke 16:12 And if you have not been faithful in the use of that which is another man's, [as stewards] who will give you what is your own?** [trust in one thing brings trust in others].

### **Cannot Serve Two Masters Parallel: Matthew 6:24**

**Luke 16:13 No servant can serve** [belong to wholly, or under command to] **two masters;** [treasures on earth and treasures in heaven] **for either he will hate the one, and love the other, or else he will hold to the one, and despise the other** [usually, those who do not serve God, serve money, 1 Tim. 6:10; Mt. 13:22]. **You cannot serve God and mammon”** [Aramaic for riches].

### **Christ Came to Fulfill the Law Parallel: Matthew 5:17-20**

**Luke 16:14 And the Pharisees** [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **also, who were covetous,** [lovers of money] **heard all these things,** [about trying to serve God and riches] **and they derided** [ridiculed or turned up their nose] **Him.**

**Luke 16:15** And He said to them, “You are those who justify yourselves before men, [rather than before God, Mt. 6:2,5,16] but God knows your hearts [Jer. 17:9,10]. For that which is highly esteemed among men is detestable in the sight of God [Prov. 14:12].

**Luke 16:16** The law [with its types and shadows] and the prophets [the fulfillment of their prophecies] were until John [the Baptist]. Since that time the kingdom of God [His church, Mt. 16:18,19] has been preached, and every one is pressing into it [to enter, one’s righteousness must exceed that of the scribes and the Pharisees, Mt. 5:20].

**Luke 16:17** And it is easier for heaven and earth to pass, [away—disappear] than for one tittle [least stroke of the pen] of the law to fail [Gal. 3:24,25].

### **Laws For Marriage**

**Parallel: Matthew 5:31,32; Mark 10:1-12;**

**Luke 16:18** Whoever puts away [divorces his wife—inferring for any reason, Mt. 19:8] his wife, and marries another, [except for the cause of fornication, Mt. 5:32] commits adultery; [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] and whoever marries her who is put away [divorced] from her husband commits adultery [Mark reverses this by saying, if a woman puts away her husband, etc., Mk. 10:12; cf. Mt. 19:3-10].

### **Rich Man and Lazarus**

**Parallel: None**

**Luke 16:19** There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously [lived in luxury] every day [it cannot be known whether Jesus is speaking of two real persons, or whether this is a parable—the spiritual message is the same regardless].

**Luke 16:20** And there was a certain beggar named Lazarus, [because

his name is given, some believe this to be real people] **who was laid at his gate, full of sores,**

**Luke 16:21** and desiring to be fed with the crumbs which fell from the rich man's table [this man was sick and hungry]. **Moreover the dogs came and licked his sores** [instead of giving him medical attention, the rich man allowed his sores to be licked by the dogs].

**Luke 16:22** And it came to pass, that the beggar died, [his spirit departed from his diseased body, Jas. 2:26] **and was carried by the angels** [God's messengers] **to Abraham's bosom** [God saw that he was delivered safely to Abraham's side]. **The rich man also died, and was buried** [his body was buried, probably with great riches and earthly honor].

**Luke 16:23** And in Hades [the unseen abode of the dead, holding the dead within its gates] **he lifted up his eyes, being in torments,** [he was in the region of lost departed spirits] **and sees Abraham far off, and Lazarus in his bosom** [he was in the region of saved departed spirits].

**Luke 16:24** And he cried [out] and said, 'Father Abraham, have mercy on me, [he should have cried for mercy while on earth where he could have served God] **and send Lazarus,** [for the first time, he gives some attention to Lazarus] **that he may dip the tip of his finger in water, and cool off my tongue; for I am tormented** [in agony] **in this flame'** [just a little relief would be welcome].

**Luke 16:25** But Abraham said, 'Son, remember that in your lifetime you received your good things, [to receive these things, he was very selfish] **and likewise Lazarus evil things;** [poverty, sores, rejection] **but now he is comforted, and you are tormented** [their roles have now been reversed—the rich without Jesus will be in spiritual poverty forever!].

**Luke 16:26** And besides all this, between us and you there is a great gulf [chasm] fixed, so that those who would pass from here to you cannot, neither can those there pass over to us' [in the place where the tree falls, there it shall lie, Eccl. 11:3].

**Luke 16:27** Then he [the rich man] said, ‘I pray [ask or beg] you, therefore, father, [Abraham, vs. 24] that you would send him [Lazarus] to my father’s house, [still trying to receive favors].

**Luke 16:28** for I have five brothers, that he may testify to them, lest they also come to this place of torment’ [tries to become a missionary to save his brothers from being lost].

**Luke 16:29** Abraham said to him, ‘They have Moses and the prophets; let them hear them’ [the setting of this example is during the time that the Law of Moses was in effect—it was before the cross].

**Luke 16:30** And he said, ‘No, father Abraham; but if one went to them from the dead, they will repent’ [he thought a miracle would get their attention].

**Luke 16:31** And he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded, though one rise from the dead’ “ [many have thought that direct miracles would cause millions to believe and obey Jesus today, but if they refuse His word, they would refuse His miracles].

## CHAPTER 17

### Offenses Will Come

**Parallel: Matthew 18:6-9; Mark 9:42-48**

**Luke 17:1** Then He said to the disciples, “It is impossible that no offenses [cause to stumble or sin] should come, but woe to him, through whom they come!

**Luke 17:2** It would be better for him that a millstone were hung about his neck, [this was practiced by Egyptians, Greeks, and Romans as a form of capital punishment] and he were cast into the sea, [this comparison shows the seriousness of causing a believer in Christ to stumble or sin] than that he should offend [cause to stumble] one of these little ones

[Christians with a childlike spirit, 1 John 2:1,12,18,28].

## **A Brother Who Sins** **Parallel: Matthew 18:15-20**

**Luke 17:3** Take heed to yourselves. If your brother [evidently a spiritual brother] sins against you, [by word or conduct] rebuke him; [go and tell him his fault, Mt. 18:15] and if he repents, [changes his heart and life] forgive him [you have gained your brother, Mt. 18:15].

**Luke 17:4** And if he sins against you [by word or conduct] seven times in a day, [this would be trying] and seven times in a day turns again to you, saying, 'I repent,' you shall forgive him" [Matthew carries this through steps in the event that he will not repent, Mt. 18:16,17].

## **Faith and Duty Taught,** **Parallel: None**

**Luke 17:5** And the apostles said to the Lord, "Increase our faith" [make our faith stronger].

**Luke 17:6** And the Lord said, "If you had faith [as small] as a grain of mustard seed, you might say to this sycamine [mulberry] tree, 'Be pulled up by the root, and be planted in the sea,' and it would obey you [cf. Mt. 17:20].

**Luke 17:7** But which of you, [as a master] having a servant plowing or feeding cattle, will say to him [your servant] when he has come in from the field, 'Go and sit down to eat?' [this would not normally happen].

**Luke 17:8** But will he [the master] not rather say to him, [the servant] 'Make ready for me my supper, and gird yourself, and serve me until I have eaten and drunk; and afterward you will eat and drink?' [this was according to the customs of master and slaves].

**Luke 17:9** Does he thank that servant because he did the things that

were commanded him? I think not [no, because as a servant, this was his duty].

**Luke 17:10** So likewise you, [makes the application] **when you have done all those things which you are commanded, [from God] say, ‘We are unprofitable servants. We have done that which was our duty to do’** “ [this kind of humble attitude will keep God’s children from jealousy, envy, and haughtiness].

### **Ten Lepers Healed Parallel: None**

**Luke 17:11** And it came to pass, as He went to Jerusalem, [traveling south] **that He passed through the midst [middle] of Samaria [central Palestine] and Galilee [northern Palestine].**

**Luke 17:12** And as He entered into a certain village, [located either in Samaria or Galilee] **there met him ten men who were lepers, who stood afar off** [they had a contagious disease that made them social outcasts].

**Luke 17:13** And they lifted up their voices, [since they could not come near, it was necessary for them to call out with a loud voice] **and said, “Jesus, Master, [teacher] have mercy on us!”** [they were in trouble and needed His help—sin is worse than the disease of leprosy, Rom. 6:23; Gal. 6:7,8].

**Luke 17:14** And when He saw them, He said to them, **“Go show yourselves to the priests”** [according to the law, Lev. 14:10,22,30,31]. **And it came to pass, that, as they went, they were cleansed** [of their leprosy, compare Mt. 8:1-4].

**Luke 17:15** And one of them, when he saw that he was healed, turned back, [he was grateful] **and with a loud voice glorified God,** [millions have received blessings from God without ever glorifying His name for them!].

**Luke 17:16** and fell down on his face at His feet, [in an attitude of worship] **giving Him thanks. And he was a Samaritan** [considered an

enemy by the Jews because they were an offspring from the impure stock of the Jews].

**Luke 17:17** And Jesus answering said, “Were there not ten cleansed? [they answer, “yes”]. **But where are the nine?** [only one out of ten was thankful—has this percentage changed?].

**Luke 17:18** Were there not found any who returned to give glory to God, except this stranger” [Jesus was disappointed with ingratitude].

**Luke 17:19** And He said to him, [the one who returned] “**Arise, go your way. Your faith has made you whole**” [without faith it is impossible to please God, Heb. 11:6].

### **The Kingdom Comes** **Parallel: Matthew 24:23-27**

**Luke 17:20** And when He had demanded of the Pharisees, [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **when the kingdom of God would come, He answered them and said, “The kingdom of God [His church, Mt. 16:18,19] does not come with observation [with signs to be observed].**

**Luke 17:21** Neither will they say, ‘Lo here!’ or, ‘Lo there!’ [it will not be an outward show of earthly pomp and glory]. **For, behold, the kingdom of God is within you**” [it was already in preparation—the kingdom or church would be made up of those who would obey the gospel of Christ, and allowing God’s will to dwell within their hearts [Rom. 14:17].

**Luke 17:22** And He said to the disciples, “The days will come, [foretells some difficulty times] **when you will desire to see one of the days [while Jesus was on earth] of the Son of Man, and you will not see it [times will change, cf. Mt. 9:15].**

**Luke 17:23** And they [false prophets and false christs, Mt. 24:24] **will say to you, ‘See here!’ or, ‘See there!’ [they will show you things that are false]. Do not go after them, nor follow them [He warns them of these dangers].**

**Luke 17:24** For as the lightning, that flashes out of the one part under heaven, shines to the other part under heaven, so also will the Son of Man be in His day [there will be no doubt, Mt. 24:27].

**Luke 17:25** But He first must suffer many things, [mock trials, false witnesses, and persecutions] and be rejected by this generation [put to death].

**Luke 17:26** And as it was in the days of Noah, so will it be also in the days of the Son of Man [His coming will find millions living only for the flesh with no preparation for Him].

**Luke 17:27** They ate, they drank, they married wives, they were given in marriage, [living their lives without any concern or preparation for a promised flood] until the day that Noah entered the ark, [Gen. 7:1-16] and the flood came, and destroyed them all [Gen. 7:19-23; destroyed their bodies on earth without obedience to God, 1 Pet. 3:20].

**Luke 17:28** Likewise [another illustration] as it was also in the days of Lot [Gen. 19]. They ate, they drank, they bought, they sold, they planted, they built; [spent their time only with physical things with no regard for the spiritual].

**Luke 17:29** but on the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all [Gen. 19:16,24,29].

**Luke 17:30** Even so it will be in the day when the Son of Man is revealed.

**Luke 17:31** In that day, he who will be on the housetop, and his stuff in the house, let him not come down to take it away. And he, who is in the field, let him likewise not return back [no time to think about anything except saving one's life].

**Luke 17:32** Remember Lot's wife [do not make the same mistake, Gen.

19:26].

**Luke 17:33** Whoever will seek to save his life [by ignoring Christ's warning, and thinking of material things, vs. 31] **will lose it, and whoever will lose his life** [by turning their backs on the physical things of life, and looking to the spiritual warnings and guidance of Jesus] **will preserve it.**

**Luke 17:34** I tell you, in that night there will be two men in one bed: one will be taken, and the other will be left.

**Luke 17:35** Two women will be grinding together: one will be taken, and the other left.

**Luke 17:36** Two men will be in the field: one will be taken, and the other left.”

**Luke 17:37** And they answered and said to Him, “Where, Lord?” And He said to them, “Wherever the body is, [the corrupted Jewish religion] there the eagles will be gathered together” [the Roman army that will destroy].

## CHAPTER 18

### Parable of the Persistent Widow Parallel: None

**Luke 18:1** And He spoke a parable [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **to them to show that men ought always to pray, and not to faint** [give up or lose heart].

**Luke 18:2** saying, “There was in a city a judge, who did not fear God, nor regard man [he was selfish].

**Luke 18:3** And there was a widow in that city; and she came to Him, saying, ‘Avenge me of my adversary’ [give me legal protection or legally

defend me].

**Luke 18:4** And for a while he would not, but afterward he said within himself, ‘Though I do not fear God, nor regard man,

**Luke 18:5** yet because this widow troubles me, [she kept on asking] I will avenge [legally defend] her, lest by her continual coming she weary me.’  
“

**Luke 18:6** And the Lord said, “Hear [learn a lesson from] what the unjust judge said [cf. Lk. 11:5-13].

**Luke 18:7** And shall not God avenge His own elect, [His children] who cry day and night to Him, [continue to pray as the widow continued to ask the judge] though He bears long with them? [He bears with them, and will not keep putting them off].

**Luke 18:8** I tell you that He will avenge them speedily [for the right motive, because He loves them, 1 John 3:1]. Nevertheless when the Son of Man comes, will He find faith on the earth?” [those who seek God’s speedy help in prayer, must do so through faith, Jas. 5:13-18].

**Parable: Pharisee and Tax Collector**  
**Parallel: None**

**Luke 18:9** And He spoke this parable [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] to certain ones who trusted in themselves [were so good that they did not feel the need for God] that they were righteous, and despised others: [because they were sinners].

**Luke 18:10** “Two men went up to the temple to pray; one a Pharisee, [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] and the other a publican [a tax collector, who was often hated because of greedy practices].

**Luke 18:11** The Pharisee [see vs. 10] stood and prayed thus with

himself, ‘**God, I thank You that I am not as other men, extortioners,** [those who rob or extort] **unjust,** [failing to conform to right, evildoers] **adulterers,** [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] **or even like this publican** [tax collector, one who was often hated because of greedy practices].

**Luke 18:12** I fast twice a week; [go without food for a religious purpose] I give tithes [one tenth, cf. Num. 18:21] of all that I possess.’

**Luke 18:13** And the publican, [tax collector] standing afar off, would not lift up so much as his eyes to heaven, [felt a deep respect and need for God] but beat on his breast, [a gesture of grief and anger because of sins] saying, ‘**God be merciful to me a sinner**’ [his only hope for forgiveness was in the mercy of God—expressed his need for God].

**Luke 18:14** I tell you, this man went down to his house justified [accepted or approved] rather than the other. For everyone who exalts [lifts up] himself will be abased, [humbled] and he who humbles himself will be exalted” [lifted up—Jesus taught and practiced humility, John 13:13-15; cf. Mt. 23:12; Lk. 14:11; Jas. 4:6; 1 Pet. 5:5].

### **The Children Blessed** **Parallel: Matthew 19:13-15; Mark 10:13-16**

**Luke 18:15** And they brought to Him also infants, [young children, Mk. 10:13; little children, Mt. 19:13] that He would touch them [put His hands on them, Mt. 19:13]. But when His disciples saw it, they rebuked them [those who brought them, Mk. 10:13].

**Luke 18:16** But Jesus called them to Him, and said, [Jesus saw this and was much displeased, Mk. 10:14] ”Suffer [permit, let or allow] little children to come to Me, and do not forbid them; [He took them into His arms and put His hands on them, Mk. 10:16] for of such [childlike characteristics] is the kingdom of God [whoever receives not the kingdom of God as a little child, he will not enter therein, Mk. 10:15].

**Luke 18:17** Verily [assuredly] I say to you, whoever will not receive the

kingdom of God [His coming church, Mt. 16:18,19] as a little child will in no wise enter it" [Mt. 18:3].

**Rich Young Ruler**  
**Parallel: Matthew 19:16-22; Mark 10:17-22**

**Luke 18:18** And a certain ruler [came running, and kneeled to Him, Mk. 10:17] asked Him, saying, "Good Master, [teacher] what [good thing, Mt. 19:16] shall I do to inherit eternal life?"

**Luke 18:19** And Jesus said to him, "Why do you call Me good? None [no one else] is good, but One, that is, God [this man accepted Jesus as a good teacher, but not as God. If Christ is not a being of God, He can't be called good].

**Luke 18:20** You know the commandments, [but if you will enter into life, keep the commandments, Mt. 19:17] 'Do not commit adultery,' [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14], 'Do not kill,' [do not murder—the taking of a human life motivated by malice and hatred] 'Do not steal,' [taking that which belongs to another without their consent] 'Do not bear false witness,' [giving testimony contrary to truth] 'Honor your father and your mother' " [give them the honor, respect, and physical (as well as) financial help as they may have need and deserve, Eph.6:1-3;—love neighbor, Mt. 19:19].

**Luke 18:21** And he said, "All these [the commandments just mentioned] I have kept from my youth up" [what do I still lack? Mt. 19:20].

**Luke 18:22** Now when Jesus [beholding him, loved him, Mk. 10:21] heard these things, He said to him, "You still lack one thing: [if you will be perfect, Mt. 19:21] sell all that you have, and distribute [give, Mt. 19:21] to the poor, [the fatherless, widows—the needy, Jas. 1:27] and you will have treasure in heaven; [Mt. 6:19-21] and come, follow Me" [instead of your riches].

**Luke 18:23** And when he heard this, [to give his riches for the poor] he was [went away, Mt. 19:22] very sorrowful; [sad and grieved, Mk. 10:22;

disappointed that he had chosen his riches rather than eternal life] **for he was very rich** [had great possessions, Mt. 19:22; great riches bring great temptations, 1 Tim. 6:9,10].

## **God Makes All Things Possible** **Parallel: Matthew 19:23-30; Mark 10:23-31**

**Luke 18:24** **And when Jesus saw that he was very sorrowful, He said, "How hard it is** [a rich man will hardly, Mt. 19:23] **for those who have riches to enter the kingdom of God!** [Kingdom of heaven, Mt. 19:23].

**Luke 18:25** **For it is easier** [quotes a well known proverb of that day] **for a camel to go through a needle's eye,** [eye of a needle, Mt 19:24; that which is physically impossible is used to illustrate the situation of a rich man like the rich young ruler] **than for a rich man** [1 Tim. 6:9,10] **to enter into the kingdom of God"** [those who trust riches, Mk. 10:24].

**Luke 18:26** **And those who heard it** [were exceedingly amazed, Mt. 19:25; were astonished at His words, Mk. 10:24] **said, "Who then can be saved?"**

**Luke 18:27** **And He said, "The things** [even saving the rich who have stopped trusting in riches to trust in God] **which are impossible with men** [like the proverb of the camel and needle's eye] **are possible with God"** [there is nothing too hard for God, Jer. 32:17].

**Luke 18:28** **Then Peter said, "Behold we** [the apostles] **have left all,** [our own homes] **and followed You"** [as you asked the rich young ruler to do].

**Luke 18:29** **And He said to them, "Verily** [assuredly] **I say to you, there is no man who has left house, or parents, or brethren, or wife, or children,** [by forsaking houses and families, Mk. 10:29] **for the kingdom of God's sake,**

**Luke 18:30** **who will not receive** [in the regeneration, Mt. 19:28] **manifold** [many times] **more in this present time, and in the world to come** [sit on the throne of His glory, Mt. 19:28; for mention of twelve thrones, see Mt. 19:28-30] **everlasting life."**

## **Death/Resurrection Predicted Third Time** **Parallel: Matthew 20:17-19; Mark 10:32-34**

**Luke 18:31** Then He took the twelve, [apostles] and said to them, “Behold, we go up [this city built on mountains] to Jerusalem, [location of the temple] and all things that are written by the prophets concerning the Son of Man will be accomplished [be betrayed to the chief priests and the scribes, Mt. 20:18].

**Luke 18:32** For He will be delivered to the Gentiles, [Romans—Pilate, Mt. 27:2,27-30] and will be mocked, and spitefully entreated, and spit upon [Mk. 10:34].

**Luke 18:33** And they will scourge [whip with leather thongs] Him, and put Him to death [crucify Him, Mt. 20:19; kill Him, Mk. 10:34]. And the third day He will rise again” [once again predicts His resurrection].

**Luke 18:34** And they understood none of these things; [had difficulty understanding the death and resurrection of Jesus] and this saying was hid from them, nor did they know the things which were spoken.

## **Blind Bartimaeus Healed** **Parallel: Matthew 20:29-34; Mark 10:46-52**

**Luke 18:35** And it came to pass, that as He was coming near [in the vicinity—Mark says, and they came to Jericho, Mk. 10:46] to Jericho, [city of palm, Deut. 34:3; five miles west of the Jordan River, and seven miles north of the Dead Sea] a certain blind man [Matthew mentions two, Mt. 20:30] sat by the wayside [road] begging.

**Luke 18:36** And hearing the multitude [a great multitude, Mt. 20:29] pass by, he [Bartimaeus, Mk. 10:46] asked what it meant.

**Luke 18:37** And they told him, that Jesus of Nazareth was passing by.

**Luke 18:38** And he cried, [out] saying, “Jesus, You Son of David, have mercy on me!”

**Luke 18:39** And those who went before [led the way] rebuked [reproved or warned] him, that he should hold his peace; [keep quiet] but he cried all the more, “You Son of David, have mercy on me.”

**Luke 18:40** And Jesus stopped, [was concerned about those in need with the right kind of faith and attitude] and commanded him to be brought to Him [and they call the blind man, be of good comfort, arise, He calls you, Mk. 10:49]. And when he had come near, He asked him,

**Luke 18:41** saying, “What do you want Me to do for you?” [that our eyes may be opened, Mt. 20:33]. And he said, ”Lord, that I may receive my sight.”

**Luke 18:42** And Jesus said to him, “Receive your sight; [Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, Mt. 20:34] your faith has saved you.”

**Luke 18:43** And immediately [what power!] he received his sight, [Mk. 10:52] and followed Him, glorifying God. And all the people, when they saw it, gave praise to God [God received the glory].

## CHAPTER 19

### Jesus and Zachaeus Parallel: None

**Luke 19:1** And Jesus entered and passed through Jericho [city of palm, Deut. 34:3; five miles west of the Jordan River, and seven miles north of the Dead Sea].

**Luke 19:2** And, behold, there was a man named Zacchaeus, [Hebrew name means, ‘pure’] who was the chief [presided over other publicans] among the publicans, [tax collectors] and he was rich [from this position].

**Luke 19:3** And he sought [made an effort] to see who Jesus was, and could not because of the crowd, for he was small in stature [could not see over the crowd].

**Luke 19:4** And he ran before, [ahead] and climbed up into a sycamore tree [a tree with mulberry leaves that produced a species of figs] to see Him, for He was to pass that way.

**Luke 19:5** And when Jesus came to the place, [the tree] he looked up, and saw him, [just as Zacchaeus wanted to see Jesus, the Lord wanted to see him] and said to him, “Zacchaeus, make haste, and come down, for today I must stay at your house” [this must have been a surprise, but also good news—we all need Jesus in our houses].

**Luke 19:6** And he made haste, [hurried] and came down, and received Him joyfully [Jesus was a welcomed guest—Jesus still needs to be received joyfully by all!].

**Luke 19:7** And when they [the people] saw it, they all murmured, [grumbled words against the Lord] saying, “He has gone to be guest with a man who is a sinner” [they failed to understand the motive of Jesus—this same mistake is often repeated among Christians].

**Luke 19:8** And Zacchaeus [see vs. 2] stood, and said to the Lord, “Behold, Lord, [beginning now—Jesus motivated this decision] I give half of my goods to the poor; [this was very generous for this rich man] and if I have taken anything from anyone by false accusation, I restore fourfold” [shows full fruits of repentance—many are not willing to refund even the exact amount].

**Luke 19:9** And Jesus said to him, “This day salvation has come to this house, because he also is a son of Abraham [one of God’s children who had gone astray].

**Luke 19:10** For the Son of Man has come to seek and to save that which was lost” [even though the people did not recognize this, cf. 1 Tim.

1:15].

## **Parable of the Talents/Minas** **Parallel: Matthew 25:14-30**

**Luke 19:11** And as they heard these things, He spoke another parable, [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **because he was near to Jerusalem**, [the place they thought would be the headquarters of His kingdom] **and because they thought that the kingdom of God would immediately appear** [thought He would shortly set up an earthly kingdom—the purpose of this parable is to correct these misconceptions].

**Luke 19:12** Therefore He said, “A certain nobleman [a man of noble birth] **went into a far country to receive for himself a kingdom, and to return** [the reason for assigning his money to servants].

**Luke 19:13** And he called his ten servants, and delivered them ten pounds, [ten minas—one mina was about three month’s wages] **and said to them, ‘do business with this** [invest and earn money] **until I come’** [return].

**Luke 19:14** But his citizens [subjects under him as king] **hated him**, [the nobleman] **and sent a message after him, saying, ‘We will not have this man reign over us’** [there was a rebellion—Jesus experienced this same treatment from the Jews].

**Luke 19:15** And it came to pass, that when he had returned, having received the kingdom, [Jesus has a spiritual kingdom, and will also return] **then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading** [all who follow Jesus are stewards and must give account as stewards].

**Luke 19:16** Then came the first, saying, ‘Lord, your pound [mina] **has gained ten pounds’** [minas, about thirty month’s wages].

**Luke 19:17** And he said to him, ‘Well done you good servant; [what every servant should desire to hear from Jesus at the Judgment Day] because you have been faithful in a very little thing, have authority over ten cities’ [gave him more trust and responsibility].

**Luke 19:18** And the second came, saying, ‘Lord, your pound [mina] has gained five pounds’ [minas, about fifteen month’s wages].

**Luke 19:19** Likewise he said to him, ‘You also be over five cities’ [gained one half as much as the first servant, and received one half as many cities].

**Luke 19:20** And another came, saying, ‘Lord, behold, [look!] here is your pound, [mina] which I have kept laid up in a napkin [took good care of it, but failed to use it—does this sound familiar?].

**Luke 19:21** For I feared you, because you are an austere [hard and exacting] man. You take up what you did not lay down, and reap what you did not sow.’

**Luke 19:22** And he said to him, ‘Out of your own mouth I will I judge you, [by what you just said] you wicked servant [failing to serve Jesus is also sinful]. You knew that I was an austere [hard and exacting] man, taking up what I did not lay down, and reaping what I did not sow [he knew this when he received the commandment to serve].

**Luke 19:23** Then why did you not put my money in the bank, that at my coming I might have collected my own with interest?’ [by refusing to invest, he had let his master down—the same happens when we fail to serve Jesus!].

**Luke 19:24** And he said to those who stood by, ‘Take from him the pound, [mina] and give it to him who has ten pounds’ [minas].

**Luke 19:25** And they said to him, ‘Lord, he has ten pounds’ [minas].

**Luke 19:26** ‘For I say to you, [his explanation for giving it to the one with

ten] **that to everyone who has will be given; and from him who has not, even that he has will be taken away from him** [this is the Lord's rule—we must abide by it].

**Luke 19:27** **But these enemies of mine,** [enemies of the nobleman, but applies to Jesus—the rebelling Jewish leaders, and all sinners who refuse Him as Savior are included!] **who did not want me to reign over them, bring them here, and slay them before me'** “ [without Jesus, the wages of sin is death, Rom. 6:23].

### **Triumphal Entry**

**Parallel: Matthew 21:1-11; Mark 11:1-11; John 12:12-19**

**Luke 19:28** **And when He had thus spoken, He went before,** [on ahead] **ascending to Jerusalem** [this city was built upon a mountain range].

**Luke 19:29** **And it came to pass, when He had come near to Bethphage and Bethany,** [villages on the eastern slope of the Mount of Olives] **at the mountain called the Mount of Olives,** [Olivet—a mountain east of Jerusalem] **He sent two of His disciples,**

**Luke 19:30** **saying, “Go into the village opposite you, in which at your entering you will find a colt** [a young donkey, John 12:14] **tied,** [donkey and colt, Mt. 21:2] **on which yet no one has ever sat; loose** [untie] **him, and bring him here.**

**Luke 19:31** **And if anyone asks you, ‘Why are you loosing him?’ thus you shall say to him, ‘Because the Lord has need of him’** “ [all of this was done to fulfill prophecy, Mt. 21:4; Zech. 9:9; cf. Isa. 62:11].

**Luke 19:32** **And those who were sent went their way,** [man's greatest need in all ages is to obey when Jesus commands] **and found just as He had said to them** [Jesus had the power to know the events of the future].

**Luke 19:33** **And as they were loosing** [untying] **the colt, the owners of it said to them, “Why are you loosing the colt?”** [exactly as Jesus had said].

**Luke 19:34** And they said, “The Lord has need of him.”

**Luke 19:35** And they brought him to Jesus. And they threw their garments on the colt, [Matthew mentions laying their garments on them—the donkey and colt, Mt. 21:7] and they set Jesus on him [specifically on the colt—on him, Mk. 11:7].

**Luke 19:36** And as He went, they spread their clothes on the way [others cut palm branches from the trees and spread them on the road, Mt. 21:8, John 12:13].

**Luke 19:37** And when He was coming near, even at the descent of the Mount of Olives, [see vs. 29] the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen,

**Luke 19:38** saying, [Hosanna, Mt. 21:9; ‘save now, we pray or beseech you,’ Ps. 118:25] **”Blessed is the King** [King of Israel, John 12:13] **who comes in the name of the Lord!** [peace in heaven, and glory in the highest, Lk. 19:38]. **Peace in heaven, and glory in the highest!”** [Hosanna in the highest! Mt. 21:9].

**Luke 19:39** And some of the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **from among the multitude said to Him, “Master,** [teacher] **rebuke Your disciples”** [for their crying out and honoring Him].

**Luke 19:40** And He answered and said to them, **“I tell you that, if these should hold their peace, the stones would immediately cry out”** [cf. Hab. 2:11; what they were doing represented what God wanted—this figure shows that nothing will stop God’s will].

## **Jesus Weeps Over Jerusalem**

**Parallel: None**

**Compare: Matthew 24:1,2; Mark 13:1,2; Luke 21:20-24**

**Luke 19:41** And when He had come near, he beheld the city, [Jerusalem] and wept over it, [one other time recorded that Jesus wept, John 11:35].

**Luke 19:42** saying, “If you had known, even you, at least in this your day, [a time when mercy and forgiveness was offered by Jesus] **the things which belong to your peace!** [accepting Jesus as the Messiah would have brought them inner peace]. **But now they are hidden from your eyes** [they were blind to so many things in regard to Jesus and the future of Jerusalem].

**Luke 19:43** For the days will come upon you, [foretells some of the things that will happen] **that your enemies will build an embankment** [of earth] **around you, and surround you, and keep you in on every side,** [this happened during the destruction of Jerusalem so that the enemy could starve the people out].

**Luke 19:44** and will level you with the ground, and your children within you, and they will not leave in you one stone upon another; [predicts a great destruction which happened, A.D. 70] **because you did not know the time of your visitation** [Jesus came to protect them and take care of them as a hen protects her chicks, but they would not allow Him to do so, Lk. 13:34].

## **The Cleansing of the Temple** **Parallel: Matthew 21:12-17; Mark 11:15-19**

**Luke 19:45** And He went into the temple, and began to cast out those who were selling, and those who were buying; [and would not allow any man to carry any vessel (merchandise) through the temple, Mk. 11:16].

**Luke 19:46** saying to them, “It is written, [Isa. 56:7; Jer. 7:11] **‘My house is the house of prayer, but you have made it** [are making it] **a den** [cave hideout] **of thieves’** “ [robbers].

**Luke 19:47** And He taught daily in the temple [the blind and the lame came to Him, and He healed them, Mt. 21:14]. **But the chief priests** [reigning and former high priests] **and the scribes** [men of letters, writers of

the law] **and the leading men of the people** [saw the wonderful things that He did, Mt. 21:15] **sought to destroy Him**, [they were sore displeased, Mt. 21:15].

**Luke 19:48** **and could not find what they might do** [the children crying out in the temple also made the rulers jealous, see Mt. 21:15,16]. **For all the people were very attentive to hear Him** [all the people were astonished at His teaching, Mk. 11:18].

## CHAPTER 20

### **Authority of Jesus Questioned** **Parallel: Matthew 21:23-27; Mark 11:27-33**

**Luke 20:1** **And it came to pass, that on one of those days**, [was walking in the temple, Mk. 11:27] **as He taught the people in the temple and preached the gospel**, [good news of the kingdom] **the chief priests** [reigning and former high priests—scribes, Mk. 11:27] **and the scribes** [men of letters, writers of the law] **confronted Him with the elders**, [of the people, Mt. 21:23].

**Luke 20:2** **and spoke to Him, saying, “Tell us, by what authority are You doing these things?** [such as casting out the moneychangers, merchandisers, and teaching in the temple]. **Or who is he who gave You this authority?”** [to do these things, Mk. 11:28].

**Luke 20:3** **And He answered and said to them, “I will also ask you one thing,** [one question, Mk. 11:29] **and answer Me.**

**Luke 20:4** **The baptism of John,** [John 1:29-34] **was it from heaven, or from men?”**

**Luke 20:5** **And they reasoned with themselves, saying, “If we say, ‘From heaven;’** [which would have been the truth] **He will say, ‘Why then did you not believed him?’**

**Luke 20:6** But if we say, ‘Of men,’ [a lie they would have told] **all the people** [we fear the people, Mt. 21:26] **will stone us, for they are persuaded that John was a prophet**” [indeed, Mk. 11:32].

**Luke 20:7** And they answered that they could not tell where it was from [they could not answer without being trapped].

**Luke 20:8** And Jesus said to them, “Neither will I tell you [Mk. 11:33] by what authority I do these things.”

### **Parable: Wicked Vinedressers**

**Parallel: Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19**

**Luke 20:9** Then began He to speak to the people this parable: [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning—to illustrate the rulers who were seeking to kill Jesus]. **“A certain man** [householder, Mt. 21:33] **planted a vineyard, and let it out** [leased it] **to husbandmen, [vinedressers] and went into a far** [another] **country for a long time** [for a description of his vineyard, see Mt. 21:33; Mk. 12:1].

**Luke 20:10** And at the season [vintage-time] he sent a servant [his servants, Mt. 21:34] to the husbandmen, [vinedressers] that they should give him of the fruit of the vineyard. But the husbandmen [vinedressers] beat him, and sent him away empty.

**Luke 20:11** And again he sent another servant; and they beat him also, and treated him shamefully, and sent him away empty [beat one, killed one, and stoned another, Mt. 21:35].

**Luke 20:12** And again he sent a third; and they wounded him also, and cast him out [Mark and Luke single out one servant and say that they stoned him, wounded him in the head, and sent him away shamefully, then later they killed, but Matthew speaks of servants, Mt. 21:34,36; Mk. 12:4,5; Lk. 20:11].

**Luke 20:13** Then the lord [owner] of the vineyard said, ‘What shall I do?’

I will send my beloved son. It may be that they will respect him when they see him.'

**Luke 20:14** But when the husbandmen [vinedressers] saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, that the inheritance may be ours.'

**Luke 20:15** So they cast [threw] him out of the vineyard, and killed him. Therefore what will the lord [owner] of the vineyard do to them?

**Luke 20:16** He will come and destroy these husbandmen, [vinedressers] and will give the vineyard to others" [they knew that He was applying this to them, and their rejecting Him as the Son of God]. And when they heard it, they said, "God forbid."

**Luke 20:17** And He looked at them, and said, "What is this then that is written, [Ps. 118:22,23; Isa. 28:16] 'The stone which the builders rejected, [Jesus was this stone, Acts 4:10,11; 1 Pet. 2:6,7] has become the head of the corner?' [chief cornerstone or capstone].

**Luke 20:18** Whoever falls on that stone [by rejecting Jesus as the foundation, 1 Cor. 3:11; Eph. 2:20] will be broken; [will receive great spiritual damage] but on whomever it [this stone] falls, it will grind him to powder" [these will not be with Jesus, the cornerstone, therefore lost, John 8:24].

**Luke 20:19** And the chief priests [reigning and former high priests] and the scribes [men of letters, writers of the law—also Pharisees, Mt. 21:45] the same hour sought to lay hands on Him, [they perceived that He spoke of them, Mt. 21:45] and they feared the people [because they took Him for a prophet, Mt. 21:46]. For they perceived that He had spoken this parable against them [the parable teaches that God is the landowner, the Jews the evil vinedressers, the persecuted and killed servants, the prophets, the slain beloved Son, Jesus].

**Pharisees: What About Tribute to Caesar?  
Parallel: Matthew 22:15-22; Mark 12:13-17**

**Luke 20:20** And they [the Pharisees and Herodians, Mt. 22:15; Mk. 12:13] watched Him, [took counsel how they might entangle Him, Mt. 22:15] and sent forth spies, who pretended to be righteous men, that they might take hold of His words, [disguise and deceit are favorite tools of the devil, 2 Cor. 11:15; John 8:44] so that they might deliver Him to the power and authority of the governor.

**Luke 20:21** And they [these students of the Pharisees, Mt. 22:16] asked Him, saying, “Master, [teacher] we know that You say and teach rightly, [they said this, but did not believe it—began with flattery to set a trap] neither do You accept the person of any, [an independent teacher without partiality—not swayed by men] but teach the way of God truly [this is correct, but they do not believe this—this is part of the trap].

**Luke 20:22** Is it lawful for us to give tribute [pay taxes] to Caesar, [the Roman emperor] or not?”

**Luke 20:23** But He perceived [knew] their craftiness [wickedness or evil intentions, Mt. 22:18] and said to them, “Why do you test Me? [you hypocrites, Mt. 22:18].

**Luke 20:24** Show me a penny [a denarius, worth about fourteen cents]. Whose image [portrait] and inscription [name] does it have?” They answered and said, “Caesar’s” [it had the name and image of Tiberius Caesar].

**Luke 20:25** And He said to them,” Render [give] therefore to Caesar the things that are Caesar’s, [what is due him] and to God [what is due Him] the things that are God’s” [even though God must be first in one’s life, Christians are also taught to support, pay taxes, and respect the powers that be, Rom. 13:1-7; Mt. 6:33].

**Luke 20:26** And they could not catch [trap] Him in His words in the presence of the people. And they marveled [were amazed] at His answer, and held their peace [became silent—left Him and went their way, Mt. 22:22].

## **Sadducees and the Resurrection**

### **Parallel: Matthew 22:23-33; Mark 12:18-27**

**Luke 20:27** Then came to Him certain [ones] of the Sadducees, who deny that there is a resurrection; [neither do they believe in angels and spirits, Acts 23:8] and they asked Him,

**Luke 20:28** saying, “Master, [Teacher] Moses wrote to us, that if any man's brother dies, having a wife, and he dies [and leaves his wife behind him, Mk. 12:19] without children, that his brother should take his wife, and raise up seed [children or offspring] to his brother [Deut. 25:5].

**Luke 20:29** Therefore [begins setting a trap for Him] there were seven brothers, and the first took a wife, and died without children [offspring or seed, Mk. 12:20].

**Luke 20:30** And the second took her as wife, and he died childless.

**Luke 20:31** And the third took her; and in like manner the seven also; and they left no children, and died.

**Luke 20:32** Last of all, the woman died also.

**Luke 20:33** Therefore, in the resurrection, [when they shall rise, Mk. 12:23; they pretended to believe it existed, but referred to it only to try to prove that it was inconsistent] **whose wife does she become? For all seven had her as wife**” [they showed their ignorance and lack of knowledge concerning the resurrected life].

**Luke 20:34** And Jesus answering said to them, [you do err not knowing the Scriptures, Mt. 22:29] **“The children of this world marry, and are given in marriage.**

**Luke 20:35** But those who are counted worthy to attain that other world, and the resurrection from the dead, [when they rise from the dead, Mk. 12:25] **neither marry nor are given in marriage;**

**Luke 20:36** nor can they die anymore, for they are equal to the angels; [spiritual beings, ministering spirits] and are children of God, being children of the resurrection [will have spiritual bodies, 1 Cor. 15:42-44].

**Luke 20:37** But that the dead are raised, [that they rise, Mk. 12:26] even Moses showed [in the book of Moses, Mk. 12:26] in the passage at the bush, [Ex. 3:6,15] when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob [even though they physically died, their souls are still alive].

**Luke 20:38** For He is not a God of the dead but of the living, [doesn't say, 'I was,' but 'I am' Mt. 22:32] for all live to Him” [their spirits live on and will be brought forth with their resurrected bodies].

**Luke 20:39** Then certain of the scribes [men of letters, writers and teachers of the law] answering said, “Master, [Teacher] You have spoken well” [answered correctly].

**Luke 20:40** And after that they dared not question Him anymore [when the multitude heard this, they were astonished at His doctrine, Mt. 22:33].

### **How Can David Call Descendant Lord? Parallel: Matthew 22:41-46; Mark 12:35-37**

**Luke 20:41** And He said to them, [the Pharisees, Mt. 22:41] “How can they say [if the Messiah is no more than a fleshly descendant] that Christ is David's son? [He would descend through David, Mt. 1:1, but they mistakenly believed that the Messiah would be a fleshly descendant only].

**Luke 20:42** For David himself said in the book of Psalms, [Ps. 110:1] ‘The Lord [Jehovah] said to my Lord, [the Messiah] Sit at My right hand,

**Luke 20:43** till I make Your enemies Your footstool’ [put your enemies under your feet—cf. Mt. 26:64; Mk. 16:19; Acts 2:29-35; 1 Cor. 15:25].

**Luke 20:44** David therefore calls Him Lord, [the Messiah] how is He then

his son?” [fleshly descendant only? —no man was able to answer, etc., Mt. 22:46].

## Woe to Scribes and Pharisees

**Parallel: Matthew 23:1-36; Mark 11:37-54; cf. Luke 11:37-54**

**Luke 20:45** Then in the hearing of all the people [crowd—in His teaching, Mk. 12:38] He said to His disciples,

**Luke 20:46** “Beware of the scribes, [men of letters, writers and teachers of the law; cf. Mk. 12:40; and Pharisees, Mt. 23:2] who [sit in Moses’ seat, Mt. 23:2] desire to walk in long robes, [they make broad their phylacteries, and enlarge the borders of their garments, Mt. 23:5] and love greetings [special notice by the crowds] in the marketplaces, [public gatherings for trade] and the highest [best or most important] seats in the synagogues, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] and the chief [best or most important] rooms at feasts; [banquets].

**Luke 20:47** who devour widows’ houses, [a hy-per-bo-le, “an exaggeration used as a figure of speech”—to illustrate the extent they defrauded widows] and for a show make long prayers [long prayers, in and of themselves, are not wrong, but the purpose of long prayers, to cover up their evil against widows, was wrong]. **These will receive greater condemnation**” [for a fuller description of these Jewish leaders, see Matthew’s account].

## CHAPTER 21

### Widow’s Two Mites

**Parallel: Mark 12:41-44**

**Luke 21:1** And He [sat opposite the treasury in the temple, Mk. 12:41] looked up, and saw the rich men putting their gifts [large sums] into the treasury.

**Luke 21:2** And He saw also a certain poor widow putting in two mites [two very small copper coins—which make a farthing, Mk. 12:42; two lepton, smallest Greek coins—two are equal to a Roman quadrans—a fraction of a penny].

**Luke 21:3** And He said, "Of a truth I say to you, that this poor widow has put in more [into the treasury] than all.

**Luke 21:4** For all these out of their abundance put in offerings to God, but she out of her poverty has cast in all the living that she had" [all her livelihood, Mk. 12:44; the amount one gives is not as important as the sacrifice—she gave herself, and all that she had, 2 Cor. 8:5].

### **The Temple Will Be Destroyed** **Parallel: Matthew 24:1,2; Mark 13:1,2**

**Luke 21:5** And as some [His disciples came to show Him the buildings of the temple, Mt. 24:1] **spoke of the temple, how it was adorned with beautiful stones and [exotic] gifts,** [one of His disciples said, "Master, see what stones and buildings are here," Mk. 13:1]. **He said,**

**Luke 21:6** "As for these things which you behold, [see] the days will come, in which there will not be left one stone upon another, that will not be thrown down" [a shocking statement to His disciples as He foretells this destruction].

### **Signs of Times/End of Age** **Parallel: Matthew 24:3-14; Mark 13:3-13**

**Luke 21:7** And [as He sat upon the Mount of Olives, Mt. 24:3; opposite the temple, Mk. 13:3] **they asked Him, saying, "Master, [Teacher] but when will these things be? And what sign [when all these things will be fulfilled, Mk. 13:4; when these things will come to pass, Lk. 21:7] will there be when these things are about to come to pass?"** [Matthew seems to ask a second question related to the first concerning the temple. When will Your second coming be? Jesus does not answer this second one until Mt. 24:36].

**Luke 21:8** And He said, “Take heed [watch out] that you not be deceived. For many will come [Jesus had the power to know the future] in My name, saying, ‘I am Christ, [He] and the time draws near.’ Therefore do not go after them [they are false].

**Luke 21:9** But when you hear of wars and commotions, [disturbances] do not be terrified; [troubled or alarmed, Mt. 24:6] for these things must first come to pass, but the end [is not yet come, Mt. 24:6] is not by and by” [immediately].

**Luke 21:10** Then He said to them, “Nation will rise against nation, and kingdom against kingdom.

**Luke 21:11** And there will be great earthquakes in various places, and famines, [troubles, Mk. 13:8] and pestilences; and fearful sights and great signs [in various places, Mt. 24:7] from heaven [all these things are the beginning of sorrow, Mt. 24:8].

**Luke 21:12** But [take heed to yourself, Mk. 13:9] before all these, [things] they will lay their hands on you, [deliver you up, Mt. 24:9; to councils, Mk. 13:9; Holy Spirit will tell you what to say, Mk. 13:11] and persecute you, delivering you up [to be afflicted, Mt. 24:9] to the synagogues, [persecuted—beaten in the synagogue, brought before rulers and kings, Mk. 13:9; prison, Lk. 21:12] and into prisons, and you will be brought before kings and rulers for My name’s sake [will kill you, Mt. 24:9].

**Luke 21:13** And it will furnish to you [turn out for you] an opportunity [occasion] for testimony [Matthew adds—will be offended—betray and hate one another, Mt. 24:10; cf. Mt. 24:11,12].

**Luke 21:14** Therefore settle it in your hearts, [make up your minds] not to meditate before what you will answer;

**Luke 21:15** for I will give you a mouth [utterance] and wisdom, which all your adversaries will not be able to refute [withstand] or resist.

**Luke 21:16** And you will be betrayed even by parents, and brothers, and kinsfolk, [relatives] and friends, and some of you they will put to death.

**Luke 21:17** And you will be hated by all men for My name's sake [love of many will grow cold, Mt. 24:12].

**Luke 21:18** But not a hair of your head will perish.

**Luke 21:19** In your patience [perseverance] possess [you will win or save] your souls [and this gospel of the kingdom will be preached in all the world as a witness to all nations, and the end will come, Mt. 24:14].

### **Destruction of Jerusalem** **Parallel: Matthew 24:15-28; Mark 13:14-23**

**Luke 21:20** And when you see [the abomination of desolation, Mt. 24:15] Jerusalem compassed [surrounded] with armies, [the Romans] then know that her desolation [the destruction of Jerusalem] is near.

**Luke 21:21** Then let those who are in Judea flee to the mountains; and let those who are in the midst [middle] of it depart out, and let not those who are in the countries enter the city [get away or stay away from Jerusalem at this time].

**Luke 21:22** For these are the days of vengeance, that all things, which are written, may be fulfilled [sin and rebellion had brought the fulfillment of prophecy].

**Luke 21:23** But woe to those who are with child, [pregnant] and to those who nurse babies in those days! For there will be great distress [tribulation, Mt. 24:21] in the land, and wrath upon this people [such as has not been since the beginning of the world until this time, no, nor ever shall be, Mt. 24:21].

**Luke 21:24** And they will fall by the edge of the sword, [some will die, others will surrender] and will be led away captive into all nations. And

**Jerusalem will be trodden down by the Gentiles, [Romans] until the times of the Gentiles be fulfilled** [for wherever the carcass (the Jewish religion) is, there will the eagles (the Roman army that will destroy) be gathered together, Mt. 24:28].

### **Coming of the Son of Man**

**Parallel: Matthew 24:29-31; Mark 13:24-27**

**Luke 21:25 And there will be** [immediately, Mt. 24:29; not used to set an exact date since the Son and angels do not know the day and hour of His coming, only the Father, Mt. 24:36] **signs in the sun,** [will be darkened, Mt. 24:29] **and in the moon,** [will not give her light, Mt. 24:29] **and in the stars;** [will fall from heaven, Mt. 24:29] **and on the earth distress of nations, with perplexity; the sea and the waves roaring;** [these are things that will happen when Jesus returns, 2 Pet. 3:10; Heb. 1:12; Rev. 20:11—some have also taken these happenings to be figurative language to represent the event of persecution on Christians and falling of leaders, etc., cf. Joel 2:31; Acts 2:16-20, following the destruction of Jerusalem before Christ's return].

**Luke 21:26 men's hearts failing them from fear, and from looking for** [expectation of] **those things which are coming on the earth, for the powers of heaven will be shaken.**

**Luke 21:27 And then will they see the Son of Man coming in a cloud with power and great glory** [Mk. 13:26].

**Luke 21:28 And when these things begin to come to pass,** [take place] **then look up, and lift up your heads, because your redemption draws near**” [the lost will mourn, but the saved will be gathered, Mt. 24:30,31].

### **Parable of the Fig Tree**

**Parallel: Matthew 24:32-35; Mark 13:28-31**

**Luke 21:29 And He spoke to them a parable** [“a placing beside, to lay beside, to compare”—more simply, an earthly story with a heavenly meaning] **“Behold the fig tree, and all the trees;**

**Luke 21:30** when they now shoot forth, [their leaves or their buds] you see it and know by yourselves that summer is now nigh at hand [near].

**Luke 21:31** So likewise you, when you see these things come to pass, you know that the kingdom of God is at hand [near].

**Luke 21:32** Verily [assuredly] I say to you, this generation will not pass away, until all things are fulfilled [concerning the destruction of Jerusalem—the second coming is not included since only the Father knows the day and hour, vs. 36].

**Luke 21:33** Heaven and earth will pass away, [at His return] but My words will not pass away [what He foretold will surely happen].

### **Importance of Watching Parallel: None**

**Luke 21:34** And take heed to [guard] yourselves, lest at any time your hearts be weighted down with dissipation [self-indulgence] and drunkenness, and cares [worries] of this life, and that day come on you unexpectedly.

**Luke 21:35** For as a snare [trap] it will come on all those who dwell on the face of the whole earth [those who will not watch, pray, and prepare will be trapped].

**Luke 21:36** Watch [be alert and ready] therefore, and pray always, [Paul taught this when writing to Christians, 1 Thes. 5:17] that you may be accounted worthy to escape all these things that will come to pass, and to stand before the Son of Man” [be faithfully prepared, and on the Lord’s side].

**Luke 21:37** And in the daytime He was teaching in the temple; and at night He went out, and abode [stayed—a time for rest] in the mountain that is called the Mount of Olives [a one mile long mountain chain east of

Jerusalem—this was often His home while teaching in Jerusalem].

**Luke 21:38** And all the people came early in the morning to Him in the temple, to hear Him [His message was appealing even though He would be rejected and killed].

## CHAPTER 22

### Plans Are Made To Kill Jesus

**Parallel: Matthew 26:1-5; Mark 14:1,2; John 11:45-57**

**Luke 22:1** Now the feast of Unleavened Bread drew near, [it would be—after two days, Mt. 26:2] **which is called the Passover.**

**Luke 22:2** And the chief priests [reigning and former high priest] and scribes [men of letters, writers and teachers of the law—Matthew includes the elders of the people, Mt. 26:3] **sought how they might kill Him**, [the chief priests and Pharisees gathered a council, John 11:47] **for they feared the people** [they met at the palace of Caiaphas, and plotted by subtlety (deception and trickery) against Him, Mt. 26:3,4; they asked, “what do we do, this man does many miracles,” John 11:47].

**Luke 22:3** Then Satan entered into Judas [the devil having already put it into the heart of Judas, John 13:2, 27] **surnamed Iscariot**, [as was foretold, Mt. 26:24] **who was numbered among the twelve** [apostles].

**Luke 22:4** And he [Judas] went his way, and discussed with the chief priests and captains, **how** [by what method, place, etc.] **he might betray Him to them** [they decided on identifying Him with a kiss, vss. 47,48].

**Luke 22:5** And they were glad, and agreed to give him money [thirty pieces of silver, Mt. 26:15; the price of a slave, Ex. 21:32; silver shekels, temple money—thirty silver coins, cf. Zech. 11:12].

**Luke 22:6** And he promised, [the chief priests and captains] **and sought opportunity to betray Him to them in the absence of the multitude** [Ps.

41:9].

## **Jesus/Disciples Celebrate the Passover** **Parallel: Matthew 26:17-25; Mark 14:12-21**

**Luke 22:7** Then came the day [first day of the feast, Mt. 26:17] of Unleavened Bread, when the Passover lamb must be killed.

**Luke 22:8** And He sent [two of His disciples, Mk. 14:13] Peter and John, saying, “Go and prepare the Passover for us, that we may eat.”

**Luke 22:9** And they said to Him, “Where do you want us to prepare?” [it].

**Luke 22:10** And He said to them, “Behold, when you have entered into the city, there a man will meet you, [Jesus could predict events before they happened] bearing a pitcher of water; follow him into the house where he enters.

**Luke 22:11** And you will say to the goodman [owner] of the house, ‘The Master says to you, [My time is at hand, Mt. 26:18] “Where is the guestroom, in which I may eat the Passover with My disciples?” ‘

**Luke 22:12** And he will [no doubt expressed] show you a large furnished upper room; there make ready.”

**Luke 22:13** And they went, and found everything as He had said to them [He was not wrong on a single statement]. And they made ready the Passover [they obeyed Him].

## **Jesus Instituted the Lord’s Supper** **Parallel: Matthew 26:26-30; Mark 14:22-26**

**Luke 22:14** And when the hour had come, [the evening, Mt. 26:20] He sat down, and the twelve apostles with Him [first foretold what Judas would do, Mt. 26:21-25].

**Luke 22:15** And [on the same night in which He was betrayed, 1 Cor. 11:23] He said to them, “I have earnestly desired to eat this Passover with you before I suffer;

**Luke 22:16** for I say to you, I will no longer eat of it, until it is fulfilled [even though Jesus returned to His Father, He communed with His disciples each time they partook of the Lord’s Supper] **in the kingdom of God**” [He would purchase His church, kingdom, Mt. 16:18, with His blood, Acts 20:28].

**Luke 22:17** And He took the cup, [fruit of the vine, vs. 18] and gave thanks, [blessed it, Mt. 26:26] and said, “Take this, and divide it among yourselves; [drink from it, Mt. 26:27; the contents of the container].

**Luke 22:18** for I say to you, I will not drink of the fruit of the vine, [until that day I drink it new with you, Mt. 26:29] **until the kingdom of God comes**” [even though Jesus returned to His Father, He communed with His disciples each time they partook of the Lord’s Supper].

**Luke 22:19** And He took [unleavened] bread, and gave thanks, [blessed it, Mt. 26:26] and broke it, and gave to them, [the twelve apostles, vs. 14] saying, “This is My body [1 Cor. 11:24; was not His literal body, but represented His body, because His body was present when He gave thanks] which is given for you; this do in remembrance of Me.”

**Luke 22:20** Likewise also He took the cup [fruit of the vine, vs. 18] after supper, [after they had eaten] saying, “This cup is the new testament [covenant] in My blood, which is shed for you [for many for the remission of sins, Mt. 26:28; the main purpose of the cross—to make forgiveness of sins possible—all other purposes are secondary—the bread and fruit of the vine were followed with the words, ‘Do this in remembrance of Me,’ 1 Cor 11:24].

**Luke 22:21** But, behold, the hand of him [Judas] who betrays Me is with Me on the table [one of you will betray Me, Mt. 26:21].

**Luke 22:22** And truly the Son of Man goes, [to His death] as it was

determined, [Isa. Chapter 53] **but woe to that man by whom He is betrayed!**” [it would have been good for that man if he had not been born, Mt. 26:24].

**Luke 22:23** And they began to inquire [discuss] among themselves, which of them it was who would do this thing [identified Judas with dipping in the bowl, and by replying when he asked, “Is it I?” “You have said it,” Mt. 26:23,25].

**Disciples Argue About Greatness**  
**Parallel: Matthew 20:20-28;**  
**Compare: Matthew 18:1-5; Mark 9:33-37; 10:35-45**

**Luke 22:24** And there was also a strife [discussion or contention] among them, as to which of them should be regarded the greatest.

**Luke 22:25** And He said to them, “The kings [princes] of the Gentiles exercise lordship [dominion] over them, [their subjects] and those who exercise authority over them [their high officials] are called Benefactors [those who bestow favors on others—these rulers did not live up to this, but they coveted this title].

**Luke 22:26** But not so with you; but he who is greatest among you, let him be as the younger, [let him be your servant, Mt. 20:26] and he who is chief, [leader] as he who serves.

**Luke 22:27** [to illustrate] For who is greater, he who sits at the table, [the master] or he who serves? [the slave]. Is not he who sits at the table? [the master]. But I am among you as he who serves [the Son of Man came not to be ministered to, Mt. 20:28].

**Luke 22:28** You are those who have continued with Me in My trials [troubles that tested Him].

**Luke 22:29** And I appoint to you a kingdom, [Peter received the keys, and the apostles spread the kingdom to the world, Mt. 16:18,19; Mk. 16:15,16] as My Father has appointed to Me,

**Luke 22:30** that you may eat and drink at My table in My kingdom, and sit on thrones [they will be honored—also the word given them to bind and loose will judge the good and evil, now, and at final judgment. Thus, symbolically, the apostles and (their words from the Holy Spirit) sit on thrones today, and will likewise sit at the judgment] **judging the twelve tribes of Israel**” [spiritual Israel, Gal. 6:15,16].

### **Jesus Foretells Peter’s Denial**

**Parallel: Matthew 26:31-35; Mark 14:27-31; John 13:36-38**

**Luke 22:31** And the Lord said, “Simon, Simon, behold, Satan has desired to have you, [he will tempt Peter to deny Jesus, 1 Pet. 5:8] **that he may sift you as wheat** [the denying of Jesus will afterward bring out true repentance and humility in Peter—the chaff from the good wheat will be removed].

**Luke 22:32** But I have prayed for you, that your faith may not fail, [Peter will fall, but he will get up again because his faith in Jesus will return] **and when you are converted**, [Peter completed this change after his denial of Jesus] **strengthen your brethren**” [John 21:15-17].

**Luke 22:33** And he said to Him, “Lord, I am ready to go with You, both to prison, and to death” [I will lay down my life for Your sake, John 13:37].

**Luke 22:34** And He said, “I tell you, Peter, the cock [rooster] will not crow [twice, Mk. 14:30] **this day**, [even this night, Mk. 14:30] **before you will deny three times that you know Me**” [even if I have to die with You, I will not deny You, Mt. 26:35].

**Luke 22:35** And He said to them, [apostles] “When I sent you out without purse, bag, and shoes, [sandals] **did you lack anything?**” [Mt. 10:9,10]. **And they said, “Nothing.”**

**Luke 22:36** Then He said to them, “But now, [times have changed—they will be going into the whole world, Mk. 16:15] **he who has a purse, let him take it along, and likewise a bag, and he who has no sword, let him sell**

**his garment**, [robe or coat] **and buy one** [since Jesus did not allow Peter to use his sword for physical fighting to promote the spiritual kingdom, the swords must have been for protection against robbers and wild beast they would face after Jesus' death].

**Luke 22:37** For I say to you, that this, which is written must yet, be accomplished [fulfilled] in Me: [Isa. 53:12; Mk. 15:28] ‘**And He was numbered among the transgressors**’ [criminals or outlaws]. **For the things concerning Me have an end**” [fulfillment or must happen].

**Luke 22:38** And they said, “**Lord, behold, here are two swords**” [Peter had one of them, John 18:10]. **And He said to them, “It [that] is enough.”**

### **Jesus Prays in Gethsemane**

**Parallel: Matthew 26:36-46; Mark 14:32-42; cf. John 18:1-11**

**Luke 22:39** And He came out, and went, as was His custom, to the **Mount of Olives**, [a one mile long mountain chain east of Jerusalem—this was often His home while teaching in Jerusalem] **and His disciples also followed Him.**

**Luke 22:40** And when He was [had arrived] **at the place**, [to a place called Gethsemane, Mt. 26:36; means: “oil press”—located on the western slope of the Mount of Olives—a garden, John 18:1] **He said to them**, [left eight of His apostles and took Peter, James, and John farther to pray, Mt. 26:36,37] **“Pray that you may not enter into temptation.”**

**Luke 22:41** And He withdrew from them about a stone's throw, and **knelt** [fell on His face, Mt. 26:39] **down**, [on the ground, Mk. 14:35] **and prayed,**

**Luke 22:42** saying, “**Father, if You are willing**, [if it is possible, Mt. 26:39; Abba Father, all things are possible to You, Mk. 14:36] **remove this cup** [let this cup pass, Mt. 26:39] **from Me**; [the hour might pass from Him, Mk. 14:35] **nevertheless [yet] not My will, but Yours, be done**” [John 6:38].

**Luke 22:43** And there appeared an angel to Him from heaven,

**strengthening Him** [His Father cared even though it was necessary for Him to drink this cup].

**Luke 22:44** **And being in agony He prayed more earnestly** [He was feeling the weight of death before being nailed to the cross]. **And His sweat was as it were great drops of blood falling down to the ground** [O My Father, if this cup may not pass away from Me, except I drink it, Your will be done, Mt. 26:42].

**Luke 22:45** **And when He rose from prayer, and had come to His disciples,** [He left them three times, and each time He returned they were asleep, Mt. 26:40-45] **He found them sleeping from sorrow,** [they were feeling sad].

**Luke 22:46** **and said to them, “Why do you sleep? Rise and pray, lest you enter into temptation”** [what, could you not watch with Me one hour, Mt. 26:40].

### **Betrayal/Arrest in Gethsemane**

**Parallel: Matthew 26:47-56; Mark 14:43-50; John 18:1-11**

**Luke 22:47** **And** [immediately, Mk. 14:43] **while He yet spoke, behold a multitude,** [a band of men and officers from the chief priests and Pharisees, John 18:3] **and he who was called Judas, [Iscaiot] one of the twelve, [apostles] went before them, and drew near to Jesus to kiss Him** [with sword and clubs—lanterns, torches, and weapons, John 18:3].

**Luke 22:48** **But Jesus** [to learn about the reaction of the group when Jesus said, “I am He,” see John 18:6-8] **said to him, “Judas, do you betray the Son of Man with a kiss?”**

**Luke 22:49** **When those who were around Him** [His disciples] **saw what would follow,** [what was going to happen] **they said to Him, “Lord, shall we strike with the sword?”** [Jesus had asked them to bring a sword, they had two swords, Lk. 22:36,38].

**Luke 22:50** **And one of them** [Simon Peter, John 18:10; drew his sword,

Mt. 26:51] **struck the servant of the high priest, [Malchus, John 18:10] and cut off his right ear.**

**Luke 22:51 And Jesus answered and said, “Permit Me to do this” [put up again your sword, Mt. 26:52]. And He touched his ear, and healed him [Jesus could have asked His Father for twelve legions of angels, Mt. 26:53].**

**Luke 22:52 Then Jesus said to the chief priests and captains of the temple, and the elders, [multitude, Mt. 26:55] who had come to Him, “Have you come out, as against a thief, [robber] with swords and clubs?**

**Luke 22:53 When I was with you daily in the temple, you did not lay hands on [seize] Me [but all this was done, that the Scriptures of the prophets might be fulfilled, Mt. 26:56]. But this is your hour, and the power of darkness” [with the devil as their guide, for months they had anticipated this time to capture and kill Jesus—then all the disciples (except Judas who had already betrayed Him) forsook Him, and fled (just as Jesus had foretold), Mt. 26:31].**

### **Peter’s Denial and Tears**

**Parallel: Matthew 26:69-75; Mark 14:66-72; John 18:15-27**

**Luke 22:54 Then they took [arrested] Him, and led Him away and brought Him to the high priest’s [Caiaphas, Mt. 26:57] house [palace, Mt. 26:58, specifically the court yard]. And Peter followed afar off [at a distance].**

**Luke 22:55 And when they had kindled a fire in the midst of the hall, and had set down together, Peter sat down [joined an evil company, 1 Cor. 15:33] among them [and warmed himself at the fire, Mk. 14:54].**

**Luke 22:56 But a certain maid [servant girl of the high priest, who kept the door, Mk. 14:66; John 18:17] seeing him as he sat by the fire, and looking at him intently [closely] said, “This man was also with Him” [Jesus of Galilee, Mt. 26:69; Nazareth, Mk. 14:67; are you one of His disciples? John 18:17].**

**Luke 22:57** And he denied Him, saying, "Woman, I do not know Him" [I do not know or understand what you are saying, Mk. 14:68].

**Luke 22:58** And after a little while [he had gone out on the porch, Mt. 26:71] another [another girl, Mt. 26:71; servant girl of the high priest, Mk. 14:66] saw him, and said, "You are also one of them too." And Peter said, "Man, I am not!" [denied with an oath, Mt. 26:72].

**Luke 22:59** And after about one hour, another [a relative of Malchus, the man whose ear Peter cut off, John 18:26] confidently affirmed, saying, "Of a truth this fellow also was with Him, for he is a Galilean" [your speech betrays you, Mt. 26:73].

**Luke 22:60** And Peter said, [began to curse and swear, Mt. 26:74] "Man, I know not what you are saying." And immediately, while he was still speaking, the cock [rooster] crowed.

**Luke 22:61** And the Lord turned, and looked at Peter [only Peter could tell what he saw and felt during this look from Jesus!]. And Peter remembered the word of the Lord, how He had said to him, "Before the cock [rooster] crows, [twice, Mk. 14:72] you will deny Me three times."

**Luke 22:62** And [when he thought on this, Mk. 14:72] Peter went out, and wept bitterly [when Peter earlier drew his sword, he was ready to fight to death, but when Jesus refused to fight, Peter lost his faith. Therefore, he denied Him—when he looked at Jesus, heard the rooster crow, his faith returned and this brought great remorse, sadness, and tears to his heart].

### **Jesus is Mocked By the Soldiers**

**Parallel: Matthew 27:27-31; Mark 15:16-20; John 19:1-4**

**Luke 22:63** And the men who held Jesus [in custody] mocked Him, [inside the common hall, Praetorium, Mk. 15:16] and struck Him [scourged Him, John 19:1].

**Luke 22:64** And when they had blindfolded Him, [stripped Him, and put

on Him a scarlet robe and a crown of thorns, Mt. 27:28,29] **they struck Him on the face**, [placed a reed in His right hand, bowed knees in mock worship, spit on Him, Mt. 27:29,30] **and asked Him, saying, “Prophecy, who is it that struck You?”** [mocked His power to know and prophecy].

**Luke 22:65** **And many other things they blasphemously spoke against Him** [this was also a painful part of the suffering of Jesus].

## **Jesus Before the Sanhedrin**

**Parallel: Matthew 26:57-68; Mark 14:53-65; John 18:12-24**

**Luke 22:66** **And as soon as it was day, the elders of the people, the chief priests and the scribes came together, and led Him to their council**, [Sanhedrin, Caiaphas the high priest, Mt. 26:57] **saying**, [sought false witness (evidence or testimony) against Jesus, to put Him to death, Mt. 26:59; for false accusations, see Mt. 26:60,61].

**Luke 22:67** [I adjure You by the living God, Mt. 26:63] **“Are You the Christ? Tell us.” And He said to them, “If I tell you, you will not believe;**

**Luke 22:68** **and if I also ask you, [a question] you will not answer Me, nor let Me go** [their motive for questioning Jesus was not to seek truth, but for an evil, selfish purpose].

**Luke 22:69** **Hereafter the Son of Man will sit on the right hand of the power of God”** [foretells His ascension to the exalted right hand of His Father, Acts 1:9; 7:55; 1 Tim. 3:16; and coming in the clouds of heaven, Rev. 1:7].

**Luke 22:70** **Then they all said, “Are You then the Son of God?”** [they wanted Him to say yes so they could accuse Him]. **And He said to them, “You rightly say that I am”** [it is as you said—I am, Mk. 14:62].

**Luke 22:71** **And they said, [the high priest tore his clothes, Mt. 26:65] “What further witness [testimony] do we need? [He has spoken blasphemy! Mt. 26:65]. For we ourselves have heard it from His own**

mouth” [He is guilty of death, Mt. 26:66; for the persecution that followed, see Mt. 26:67, 68].

## CHAPTER 23

### Jesus Before Pilate

**Parallel: Matthew 27:11-14; Mark 15:1-5; John 18:28-38**

**Luke 23:1** And the whole multitude of them [the council bound Jesus and delivered Him to Pilate, Mk. 15:1] **arose, and led Him to Pilate** [the Roman governor, Mt. 27:11; the Jews would not go into the Judgment Hall for fear of defilement—they wanted to eat the Passover, John 18:28].

**Luke 23:2** And they [the Jews] **began to accuse Him, saying, “We found this fellow perverting [misleading] the [our] nation, and forbidding to give tribute [pay taxes] to Caesar, saying that He Himself is Christ, a King.”**

**Luke 23:3** And Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “It is as you say” [Pilate asked the Jews what accusation they brought against Him, they said if He were not a criminal, we would not have delivered Him, John 18:29,30].

**Luke 23:4** Then Pilate said to the chief priests and to the people, [these accused Him of many things, Mk. 15:3] **“I find no fault [guilt] in this Man.”**

**Luke 23:5** And they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place” [throughout Palestine—for Pilate’s conversation with the Jews, see, John 18:29-32].

### Jesus Before Herod

**Parallel: None**

**Luke 23:6** When Pilate heard of Galilee, he asked if the Man were a Galilean [this was His home country, Nazareth of Galilee].

**Luke 23:7** And as soon as he knew that He belonged to Herod's jurisdiction, [Herod Antipas, the son of Herod the Great] he sent Him to Herod, who himself also was at Jerusalem at that time [this same Herod put John the baptist to death].

**Luke 23:8** And when Herod saw Jesus, he was exceedingly glad; for he had desired [wanted] to see Him for a long time, [not to follow Him] because he had heard many things about Him, and he hoped to see some miracle done by Him [wanted to be entertained—all through the ministry of Jesus, there were those who sought Him for the wrong reasons].

**Luke 23:9** Then he questioned Him with many words, but He answered him nothing [Jesus knew his heart and purpose].

**Luke 23:10** And the chief priests and scribes [members of the Sanhedrin] stood and vehemently accused Him [made it appear that Jesus was a dangerous criminal].

**Luke 23:11** And Herod with his men of war [soldiers] treated Him with contempt, and mocked Him, and arrayed Him in a gorgeous [elegant—the Greek word suggests bright or splendid] robe, and sent Him again to Pilate.

**Luke 23:12** And the same day Pilate and Herod became friends together, [because of both trying Jesus] for before they had been at enmity with each other.

### **Give Us Barabbas!**

**Parallel: Matthew 27:15-26; Mark 15:6-15; John 18:39,40**

**Luke 23:13** Then Pilate, when he had called together the chief priests and the rulers and the people, [those who wanted Pilate to hand down the death penalty].

**Luke 23:14** said to them, “You have brought this Man to me, as one who mistreats the people [incites the people to rebellion]. And, behold,

having examined Him before you, I have found no fault [guilt] in this Man concerning those things which you accuse Him [legally, Pilate knew He should be set free].

**Luke 23:15** No, neither has Herod, [more proof of Him being innocent] for I sent you [back] to him; [or he sent Him back to us] and, indeed, nothing worthy of death has been done to Him [for he knew that it was for envy (of His popularity) that they had delivered Him, Mt. 27:18].

**Luke 23:16** I will therefore chastise [punish] Him, and release Him.”

**Luke 23:17** (For it was necessary for him to release one [prisoner] to them at the feast) [Now at that feast (the Passover, John 18:39) the governor was accustomed to releasing to the people a prisoner, whom they chose, Mt. 27:15].

**Luke 23:18** And they cried out all at once, saying, “Away with this Man, [Jesus] and release to us Barabbas!”

**Luke 23:19** (Who for a certain insurrection [revolt] made in the city, and for murder, was thrown into prison) [one who had made insurrection, an open revolt against established authority, with murder, and a robber, Mk. 15:7; John 18:40].

**Luke 23:20** Pilate therefore, willing to release Jesus, spoke again to them [Pilate’s wife sent (a message) to him, saying, “Have nothing to do with that just Man, for I have suffered many things this day in a dream because of Him, Mt. 27:19].

**Luke 23:21** But they cried, saying, “Crucify Him, crucify Him!”

**Luke 23:22** And he said to them the third time, [Pilate made three efforts to change their minds about Jesus—he knew that Barabbas was the one who should be put to death] “Why, what evil has He done? I have found no cause of death in Him. I will therefore chastise [punish] Him, and let Him go.”

**Luke 23:23** And they were insistent, [they cried out the more, Mt. 27:23] demanding with loud voices, that He might be crucified. And the voices of these and of the chief priests prevailed [were overpowering to Pilate].

**Luke 23:24** And Pilate [saw that he could not prevail at all, but rather that a tumult (uproar) was made, he took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this just person. You see to it,” Mt. 27:24] gave sentence that it should be as they required.

**Luke 23:25** And he released to them the one [Barabbas] whom they had desired, who for insurrection [revolt] and murder had been cast into prison, but he delivered Jesus to their will [the Jews rejected their Messiah, and chose in His place a robber and murderer].

### **God’s Son on the Cross**

**Parallel: Matthew 27:32-44; Mark 15:21-32; John 19:17-24**

**Luke 23:26** And as they led Him away, [Jesus carried His cross by Himself for a time, John 19:17] they laid hold of one Simon, [the father of Alexander and Rufus, Mk. 15:21] a Cyrenian, [a city of Libya in Africa, west of Egypt] coming in from the country, and they laid the cross on him, that he might bear [carry] it after [behind] Jesus [they compelled him (Simon) to bear His cross, Mt. 27:32].

**Luke 23:27** And there followed Him a great company of people, and of women who also mourned and lamented Him [not all people wanted Jesus put to death—only those with hatred, envy and jealousy].

**Luke 23:28** But Jesus turning to them said, “Daughters [women] of Jerusalem, do not weep for Me, [Jesus was doing the will of His Father—it looked like He was a loser, but He was winning the greatest victory in time and eternity] but weep for yourselves, and for your children.

**Luke 23:29** For, behold, the days are coming, [alludes to the destruction of Jerusalem by the Romans, Mt. 24:15-28] in which they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts which never nursed’ [Mt. 24:19].

**Luke 23:30** Then they will begin to say to the mountains, “Fall on us,” and to the hills, “Cover us” [the attack of the Romans would be so severe that many will seek death—see similar language in Hos. 10:8; Rev. 6:16,17].

**Luke 23:31** For [gives a proverbial statement to illustrate what was happening to Jesus compared to those of Jerusalem] **if they do these things in the green tree**, [it is difficult to burn a green tree] **what will be done in the dry?”** [the dry tree burns easily—His message seems to be that if the Romans can bring so much suffering to the Son of God, the innocent one, represented by the green tree, think of what they can do to the inhabitants of Jerusalem with all their sins—thus, the women should be weeping for themselves rather than Jesus].

**Luke 23:32** And there were also two other, malefactors, [criminals] led with Him to be put to death.

**Luke 23:33** And when they had come to the place, which is called Calvary, [in Hebrew, Golgotha, the skull, John 19:17] **there they crucified Him, and the malefactors, [criminals] one on the right hand, and the other on the left** [John 19:18; Jesus had said, “I thirst,” John 19:28].

**Luke 23:34** Then Jesus said, “Father, forgive them, for they do not know what they do” [even in pain, Jesus was concerned about the sins being committed by the crucifiers—they did it through ignorance, Acts 3:17]. **And they parted** [divided] **His raiment**, [garments—the soldiers, into four parts—except for His coat without seam, they cast lots, John 19:23,24] **and cast lots** [what every man should take, Mk. 15:24; fulfilled prophecy, Ps. 22:18].

**Luke 23:35** [for His conversation with His mother and John, see, John 19:25-27]. **And the people stood by beholding** [looking on]. **And the rulers also with them derided** [scoffed and sneered] **Him, saying, “He saved others; let Him save Himself** [they did not understand that He was saving others by staying on the cross] **if He is Christ, the chosen of God”** [descend from the cross, that we may see and believe, Mk. 15:32].

**Luke 23:36** And the soldiers also mocked Him, coming to Him, and offering Him vinegar, [sour wine—they gave him vinegar to drink mingled with gall (myrrh, Mk. 15:23, both suggest something bitter) and when He had tasted it, He would not drink, Mt. 27:34].

**Luke 23:37** and saying, “If [inferring that they did not believe He was] **You are the King of the Jews, save yourself.**”

**Luke 23:38** And there was also an inscription written over Him [by Pilate in Hebrew, Greek, and Latin, John 19:19,20] **in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS** [the Jews wanted it to be written, “He SAID He was the King of the Jews,” but Pilate said, “What I have written, I have written,” John 19:19-22].

**Luke 23:39** And one of the malefactors [criminals or thieves, Mt. 27:38] who were hanged there hurled abuse at Him, [mocking] saying, “**If You are Christ, save Yourself and us**” [the Scripture was fulfilled—He was numbered with the transgressors, Isa. 53:12].

**Luke 23:40** But the other [thief] answering, rebuked him, saying, “**Do you not even fear God, seeing you are under the same condemnation?**”

**Luke 23:41** And we indeed justly, [they had broken the law and deserved to die] **for we receive the due reward of our deeds; but this Man has done nothing amiss** [wrong—he evidently at this point believed that Jesus was innocent].

**Luke 23:42** And he said to Jesus, “**Lord, remember me when You come into Your kingdom**” [had Jesus taught him about His kingdom while on the cross or before the cross? We cannot know for sure, however, the good news of the kingdom was a part of His message throughout His ministry].

**Luke 23:43** And Jesus said to him, “**Verily [assuredly] I say to you, today you will be with Me in Paradise**” [Rev. 2:7; did Jesus save him? Some have problems believing He did, but Jesus had the power to save by speaking the word, Lk. 7:47; after His new covenant was set in force by His death, Jesus commanded that a sinner, believing the gospel, must be

baptized to be saved—”he who believes and is baptized will be saved...” Mk. 16:16; cf. Acts 2:38; Rom. 6:4; Gal. 3:26,27; 1 Pet. 3:21].

## **Jesus Dies On The Cross**

**Parallel: Matthew 27:45-56; Mark 15:33-41; John 19:28-30**

**Luke 23:44** And it was [now] about the sixth hour, [twelve o'clock noon Jewish time] and there was a darkness over all the earth until the ninth hour [3:00 p.m. Jewish time].

**Luke 23:45** And the sun was darkened, and the veil of the temple was torn in two [in the middle—the way into the Most Holy place, signifying heaven, is now revealed which had been concealed and entered into only by the High Priest once each year, Heb. 9:7,8; cf. Eph. 2:11-13; Heb. 6:19].

**Luke 23:46** And [about the ninth hour Jesus cried with a loud voice, saying, “Eli, (Eloi) Eli, ([Eloi) lama sabachthani?” that is to say, “My God, my God, why have You forsaken Me?” Mt. 27:46; cf. vss. 47-49] **when Jesus** [Matthew mentions—and the earth quaked, and the rocks split, graves were opened; and many bodies of the saints who had fallen asleep were raised, Mt. 27:51,52] **had cried with a loud voice, He said, “Father, into Your hands I commend [commit or entrust] My spirit.” And having said this, He breathed His last** [He died].

**Luke 23:47** Now when the centurion [captain over one hundred men] saw what had happened, [and those with him watching Jesus, Mt. 27:45] he glorified God, saying, “**Certainly** [truly, Mt. 27:54] **this was a righteous Man**” [was the Son of God! Mt. 27:54].

**Luke 23:48** And all the people who came together to that sight, beholding [seeing] the things [miraculous happenings, Mt. 27:51,52], which were done, smote [beat] their breasts, [a gesture of fear, amazement, alarm, and anguish which must have reminded them of the judgment and power of God] **and returned.**

**Luke 23:49** And all His acquaintance, and the women who followed Him from Galilee, [Mary Magdalene, and Mary the mother of James and Joses,

and the mother of Zebedee's sons, Mt. 27:56] **stood afar off**, [from a distance] **beholding** [watching] **these things**.

### **Buried In Joseph's Tomb**

**Parallel: Matthew 27:57-61; Mark 15:42-47; John 19:38-42**

**Luke 23:50** **And, behold, there was a man** [a secret disciple of Jesus, John 19:38; who also waited for the kingdom of God, Mk. 15:43] **named Joseph**, [a rich man of Arimathea, Mt. 27:57] **a counsel member**, [member of the Sanhedrin] **and he was a good and just man**.

**Luke 23:51** **The same had not consented to their counsel and deed of them** [the counsel]. **He was of Arimathea, a city of the Jews**, [near Jerusalem] **who also himself waited** [was waiting] **for the kingdom of God** [who had also become a disciple of Jesus, Mt. 27:57].

**Luke 23:52** **This man went** [in boldly or courageously, Mk. 15:43] **to Pilate, and asked for the body of Jesus** [Pilate was surprised that He was already dead, and asked the centurion, Mk. 15:44].

**Luke 23:53** **And he** [with the help of Nicodemus] **took it down, and wrapped it in** [fine, Mk. 15:46; clean, Mt. 27:59] **linen**, [cloth, Mt. 27:59; the custom, strips of linen—he was accompanied by Nicodemus, who visited Jesus by night, he brought a mixture of myrrh and aloes, about one hundred pounds, John 19:39,40] **and laid it in a sepulcher** [tomb—in a garden nearby, John 19:41,42] **that was hewn into the stone**, [his own new tomb, that he had hewn out of the rock, Mt. 27:60] **where no one yet had been laid** [and he rolled a great stone to (in front of) the door of the sepulchre, (tomb) and departed, Mt. 27:60].

**Luke 23:54** **And that day was the Preparation**, [Friday, between 3:00 p.m. and 6:00 p.m.—preparation was made for the Sabbath; day before the Sabbath, Mk. 15:42] **and the Sabbath drew near**.

**Luke 23:55** **And the women** [Mary Magdalene, and the other Mary, Mt. 27:61] **who had come with Him from Galilee, followed after, and saw the sepulchre**, [tomb—saw where He was laid, Mk. 15:47] **and how His body**

was laid.

**Luke 23:56** And they [the women] returned, and prepared spices and perfumes [Mk. 16:1]. And rested on the Sabbath Day according to the commandment [Ex. 20:10; Matthew records how Pilate set a guard over the tomb, see Mt. 27:62-66].

## CHAPTER 24

### The Resurrection

**Parallel: Matthew 28:1-8; Mark 16:1-8; John 20:1-10**

**Luke 24:1** Now upon the first day of the week, [Sunday—and when the Sabbath was past, Mk. 16:1] **very early in the morning, they,** [the women, Lk. 23:56] **and certain others with them,** [John singles out the actions of Mary Magdalene, Peter, and John, see John 20:1-18; cf. Mk. 16:9] **came to the sepulchre,** [tomb] **bringing the spices which they had prepared** [they brought sweet spices that they might anoint Him, Mk. 16:1].

**Luke 24:2** [they said among themselves, who will roll away the stone, Mk. 16:3]. **And they found the stone rolled away from the sepulchre** [tomb—and, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it, Mt. 28:2].

**Luke 24:3** **And they entered in,** [they entered the (room size) tomb] **and did not find the body of the Lord Jesus.**

**Luke 24:4** **And it came to pass, as they were much perplexed about this, behold, two men** [Matthew speaks of one angel, Mt. 28:2-7] **stood by them in shining garments** [His countenance was like lightning, and his raiment white as snow, Mt. 28:3].

**Luke 24:5** **And as they were afraid,** [the keepers shook and became as dead men, Mt. 28:4] **and bowed down their faces to the earth, they said to them,** [do not be afraid, for I know that you seek Jesus, who was

crucified, Mt. 28:5] **“Why do you seek the living among the dead?** [come see the place where the Lord lay, Mt. 28:6].

**Luke 24:6 He is not here, but is risen!** [they entered the (room size) tomb and saw a young man sitting on the right side clothed in a long white garment. They were afraid, but he announced that Jesus had risen and showed them the place where they laid Him, Mk. 16:5,6]. **Remember how He spoke to you** [as He told you, Mk. 16:7] **when He was yet in Galilee,** [Lk. 9:22].

**Luke 24:7 saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again’** “ [this empty tomb is the proof that His prophecy came true].

**Luke 24:8 And they remembered His words,**

**Luke 24:9 and returned from the sepulchre,** [tomb] **and told all these things to the eleven,** [Judas hanged himself leaving only eleven apostles] **and to all the rest.**

**Luke 24:10 It was** [names some of the women, cf. Mk. 15:40,41; 16:1; John 19:25] **Mary Magdalene, Joanna, Mary the mother of James, and other women with them, who told these things to the apostles** [they departed quickly to tell His disciples with fear and great joy, and ran to bring His disciples word, Mt. 28:8].

**Luke 24:11 And their words seemed to them as idle tales, and they did not believe them** [even though Jesus had taught them of His resurrection—for the account of Jesus meeting the women, see Mt. 28:9,10].

**Luke 24:12 Then Peter arose and ran** [infers that he was anxious] **to the sepulchre;** [tomb—he wanted to personally investigate the validity of their story] **and stooping down, he saw the linen cloths lying by themselves;** [the body was gone or missing] **and he departed,** [to his home] **wondering** [marveling] **in himself at that which had come to pass.**

## **The Road To Emmaus**

## Parallel: Mark 16:12,13

**Luke 24:13** And, behold, two of them [disciples—one was named Cleopas, vs. 18] went that same day to a village called Emmaus, which was about seven miles [northwest] from Jerusalem.

**Luke 24:14** And they talked together of [about] all these things [concerning Jesus' death and report of His resurrection] which had happened.

**Luke 24:15** And it came to pass, that, while they conversed and reasoned together, Jesus Himself drew near, [joined them as they walked and talked] and went with them.

**Luke 24:16** But their eyes were prevented so that they did not know Him [Jesus evidently concealed His identity].

**Luke 24:17** And He said to them, “What manner of conversation are you having with one another, as you walk and are sad?” [He wanted them to talk with Him about His death and resurrection].

**Luke 24:18** And one of them, whose name was Cleopas, [name of the husband of the mother of James and Joses, John 19:25; cf. Mt. 27:55] answered and said to Him, “Are you only a stranger in Jerusalem, [the death of Jesus was public knowledge to all in Jerusalem] and have not known the things which happened there in these days?” [only a stranger passing through would be unaware of the happenings recently in Jerusalem].

**Luke 24:19** And He said to them, “What things?” [He wanted them to speak in detail about these things]. And they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet [Mt. 21:11; Lk. 7:16] mighty in deed and word [this was said also of Moses, Acts 7:22] before God and all the people, [Jesus went everywhere doing good, Acts 10:38].

**Luke 24:20** and how the chief priests and our rulers delivered Him to be condemned to death, [Lk. 23:1,2] and crucified Him.

**Luke 24:21** But we trusted [were hoping] that it was He who was going to redeem Israel [His death had taken away temporarily their hope]. And besides all this, [pertaining to His death] today is the third day since these things were done.

**Luke 24:22** Yes, and certain women of our company [Mary Magdalene, Mary the mother of James, and Salome, Mk. 16:1; cf. Lk. 24:10] who were early at the sepulchre, [tomb] astonished us.

**Luke 24:23** When they did not find His body, they came, saying, that they had also seen a vision of angels, who said that He was alive [hope had somewhat revived in their hearts, but they still had doubts].

**Luke 24:24** And certain [ones] of those who were with us [Peter and John, John 20:3-6] went to the sepulchre, [tomb] and found it even just as the women had said; but Him they did not see” [further proof for the hope reviving in their hearts].

**Luke 24:25** Then He said to them, “O fools, [foolish ones] and slow of heart to believe all that the prophets have spoken [these doubts and failure to hope would have never been present if they had believed the messages of the prophets concerning Jesus].

**Luke 24:26** Ought not the Christ to have suffered these things [Isa. Chapter 53; Acts 17:2,3; Heb. 2:9,10] and to enter into His glory?” [1 Pet. 1:10-12].

**Luke 24:27** And beginning at Moses [Acts 3:22] and all the prophets, He explained to them in all the Scriptures the things concerning Himself [the things surrounding His coming, death, burial, and resurrection].

### **Disciple's Eyes Were Opened** **Parallel: None**

**Luke 24:28** And they drew near to the village, where they were going, and He acted as though He would have gone farther [indicated that He

would not stop unless invited, cf. Mk. 6:48].

**Luke 24:29** But they constrained [strongly urged] Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them [Jesus still wants to abide with those who obey and welcome Him, Rev. 3:20].

**Luke 24:30** And it came to pass, as He sat at meat [reclined at the table] with them, He took bread, and blessed it, and broke, and gave to them [assumed the role of a master and leader at their house—just as He had earlier led them in the Lord’s Supper, He now leads in this common meal].

**Luke 24:31** And their eyes were opened, [the obscurity was removed] and they knew Him; [their hearts were opened to recognize Him as Jesus the Messiah] and He vanished from their sight [His purpose was accomplished with them at this time, and He left].

**Luke 24:32** And they said one to another, “Did not our heart burn within us, [what a thrill to walk with the risen Lord, physically and spiritually] while He talked with us on the way, [the road] and while He opened the Scriptures to us?” [Jesus teaches today through the powerful word of God].

**Luke 24:33** And they arose that same hour, [they have good news to share, just as we have the same good news of His resurrection today] and returned to Jerusalem, and found gathered together the eleven [Judas was dead leaving eleven, therefore these two men were not one of the apostles] and those who were with them,

**Luke 24:34** saying, “The Lord is risen indeed, [all doubts are now removed—the message of the women is true] and has appeared to Simon” [Peter, 1 Cor. 15:5].

**Luke 24:35** And they told what things were done on the way, [the road] and how He was known to them in the breaking of bread [vss. 30,31].

## Jesus Comes To His Disciples

## Parallel: John 20:19-23

**Luke 24:36** And as they thus spoke, Jesus Himself stood in the midst of them, [behind closed doors, John 20:19] and said to them, “Peace be to you” [a familiar form of Hebrew greeting—Jesus had told them, My peace I leave with you, John 14:27].

**Luke 24:37** But they were terrified [startled] and frightened, and supposed that they had seen a spirit [they are still having problems accepting His resurrection].

**Luke 24:38** And He said to them, “Why are you troubled? [terrified and frightened]. And why do doubts [suspicions] arise in your hearts? [as always, He knew what was in their hearts, and what they were thinking].

**Luke 24:39** Behold [see] My hands and My feet, that it is I Myself [now gives proof]. Handle Me, and see, for a spirit does not have flesh and bones, as you see that I have” [patiently leads them from their doubts by persuasive teaching].

**Luke 24:40** And when He had thus spoken, He showed them His hands and His feet [Thomas was not the only one who needed to see and feel, cf. John 20:24-28].

**Luke 24:41** And while they still did not believe for joy, and wondered, [marveled—they needed even further proof] He said to them, “Have you any food [anything to eat] here?”

**Luke 24:42** And they gave Him a piece of a broiled fish, and some honeycomb [since a spirit does not eat physical food, this should convince them].

**Luke 24:43** And He took it, and ate before them.

## The Scriptures Opened

Parallel: Matthew 28:16-20; Mark 16:14-20

**Luke 24:44** And He said to them, “These are the words [fulfillment] which I spoke to you, while I was yet with you, [before His death] that all things must be fulfilled, which were written in the Law of Moses, [Genesis, Exodus, Leviticus, Numbers, and Deuteronomy] and the Prophets, [God’s spokesmen and their writings depicting all things that must come to pass] and the Psalms, [the book of Psalms contains many prophetic things about Jesus] concerning Me.

**Luke 24:45** Then He opened their understanding, that they might understand the Scriptures, [helped them comprehend the Scriptures relating specifically to His death and resurrection].

**Luke 24:46** and said to them, “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, [all these happenings had been foretold before it happened].

**Luke 24:47** and that repentance [godly sorrow, 2 Cor. 7:10, that changes the heart which in turn changes the life, Acts 5:31] and remission [forgiveness] of sins should be preached in His name [the name of Jesus, Acts 4:12] among all nations, [first the Jews and later Gentiles—preach the gospel to every creature, Mk. 16:15] beginning at Jerusalem [Acts 1:8; 2:1-38].

**Luke 24:48** And you are witnesses of these things [His ministry, life, death, and resurrection].

**Luke 24:49** And, behold, I send the promise of My Father upon you; [Mt. 10:19,20] but tarry [stay] in the city of Jerusalem, until you are endued with power from on high” [receive the Holy Spirit, Acts 2:1-4].

### **The Ascension** **Parallel: Mark 16:19; Acts 1:9-11**

**Luke 24:50** And He led them out as far as Bethany, [not the village, but on the descent to Bethany from Mount Olives, cf. Acts 1:12] and He lifted up His hands, and blessed them.

**Luke 24:51** And it came to pass, while He blessed them, [while they beheld, Acts 1:9] that He was parted from them, [He was received up into heaven, Mk. 16:19] and carried up into heaven [He was taken up, Acts 1:9] and a cloud received Him out of their sight [and sat down on the right hand of God, Mk. 16:19].

**Luke 24:52** And they worshiped [paid homage—the women worshiped Him after His resurrection, Mt. 28:9] Him, [for the appearance of two men in white and their conversation, see Acts 1:10,11] and returned to Jerusalem [which is a Sabbath day's journey from Jerusalem, Acts 1:12] with great joy, [happy to be a part of the awesome work of God!].

**Luke 24:53** and were continually [this received priority in their lives] in the temple, [waiting for the promise of the Holy Spirit—He would come on the following Pentecost, Acts 2:1-4] praising and blessing God [for the ascension and reign of Jesus—they now know that their Lord has won, and that salvation can be offered to the world]. Amen [so be it].

## John

### Jesus The Eternal Word Parallel: None

#### CHAPTER 1

**John 1:1** In the beginning [before (eternal), and during creation, Gen. 1:1] was the Word, [referring to Jesus as the *Logos* or Word, Rev. 19:13; 1 John 5:7] and the Word was with God, [separate, but inseparable, and in fellowship] and the Word [Jesus the Christ] was God [John 10:30].

**John 1:2** The same [Jesus the Word] was in the beginning with God [when all things were made, Col. 1:16].

**John 1:3** All things [all things of creation] were made by Him; [Jesus, the Word] and without Him was not anything made that was made [John 1:10; 1 Cor. 8:6; Col. 1:16,17].

**John 1:4 In Him was life;** [eternal life, John 4:14; John 10:10; 11:25; 14:6; 1 John 1:1,2] **and the life was the light of men** [1 John 1:5-7; John 8:12; 12:36].

**John 1:5 And the light shines in darkness;** [John 3:19] **and the darkness** [sinful ways of the human race] **comprehended it not** [did not lay hold of it or did not take it in].

## **John and the True Light** **Parallel: None**

**John 1:6 There was a man sent from God, whose name was John** [the Baptist].

**John 1:7 The same came for a witness,** [Acts 19:4] **to bear witness of the Light,** [Christ, the Messiah] **that all men through Him might believe** [in Jesus the Light, John 8:12].

**John 1:8 He** [John] **was not that Light, but was sent** [from God] **to bear witness** [testimony] **of that Light.**

**John 1:9 That was the true Light, that gives light to every man who was coming into the world** [those who will receive His light].

**John 1:10 He** [Jesus, the Light] **was in the world, and the world was made through Him,** [Heb. 1:2] **and the world knew Him not.**

**John 1:11 He came to His own,** [Jewish people and relatives] **and His own received Him not** [Jesus knew rejection throughout His ministry].

**John 1:12 But as many as received Him,** [those who believed Him and became His disciples] **to them gave He power to become the sons of God,** [Rom. 8:16,17; Gal. 4:5,6] **even to those who believe on His name** [those who refused to believe, died in their sins, John 8:24].

**John 1:13 which were born, not of blood,** [not a physical birth] **nor of the**

**will of the flesh**, [as with a fleshly birth] **nor of the will of man**, [not human in origin] **but of God** [a spiritual birth, John 3:3,5; 1 Pet. 1:23].

## **The Word Was Made Flesh** **Parallel: None**

**John 1:14** **And the Word** [referring to Jesus as the *Logos* or Word, Rev. 19:13; 1 John 5:7] **was made** [became] **flesh**, [Gal. 4:4; tempted in all points as we are tempted, Heb. 4:15] **and dwelt among us**, [the apostle John and all others] **and we** [specifically the apostles as well as all who saw and heard Him] **beheld His glory**, [through miracles, John 2:11; transfiguration, Mt. 17:5; 2 Pet. 1:17; His full ministry] **the glory as of the only begotten** [Mary conceived by the Holy Spirit, Mt. 1:20] **of the Father**, [John 3:16] **full of grace** [an undeserved favor of redemption, supported by His word of truth, John 17:17] **and truth**.

**John 1:15** John [the Baptist] **bore witness of Him, and cried, saying**, “**This was He of whom I said, He who comes after me is preferred before** [surpasses—ranks higher than] **me, for He was before me** [John the Baptist was physically born before Jesus, but Jesus existed before birth—even before Abraham, John 8:58].

**John 1:16** **And from His fullness we have all received**, [Jesus was a giver, Acts 20:35] **and grace for grace** [blessing on top of blessing].

**John 1:17** **For the law** [initially the ten commandments along with the whole system of law] **was given by Moses**, [God used him as the mediator of the law] **but grace and truth** [an undeserved favor of redemption, supported by His word of truth, John 17:17] **came by Jesus Christ**.

**John 1:18** **No man** [only Jesus, John 6:46] **has seen God at any time** [Ex. 33:20]. **The only begotten** [Mary conceived by the Holy Spirit, Mt. 1:20] **Son**, [John 3:16; 1 John 4:9] **who is in the bosom of the Father**, [suggests an intimate closeness—Jesus was on earth, but still this close] **He has declared Him**.

## John Cries Out in the Wilderness

Parallel: None

**John 1:19** And this is the record of John, [the Baptist] when the Jews sent priests and Levites [representatives of the Levitical priesthood which used animal sacrifices] from Jerusalem to ask Him, “Who are You?”

**John 1:20** And he confessed, and denied not, but confessed, [freely] “I am not the Christ” [the anointed One of God].

**John 1:21** And they asked him, “What then? Are You Elijah?” [it had been foretold that Elijah would come, Mal. 4:5]. And he said, “I am not” [not the literal prophet, but rather came in the spirit and power of Elijah, Lk. 1:17; cf. Mt. 11:14] “Are You that prophet?” [that Moses foretold would be raised up in his likeness, Deut. 18:15,18; cf. Mt. 21:11]. And he answered, “No.”

**John 1:22** Then they said to him, “Who are you; that we may give an answer to those who sent us? What do you say about yourself?”

**John 1:23** He said, “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as said the prophet Isaiah” [Isa. 40:3; Mt. 3:3; Lk. 1:76].

**John 1:24** And those who were sent were of the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection].

**John 1:25** And they asked him, [John the Baptist] and said, “Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?”

**John 1:26** John answered them, saying, “I baptize with [in] water, but there stands One among you, [Jesus] whom you do not know.

**John 1:27** It is He, who coming after me, is preferred before me, [ranks higher] whose shoe's latchet [straps] I am not worthy to unloose” [untie —Acts 19:4].

**John 1:28** These things were done in Bethabara [Jud. 7:24; thought to be Bethany] beyond Jordan, [east bank of the Jordan River] where John was baptizing.

**Behold! The Lamb of God  
Parallel: None**

**John 1:29** The next day John saw Jesus coming to him, [this is Jesus' first appearance in John's account] and said, "**Behold the Lamb of God, [Jesus came to earth to be a lamb of sacrifice for sin, Isa. 53:7] who takes away the sin of the world!** [the Savior to Jews and Gentiles, Rom. 1:16].

**John 1:30** This is He of whom I said, after me comes a Man who is preferred before me, [ranks higher, vss. 15,27] for He was before me [John the Baptist was physically born before Jesus, but Jesus existed before birth—even before Abraham, John 8:58].

**John 1:31** And I knew Him not; [as the chosen Christ] but that He should be made manifest [made known or obvious] to Israel, [Mal. 3:1] therefore [for this purpose of making Him known to Israel] I came baptizing with water" [Jesus would baptize with the Holy Spirit, and with fire, Mt. 3:11].

**John 1:32** And John bore record, [witness] saying, "I saw the Spirit descending from heaven like a dove, and He [the Holy Spirit] abode [remained] upon Him [Jesus was anointed with the Holy Spirit at His baptism, Mt. 3:16].

**John 1:33** And I knew Him not, [when it was first revealed to John that Jesus would come] but He [God] who sent me to baptize with water, [God] said to me, 'Upon whom you see the Spirit descending, and remaining on Him, the same is He who baptizes with the Holy Spirit.'

**John 1:34** And I have seen, and bare record [give testimony] that this is the Son of God" [the Father announced this when the Holy Spirit came on Jesus at His baptism, Mt. 3:17].

## **The First Disciples** **Parallel: None**

**John 1:35** Again the next day John stood with two of his disciple [one was Andrew, vs. 40;the other is not named].

**John 1:36** And looking upon Jesus as He walked by, he said, [the second time, see vs. 29] **“Behold the Lamb of God!”** [Jesus came to earth to be a lamb of sacrifice for sin, Isa. 53:7].

**John 1:37** And the two disciples [one was Andrew, vs. 40;the other is not named] heard Him speak, and they [left John and] followed Jesus.

**John 1:38** Then Jesus turned, and saw them following, and said to them, **“What do you seek?”** They said to Him, **“Rabbi,”** (which is to say, being interpreted, [translated] Master,) [Teacher] **“where are You dwelling?”** [staying].

**John 1:39** He said to them, **“Come and see.”** They came and saw where He dwelt, [was staying] and abode [stayed] with Him that day. For it was about the tenth hour [4:00 p.m.].

**John 1:40** One of the two who heard John [the Baptist] speak, [about Jesus being the Lamb of God] and followed Him, [Jesus] was Andrew, [Mk. 1:29] Simon Peter's brother [Andrew was honored to be one of the first two disciples of Jesus—he was later called, along with Peter, as one of the twelve apostles, Mt. 4:18].

**John 1:41** He first found his own brother Simon, [Peter] and said to him, **“We have found the Messiah,”** [the Hebrew word for Christ] which is, interpreted, [when translated means] the Christ [the anointed One].

**John 1:42** And he [Andrew] brought him [Peter] to Jesus [all need to share Jesus with others]. And when Jesus beheld [looked at] him, he said, **“You are Simon the son of Jona** [son of John, Mt. 16:17]. **You will be called Cephas,** [Aramaic for rock] which is by interpretation, [when translated] **A stone”** [Peter, Greek *Petros* for rock, Mt. 16:18].

## **Philip and Nathanael** **Parallel: None**

**John 1:43** The following day [the next day] **Jesus would** [wanted to] **go forth to Galilee**, [northern part of Palestine] **and He found Philip, and said to him, “Follow Me.”**

**John 1:44** Now **Philip** [later to become an apostle, Mt. 10:3] **was of Bethsaida**, [John 12:21—possibly a suburb of Capernaum] **the city** [town] **of Andrew and Peter** [Mk. 1:29].

**John 1:45** **Philip found Nathanael**, [means, “God has given”—from Cana of Galilee, John 21:2] **and said to him, “We have found Him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph”** [the one God would raise up like Moses, Deut. 18:15; cf. Mt. 21:11].

**John 1:46** **And Nathanael** [means, “God has given”] **said to him, “Can there be anything good come out of Nazareth?”** [considered small and insignificant]. **Philip said to him, “Come and see”** [the greatness of Jesus is proven by seeing Him].

**John 1:47** **Jesus saw Nathanael** [means, “God has given”] **coming to Him, and said of him, “Behold an Israelite indeed, [true Israelite] in whom is no guile!”** [no dishonesty—nothing false].

**John 1:48** **Nathanael** [means, “God has given”] **said to Him, “Where [how] did You know me?”** [this information was true]. **Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you”** [He knew his thoughts, life, and heart—this was proof beyond doubt that Jesus was the One].

**John 1:49** **Nathanael** [means, “God has given”] **answered and said to Him, “Rabbi, [Master or Teacher] You are the Son of God! [Mt. 16:16] You are the King of Israel”** [all that Israel had longed for, and the prophets had foretold].

**John 1:50** Jesus answered and said to him, “Because I said to you, I saw you under the fig tree, do you believe? You will see greater things than these.”

**John 1:51** And He said to him, Verily, verily, [truly, truly] I say to you, after this you shall see heaven open, and the angels of God ascending and descending [an allusion to Jacob’s ladder at Bethel where he dreamed about a ladder reaching from earth to heaven with angels ascending and descending, Gen. 28:12] **upon the Son of Man**” [Jesus was the Son of God, therefore a mediator between man and God—He brought heaven down to earth, and earth to heaven while on earth].

## CHAPTER 2

### The Miracle of Water Turned to Wine Parallel: None

**John 2:1** And [on] the third day [after talking with Nathanael] there was a marriage [a wedding] in Cana of Galilee; [believed to be about twelve miles north of Nazareth] and the mother of Jesus [Mary] was there.

**John 2:2** And both Jesus and His disciples were called, [invited] to the marriage [wedding].

**John 2:3** And when they wanted [ran out of] wine, [there were three kinds in Jesus’ day— (1) fermented to a small degree and diluted with two or three parts of water. (2) unfermented juice. (3) an intoxicating drink called new wine, Acts 2:13] the mother of Jesus said to Him, “They have no wine.”

**John 2:4** Jesus said to her, “Woman, [not a rude title for His mother—compare John 19:25,26] what have I to do with you? [why involve Me?] My hour [time] has not yet come” [if applied to the immediate context, His time to do something about the shortage of wine had not come—if applied spiritually, His hour for death and His resurrection had not come, cf. John 7:30; 8:20; 12:23; 13:1; 16:32; 17:1].

**John 2:5** His mother said to the servants, “Whatever He says to you, do it” [she had confidence in Jesus and His power to meet this need].

**John 2:6** And there were set there [near by] six water pots of stone, after [according to] the manner [the kind used] of purification of the Jews, [Mt. 15:2; Mk. 7:4] containing two or three firkins [twenty to thirty gallons] apiece.

**John 2:7** Jesus said to them, “Fill the water pots with water.” And they filled them up to the brim [the miracle began with a large quantity of water].

**John 2:8** And He said to them, “Now draw some out, and take to the governor [master or ruler] of the feast.” And they took it.

**John 2:9** When the ruler [governor, master] of the feast [banquet] had tasted the water that was made [into] wine, [either the unfermented juice or fermented juice diluted with water (see verse 3—it is not consistent with other Scriptures from the Bible to believe that Jesus made new wine which is responsible for drunkenness)] and did not know where it came from, (but the servants who drew the water knew), the governor [master, ruler] of the feast called the bridegroom.

**John 2:10** And he said to him, “Every man at the beginning sets forth the choice wine; and when men [the guests] have well drunk, [drunk freely] then that which is inferior, but you have kept the choice wine until now” [His miracle was complete and superior in every respect].

**John 2:11** This beginning of miracles [miraculous signs] did Jesus in Cana of Galilee, [believed to be about twelve miles north of Nazareth] and manifested forth [set forth] His glory, [as One from God with power] and His disciples believed in Him [increased their faith].

**John 2:12** After this He went down to Capernaum, [on northwest shore of Sea of Galilee—where He did great works in His ministry, John 4:46,47; Mt. 8:5; 9:23-25] He, and His mother, and His brethren, [brothers] and His

disciples; and they did not continue there many days [stayed a few days].

## **The Cleansing Of The Temple** **Parallel: None**

**John 2:13** And the Jews' [Jewish] Passover [Ex. 12:14] was at hand, and Jesus went up to Jerusalem [this city was built upon a mountain].

**John 2:14** And found in the temple [court of the Gentiles] those who sold oxen and sheep and doves, [animals to be used in sacrifice in the temple] and others sitting at tables changing money [Gentile money was exchanged for temple money at a lucrative profit—each Jew was required to pay an annual half-shekel, Ex. 30:13].

**John 2:15** And when He had made a scourge [a whip out] of small cords, He drove them all from the temple area, both the sheep, and oxen; [cattle] and [He] poured out the money of the moneychangers, and overturned the tables.

**John 2:16** And said to those who sold doves, “Take these things out of here! Do not make My Father's house a house of merchandise” [a market].

**John 2:17** And His disciples remembered that it was written, “The zeal for Your house has eaten [consumed] Me up” [Ps. 69:9; Jesus cleansed the temple again about three years later, Mt. 21:12,13].

**John 2:18** Then answered the Jews and said to Him, “What [miraculous] sign do you show to us, since You do these things?” [to prove Your authority].

**John 2:19** Jesus answered and said to them, “Destroy this temple, [My body, vs. 21] and in three days I will raise it up” [for authority, His resurrection].

**John 2:20** Then said the Jews, “It required forty-six years to build this

temple, and will You raise it up [build it] in three days?” [Herod the Great began reconstruction of this temple—Solomon built the original one].

**John 2:21** But He spoke of the temple of His body [this statement will later be used against Jesus by the Sanhedrin, Mt. 26:61; 27:40].

**John 2:22** When therefore He had risen from the dead, His disciples remembered that He had said this to them; [Lk. 24:7,8] and they believed the Scripture, and the word which Jesus had spoken [the words of Jesus were always true to the Scriptures and their fulfillment].

### **Jesus Knew Their Hearts** **Parallel: None**

**John 2:23** Now when He was in Jerusalem at the Passover, [one of the major feast days of the Jews] during the feast day, many believed in His name, when they saw the miracles [signs], which He did [these miracles are not recorded, but are alluded to by Nicodemus in the following chapter].

**John 2:24** But Jesus did not commit [entrust] Himself to them, because He knew all men, [knew their hearts].

**John 2:25** and did not need that anyone should testify of man; for He knew what was in man [his thoughts and heart, 1 Sam. 16:7].

## **CHAPTER 3**

### **You Must Be Born Again** **Parallel: None**

**John 3:1** There was a man of the Pharisees, [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] named Nicodemus, [mentioned only by John, here, and two other times, John 7:50,51; 19:39] a ruler of the Jews [member of the Sanhedrin, and a teacher, vs. 10].

**John 3:2** The same [this man] came to Jesus by night, [perhaps because of convenience, or out of fear of being seen] and said to Him, “Rabbi, [Teacher or Master] we [Nicodemus and other Pharisees, even though as a general rule, they did not accept Him] know that You are a teacher come from God, for no man [without God] can do these miracles [signs] that You do, except God is with him.”

**John 3:3** Jesus answered and said to Him, “Verily, verily, [truly, truly, used by John twenty-four times] I say to you, except a man [all Jews, and later, all Gentiles] is born again, [anew, 1 Pet. 1:23] he cannot see the kingdom of God” [Gal. 6:15].

**John 3:4** Nicodemus [see vs. 1] said to Him, “How can a man be born [anew] when he is old? Can he enter the second time into his mother’s womb, and be born?” [he confused the spiritual birth with the physical].

**John 3:5** Jesus answered, “Verily, verily, [truly, truly] I say to you, except [unless] a man is born of water [baptism, Mk. 16:16; Acts 2:38] and of the Spirit, [the Holy Spirit through the word, produces a believing, penitent heart that submits to baptism, Rom. 10:17; Gal. 3:26,27] he cannot enter into the kingdom of God [the church or spiritual body, Eph. 1:22,23].

**John 3:6** That which is born of the flesh [physical birth] is flesh, and that which is born of the Spirit [inward spiritual birth] is spirit.

**John 3:7** Do not marvel [be amazed or surprised] that I said to you, ‘You must be born again’ [anew—don’t think of a physical birth, and thus become confused].

**John 3:8** The wind [to illustrate] blows where it wishes, and you hear the sound of it, but cannot tell where it comes, and where it goes. So is everyone who is born of the Spirit” [when one submits to the will of God by obedience to the gospel, this new inward birth happens].

**John 3:9** Nicodemus [see vs. 1] answered and said to Him, “How can these things be?” [mankind still asks this question, but by faith we must believe that Jesus is the author of salvation to all who obey Him, Heb. 5:9].

**John 3:10** Jesus answered and said to him, “Are you a master [teacher] of Israel, and do not know these things?

**John 3:11** Verily, verily, [truly, truly] I say to you, We [Jesus, His Father—also all who are preparing for His kingdom]  **speak what we know, and testify what We have seen, and you** [plural—thus Nicodemus and the other Jews who do not accept Jesus as the Son of God]  **do not receive Our witness.**

**John 3:12** If I have told you earthly things, [how to be born of water and the Spirit as illustrated by conditions of obedience]  **and you do not believe, how will you believe, if I tell you of heavenly things?** [God’s part in heaven].

**John 3:13** And no man has ascended up to heaven, [to bring these truths down]  **but He who came down** [Jesus brought them down]  **from heaven, even the Son of Man** [Jesus, God’s Son, left heaven to bring salvation, 2 Cor. 8:9]  **who is in heaven.**

**John 3:14** And as Moses lifted up the serpent in the wilderness, [to heal those who had been bitten by a fiery serpent, Num. 21:8,9]  **even so must the Son of Man be lifted up,** [on the cross, John 12:32,33].

**John 3:15**  **that whoever believes in Him** [to the point of following and obeying Him, Heb. 5:9]  **should not perish, but have eternal life** [soul saved eternally, John 6:47].

**John 3:16** For God so loved [Rom. 5:8]  **the world,** [all the lost of the world]  **that He gave His only begotten Son,** [Mary conceived by the Holy Spirit, Lk. 1:35]  **that whoever** [both Jews and Gentiles, Rom. 1:16]  **believes in Him** [surrenders all to Him]  **should not perish,** [in the second death, Rev. 21:8]  **but have everlasting life** [heaven, life indeed, John 10:10].

**John 3:17** For God did not sent His Son into the world to condemn [to punish and judge—John 8:15]  **the world,** [judgment and condemnation will come only if the world refuses to believe on Him]  **but that the world**

through Him might be saved [Lk. 9:56—He came to seek and to save the lost, Lk. 19:10].

**John 3:18** He who believes on Him is not condemned, [the purpose of Jesus is fulfilled with these] but he who does not believe is condemned already, [they have refused His mission to bring salvation] because he has not believed [only those who believe have eternal life, John 5:24] in the name [power and authority] of the only begotten [Mary conceived by the Holy Spirit, Lk. 1:35] Son of God [He who believes and is baptized will be saved, Mk. 16:16].

**John 3:19** And this is the condemnation, [brought about by man's rebellion] that light has come into the world, [through the Son of God] and men loved darkness [of sin] rather than light, [Jesus and truth, John 14:6] because their deeds were evil [sinful].

**John 3:20** For everyone who does evil [chooses sin for a way of life] hates the light, [Jesus and His truth, John 14:6] neither comes to the light, lest his [evil] deeds should be reproved [exposed].

**John 3:21** But he who does truth [God's way of righteousness] comes to the light, that his deeds may be made manifest, [clearly seen] that they are done in God" [those who live for God are not ashamed to come to the light, for they have followed truth, and desire continued forgiveness for all sins, 1 John 1:7,9].

### **John the Baptist Speaks of the Christ** **Parallel: None**

**John 3:22** After these things Jesus and His disciples came into the land of Judea [southern part of Palestine] and there He tarried with them, [spent some time with them] and baptized [through His disciples, John 4:2].

**John 3:23** And John [the Baptist] also was baptizing in Aenon near Salim, [near the Jordan River, northeast of Samaria] because there was much water there, [an ideal situation for immersion or a burial in water, Rom. 6:4; Col. 2:12] and they came, and were baptized [immersed,

submersed, emerged—dipped, Rom. 6:4; Col. 2:12].

**John 3:24** For John [the Baptist] had not yet been cast into prison [Castle of Machaerus].

**John 3:25** Then there arose a question [an argument] between some of John's disciples and the Jews [some translations mention “a Jew” or “a certain Jew”] about purification [ceremonial washing].

**John 3:26** And they [John's disciples] came to John, and said to him, “Rabbi,” [teacher] He who was with you beyond Jordan, [Jesus] to whom you bore witness, [have testified to be the Lamb of God] behold, He is baptizing, [through His apostles, John 4:2] and everyone is coming to Him.”

**John 3:27** John answered and said, “A man can receive nothing, except it has been given to him from heaven.

**John 3:28** You yourselves bear me witness, [can testify] that I said, ‘I am not the Christ, but am sent before Him’ [John's purpose].

**John 3:29** He who has the bride [His church] is the bridegroom, [Christ] but the friend of the bridegroom, [John] which stands and hears Him, [Christ, the bridegroom] rejoices greatly because of the bridegroom's voice. Therefore my joy is fulfilled [John expected the people to come to Jesus, and this brought him joy instead of jealousy].

**John 3:30** He [Jesus] must increase, but I [John] must decrease.

**John 3:31** He [Jesus] who comes from above [heaven] is above all; he who is of the earth is earthly, [birth from human parents] and speaks of the earth. He who comes from heaven is above all [repeats for emphasis].

**John 3:32** And what He [the Son of God from above] has seen and heard, [even before being made flesh, John 1:14] that He testifies, and no man [no one] receives [accepts] His testimony [so few had received Jesus at

this point in contrast to those who had not, that John says, “no one or no man accepts Him”).

**John 3:33** He who has received His testimony [the few compared to the majority] has set to his seal [is certified or guaranteed] that God is true [Jesus’ very presence and message declare the truth of God, John 14:6].

**John 3:34** For He [Jesus] whom God has sent [John 7:16] speaks the words of God, for God gives not the Spirit by measure [Col. 1:19] to Him [to Jesus, God gives the Spirit to Him without measure].

**John 3:35** The Father loves the Son, [puts His faith in] and has given [placed] all things into His hand [Mt. 11:27; 28:18].

**John 3:36** He who believes on [in] the Son [has a trusting obedient faith] has everlasting life; [in heaven, a prepared place, John 14:1-3] and he who does not believe the Son shall not see life; [Mk. 16:16] but the wrath [anger] of God abides on him” [his soul will be lost eternally, Rom. 1:18].

## CHAPTER 4

### Jesus and the Samaritan Woman Parallel: None

**John 4:1** Therefore when the Lord knew that the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] had heard that Jesus made and baptized more disciples than John, [these Jewish rulers became jealous of the popularity of Jesus].

**John 4:2** (Though Jesus Himself did not baptize, but His disciples), [they baptized for Him].

**John 4:3** He left Judea, [southern part of Palestine] and departed again to Galilee [northern part of Palestine].

**John 4:4** And He needed to go through Samaria [Samaria was sandwiched between Judea and Galilee, thus a convenient and necessary route].

**John 4:5** Then came He to a city of Samaria, [the land of Samaria formerly belonged to the tribes of Ephraim and Manasseh] **which is called Sychar**, [a city about fifteen miles from the city of Samaria, and forty miles north of Jerusalem] **near to the plot of ground that Jacob gave to his son Joseph** [the place where Joseph was buried, Gen. 33:19; 48:22].

**John 4:6** Now Jacob's well [no Old Testament reference stating that Jacob dug this well, but it had his name] **was there. Jesus therefore, being wearied from His journey**, [He traveled many miles going from one place to another] **sat thus on the well** [His apostles had evidently gone to purchase food, vs. 8]. **It was about the sixth hour** [noon].

**John 4:7** There came a woman of Samaria [not the city of Samaria, but she was a Samaritan] **to draw water** [this task was performed by women at this time—cf. Gen. 24:11; 29:2; Ex. 2:16]. **Jesus said to her, “Give Me a drink”** [He was thirsty, but even more anxious to teach about the water of life].

**John 4:8** (For His disciples had gone away to the city to buy meat) [food].

**John 4:9** Then said the woman of Samaria [see vs. 7] to Him, “How is it that You, being a Jew, asks a drink of me, who is a woman of Samaria?” [this was unusual because she was a woman and a Samaritan]. **For the Jews have no dealings** [do not associate, Acts 10:28] **with the Samaritans** [after the Assyrian captivity, the Assyrian king sent to this land other tribes who married among the Jews who were left behind—their offspring were hated by the Jews and considered as dogs].

**John 4:10** Jesus answered and said to her, “If you knew the gift of God, [Rom. 6:23] and who says to you, ‘Give Me a drink,’ you would have asked of Him, and He would have given you living water” [would have asked for salvation, Isa. 12:3].

**John 4:11** The woman said to Him, “Sir, You have nothing to draw with, [no bucket] and the well is deep [she thought only of physical water]. From where then can you get that living water?”

**John 4:12** Are You greater than our father Jacob, [yes, He is, but at this point she didn't know it] who gave us the well, [the Samaritans claimed Jacob also for their ancestor] and drank from it himself, and his children, and his cattle?” [this well was important, but it did not compare to the living water offered by Jesus].

**John 4:13** Jesus answered and said to her, “Whoever drinks of this water will thirst again,

**John 4:14** but whoever drinks of the water that I shall give him will never thirst [satisfies all spiritual needs]. But the water that I shall give him will be in him a well [spring or fountain] of water springing up into everlasting life” [this is proof that the offer of Jesus is far superior to what Jacob gave with this well].

**John 4:15** The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw” [she is still thinking of physical water, and avoiding trips to this well—many misunderstood Jesus when He taught the spiritual].

**John 4:16** Jesus said to her, “Go, call your husband, and come here” [a step to prove to her that He is not a mere man].

**John 4:17** The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’

**John 4:18** for you have had five husbands, and he whom you now have is not your husband; in that you spoke truly” [Jesus knew her history with husbands].

**John 4:19** The woman said to Him, “Sir, I perceive [from what Jesus said about her life] that You are a prophet [a spokesman with God's power—no

mere man (without divine power) could know this].

**John 4:20** **Our fathers worshiped in this mountain,** [she gets the spot light from her life, and brings up a controversy between Jews and Samaritans] **and You say,** [as a Jew] **that in Jerusalem is the place where men ought to worship**” [Samaritans worshiped on Mt. Gerizim, and the Jews in the temple at Jerusalem].

**John 4:21** **Jesus said to her, “Woman, believe Me, the hour comes,** [is coming] **when you will neither in this mountain, nor in Jerusalem, worship the Father** [foretells the fulfillment of the law and the coming of the new covenant in regard to worship].

**John 4:22** **You** [Samaritans] **worship what you do not know;** [they had ignored the prophets and devised their own ways] **we** [the Jews] **know what we worship, for salvation is of the Jews** [even though the Jews had often rebelled, they were the chosen ones to bring the Savior, and Jerusalem was God’s chosen place of worship under the law].

**John 4:23** **But the hour** [time] **comes, and now is,** [has come] **when the true worshipers will worship the Father in spirit** [with his heart] **and truth;** [according to the word of God, John 8:32; 14:6] **for the Father seeks such** [this kind of worshipers] **to worship Him** [instead of the place being important, God seeks the worshiper who honors God from his heart, and on God’s terms].

**John 4:24** **God is Spirit,** [is not a fleshly being] **and those who worship Him must worship Him in spirit** [with his heart] **and in truth**” [according to the word of God, John 8:32; 14:6—Jesus taught the truth, and sent the Holy Spirit to guide His apostles and others into all truth, John 16:13].

**John 4:25** **The woman said to Him, “I know that Messiah** [the Christ] **comes,** [is coming] **(who is called Christ). When He comes, He will tell us all things**” [the Samaritans looked for the Messiah to be the prophet like Moses who would instruct them beyond the first five books of the Old Testament that they used to guide them].

**John 4:26** Jesus said to her, “I who speak to you am He” [the Messiah—this is the first recorded time Jesus put into words that He was the Messiah—this rare statement was not made to a Jew, but to a Samaritan woman].

## **The Harvest Is White Parallel: None**

**John 4:27** And at this time [point] His disciples came, and marveled [were amazed] that He talked with the woman; [this was not the customs of life they had known] yet no one said, “What do You seek?” or, “Why are You talking with her?” [they should have known that Jesus had His reasons for talking with her that were honorable and right].

**John 4:28** The woman then left her water pot, [water jar—departed from her original purpose] and went her way into the city, [this was a missionary journey to tell others about Jesus] and said to the men,

**John 4:29** “Come, see a Man, who told me all things that I ever did. Could this be the Christ?” [she is evidently convinced by what Jesus said about her personal life, and His declaration that He is the Messiah].

**John 4:30** Then they [the men] went out of the city, and came to Him [instead of Jesus going into the city to teach, through the woman, the city came to Him].

**John 4:31** In the mean time His disciples prayed [urged] Him, saying, “Master, [Rabbi or Teacher] eat” [something].

**John 4:32** But He said to them, “I have meat [food] to eat that you know nothing about.”

**John 4:33** Therefore the disciples said one to another, “Has any man brought Him anything to eat?” [even His disciples thought of the physical when He spoke of the spiritual].

**John 4:34** Jesus said to them, “My meat [food] is to do the will of Him who sent Me, and to finish His work [physical food is essential, but must

be secondary to doing His Father's will, Mt. 6:33].

**John 4:35** [to illustrate] **Do you not say, 'There are yet four [more] months, and then comes the harvest?'** [this was common talk among farmers]. **Behold, I say to you, lift up [open up] your eyes, and look on the fields, [spiritual fields] for they are already white [ripe] for harvest [souls needed salvation then and today].**

**John 4:36** **And** [He carries the illustration further] **he who reaps receives wages, and gathers fruit to life eternal, that both he who sows and he who reaps may rejoice together** [soul-saving brings a double joy—to the sinner, and to the one who is teaching].

**John 4:37** **And in that is the saying true, 'One sows, and another reaps'** [when one sows the word, even if the soul is not presently reached, another may complete the harvest later!].

**John 4:38** **I sent you to reap that for which you did no labor;** [reap what you have not worked for] **other men labored,** [for example, John the Baptist—today a preacher may sow the seed, and the next preacher will baptize those previously taught] **and you have entered into [reaped the benefits of] their labors."**

**John 4:39** **And many of the Samaritans [see vs. 7] of that city believed on Him for the saying of the woman,** [she shared Jesus with others, and they believed] **who testified,** [gave testimony that] **"He told me all that I ever did"** [this confirmed His words].

**John 4:40** **So when the Samaritans [see vs. 7] had come to Him, they besought [urged] Him to tarry [stay] with them,** [it was unusual that they asked a Jewish teacher to stay with them] **and He abode [stayed] there two days** [it was also unusual for Jesus, a Jew, to accept].

**John 4:41** **And many more [Samaritans] believed because of His own word** [He taught them during these two days].

**John 4:42** **And [they] said to the woman, "Now we believe, not because**

**of your saying, [your testimony] for we have heard Him ourselves, and know that this is indeed [really is] the Christ, the Savior of the world [faith must ultimately be based on one hearing the word of God, Rom. 10:17].**

**Received By the Galileans**  
**Parallel: Mark 1:35-39; Luke 4:42-44**

**John 4:43 Now after two days He departed from there, [Samaria] and went into Galilee [northern part of Palestine].**

**John 4:44 For Jesus Himself testified, [pointed out] that a prophet has no honor in his own country [this is a general rule, Mt. 13:57; Mk. 6:4; Lk. 4:24; however, an exception is about to be made by the Galileans because of what they saw Him do in Jerusalem, but they still did not receive Him compared to Judea].**

**John 4:45 Then when He had come to Galilee, [His own country in northern Palestine] the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; [the purpose of miracles is to confirm the word] for they also had gone to the feast [Passover, John 2:23].**

**The Healing of a Nobleman's Son**  
**Parallel: None**

**John 4:46 So Jesus came again to Cana of Galilee, [believed to be about twelve miles north of Nazareth] where He had made the water wine [John 2:1-11]. And there was a certain nobleman, [royal official] whose son was sick at Capernaum [on northwest shore of Sea of Galilee—where He did great works in His ministry, Mt. 8:5; 14; 9:23-25].**

**John 4:47 When he heard that Jesus had come out of Judea [southern Palestine] to Galilee, [northern part of Palestine] he went to Him, and besought [begged] Him to come down, [probably could not imagine Jesus healing without being with his son] and heal his son, for he was at the**

point of [close to] death.

**John 4:48** Then said Jesus to him, “Except you [this man and the Galileans, vs. 47] **see signs and wonders, you will not believe.**”

**John 4:49** The nobleman [royal official] **said to Him, “Sir, come down before my child dies”** [he had enough faith to believe that Jesus could heal him if He was with the child, thus anxious for Jesus to come to his son].

**John 4:50** Jesus said to him, “**Go your way; your son lives**” [a full test of his faith]. **And the man believed the word that Jesus spoke to him, and he went his way** [without doubting—a little faith is fearful and full of doubts, Mt. 8:26].

**John 4:51** And as he was now going down, [on the way home] **his servants met him, and told him, saying, “Your son lives”** [the fruit of his faith in Jesus].

**John 4:52** Then he inquired of them the hour when he had gotten better [verifies that his faith was correct]. **And they said to him, “Yesterday at the seventh hour [1:00 p.m. Jewish time] the fever left him.”**

**John 4:53** So the father knew [there could be no doubt that Jesus had healed him] **that it was at the same hour, [exact time] which Jesus said to him, “Your son lives,” and he himself believed,** [his faith became fully mature along with his family] **and his whole household.**

**John 4:54** This again is the second miracle that Jesus did, [in Galilee—He had performed others in Judea, John 2:23] **when He had come out of [from] Judea [southern Palestine] to Galilee [northern Palestine].**

## CHAPTER 5

### Jesus Healed a Man at Pool of Bethesda Parallel: None

**John 5:1** After this there was a feast of the Jews, [it is not named—some think it is the second Passover that Jesus attended—see the first, John 2:23] and Jesus went up [the mountain] to Jerusalem [the capital city of the Jews located in Judea, southern Palestine].

**John 5:2** Now there is at Jerusalem by the sheep market [gate] a pool, which is called in the Hebrew tongue Bethesda, having five porches [porticoes or shelters].

**John 5:3** In these [five porticoes or shelters] lay a great multitude of sick people, [disabled] blind, lame, withered, [paralyzed—the rest of this verse and verse four are not found in the best manuscripts] waiting for the moving of the water.

**John 5:4** For an angel went down at a certain season [time] into the pool, and troubled [stirred] the water, then whoever first stepped in, after the troubling [stirring] of the water was made whole of whatever disease he had.

**John 5:5** And a certain man was there, who had an infirmity [had been an invalid for] thirty-eight years.

**John 5:6** When Jesus saw him lying there, and learned that he had been in this condition, He said to him, “Do you want to be made whole?”

**John 5:7** The sick [invalid—probably paralysis] man answered Him, “Sir, I have no man, when the water is troubled, [stirred, vs. 4] to put me into the pool; but while I am coming, [trying to get in] another steps down before me.”

**John 5:8** Jesus said to him, “Rise, [get up] take up your bed, [pallet] and walk.”

**John 5:9** And immediately the man was made whole, and took up his bed, [pallet] and walked [a rare occasion when Jesus healed without requiring the subject to have faith] and on the same day was the Sabbath

[Jewish day of rest—seventh day or Saturday].

**John 5:10** The Jews therefore said to him who was cured, [healed] “It is the Sabbath day; it is not lawful for you to carry your bed” [pallet].

**John 5:11** He answered them, [shifted the blame to Jesus] “He who made me whole, said to me, ‘Take up your bed, [pallet] and walk.’ “

**John 5:12** Then they asked him, “Who is the Man who said to you, ‘Take up your bed, [pallet] and walk?’ “

**John 5:13** And he who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

**John 5:14** Afterward Jesus found him [the healed man] in the temple, and said to him, “Behold, you have been made whole [reminds him of his blessing]. Sin no more, [Jesus spoke these words to the woman taken in adultery, John 8:11] lest a worse thing come upon you [infers that sin had brought his infirmity—other times Jesus denied that infirmities had come from sin, Lk. 13:1-5; John 9:3].

**John 5:15** The man departed, and told the Jews that it was Jesus, who had made him whole.

## **God The Father and Son** **Parallel: None**

**John 5:16** And therefore [for this reason] the Jews persecuted Jesus, [they began persecution on Jesus] and sought to slay Him, because He had done these things [worked, Ex. 20:10] on the Sabbath day.

**John 5:17** But Jesus answered them, [defends His healing a man and doing good works on the Sabbath] “My Father has been working until now, and I too am working” [the work that Jesus did represented the work of His Father].

**John 5:18** Therefore the Jews sought [all] the more to kill Him, [this

happened throughout His ministry, cf. John 7:19,20,25; 8:59] **because He not only had broken the Sabbath**, [in their thinking] **but also said that God was His Father**, [to accept this would mean accepting Jesus as the Son of God] **making himself equal** [which He was, Phil. 2:6] **with God** [the Jews wanted God to be in heaven and Jesus an earthly impostor—far from being equal with God].

**John 5:19** Then answered Jesus and said to them, “**Verily, verily**, [truly, truly] **I say to you, the Son can do nothing of Himself**, [uses the father/son relationship to illustrate] **but what He sees the Father do; for whatever He does, the Son also does** [in like manner—it is natural for little boys to imitate their father].

**John 5:20** For the Father loves [a rare place where the Greek work *philei* is used for love instead of *agapao*, John 3:35; 17:26] **the Son, and shows Him all things that He Himself does**; [suggests concern and mutual purpose] **and He will show Him greater works than these**, [in addition to past works already seen, the Son will reflect even greater works from His Father] **that you may marvel** [be amazed].

**John 5:21** For as the Father raises up the dead, [the physical dead, but even more important, those dead in sin, Eph. 2:1] **and gives them life, so also the Son gives life to whom He will** [while on earth, Jesus raised some physically from the dead, but His main purpose was to bring from the dead those who were dead in sin, John 17:2].

**John 5:22** For the Father judges no man, [apart from His Son] **but has committed all judgment to the Son**, [Acts 10:42; 17:31; 2 Cor. 5:10; 2 Tim. 4:8; thus, God judges, Rom. 2:16; 3:6; 14:10, but through His Son].

**John 5:23** that all men should honor the Son, [it is the Father’s will that His Son be honored] **even as they honor the Father** [the Father shares His honor]. **He who honors not the Son honors not the Father who has sent Him** [the actions of the Jews toward Jesus was their actions toward God].

**All Through the Son  
Parallel: None**

**John 5:24 Verily, verily, [truly, truly] I say to you, he who hears My word, and believes on Him who sent Me, has everlasting life, [God sent His Son to bring eternal life, John 10:10] and shall not come into condemnation, [judgment] but is passed from death [spiritual death] to life.**

**John 5:25 Verily, verily, [truly, truly] I say to you, the hour [time] is coming, [the end of time when He will call the dead, vs. 28] and now is, [He is presently calling the spiritual dead to accept life] when the dead [those dead in sin, Eph. 2:1,5, as well as those who are physically dead] shall hear the voice of the Son of God; [Jesus] and those who hear will live [His message called them to life; at the end of time, His voice will call forth the dead, vss. 28,29].**

**John 5:26 For as the Father has life in Himself, [He has been alive eternally, and has power to give life] so He has given the Son to have life in Himself, [like Father, like Son].**

**John 5:27 and has given Him authority to execute judgment [to be the judge, Acts 17:31] also, because He is the Son of Man [He is God in the flesh, John 1:14, and can judge man].**

**John 5:28 Marvel not [do not be amazed] at this; for the hour [time] is coming, [at the end of time] in which all who are in the graves will hear His voice, [one resurrection, and the saved and unsaved will come forth].**

**John 5:29 and will come forth—[no one can refuse this call to live—they can refuse the call to live spiritually] those who have done good, to the resurrection of life; [believed and obeyed the gospel of Jesus, and have walked faithfully in His light, 2 Thes. 2:14; 1 John 1:7] and those who have done evil, to the resurrection of condemnation [refused faith and obedience in the saving grace and gospel of Jesus Christ; therefore they are lost eternally, Eph. 2:8; Mk. 16:16; 2 Thes. 1:8].**

**John 5:30 I can of Myself [without the Father] do nothing. As I hear, I judge; [His judgment is backed up by His Father] and My judgment is just;**

[fair] because I seek not My own will, but the will of the Father [Mt. 26:39] who sent Me.

## **Bearing Witness to Jesus** **Parallel: None**

**John 5:31** If I bear witness [testify] of Myself, My witness [testimony] is not true [is not valid].

**John 5:32** There is another [the Father] who bears witness [testifies] of Me, and I know that the witness [testimony] which He witnesses [testifies] of Me is true.

**John 5:33** You have sent to John, [John 1:19-27] and he bares witness [has testified] to the truth [that Jesus is the Lamb of God, and from God].

**John 5:34** But I do not receive testimony from man, [from a human source—even John got His testimony from above] but I say these things that you may be saved [He mentions John, a man, for their benefit and salvation].

**John 5:35** He [John the Baptist] was a burning and shining light, [a burning lamp or torch] and you were willing for a season [time] to rejoice in [enjoy] his light.

**John 5:36** But I have greater witness [weightier testimony, 1 John 5:9] than John, [Jesus was not a burning lamp or torch that GIVES light, but He WAS the light, John 1:4; 8:12] for the works which the Father has given Me to finish—the same works that I do—bear witness of Me, [He didn't need human testimony; His works and miracles were enough proof] that the Father has sent Me [John 9:16].

**John 5:37** And the Father Himself, who has sent Me, has borne witness of Me [this was done through His miracles, by speaking from heaven at His baptism, and through Old Testament prophecies]. You [in contrast to Jesus] have neither heard His voice at any time, nor seen His shape [no man has seen God, Ex. 33:20, but Jesus has, John 1:18].

**John 5:38** And you do not have His word [God's word] abiding in you, for [presents further proof] whom He sent, [Jesus, His Son] Him you do not believe [to be the Messiah sent from God].

**John 5:39** You search [diligently study] the Scriptures, for in them [the Old Testament Scriptures] you think you have eternal life; and these are they [the Scriptures] which testify of Me [Jesus fulfilled every prophecy pertaining to His coming, work, mission, and return to His Father].

**John 5:40** And you will not come to Me, [they refused His invitation, Mt. 11:28-30] that you might have life [they refused eternal life, just as His own relatives, John 1:11 and Jerusalem, Mt. 23:37].

**John 5:41** I do not receive honor [glory or praise] from men [Jesus was the perfect example of unselfishness—Paul and workers followed His example, 1 Thes. 2:6].

**John 5:42** But I know you, [even their minds and hearts] that you do not have the love of God in you [their motives were impure].

**John 5:43** I have come in My Father's name, [directed by His authority] and you do not receive Me; if another [false teacher] comes in his own name, him you will receive [thousands today choose men and their teaching rather than Christ and His word].

**John 5:44** How can you believe, [the ones] who receive honor [glory] from one another, [sought glory from men, Gal. 1:10] and seek not the honor that comes from the only God? [the Only One—Rom. 2:29].

**John 5:45** Do not think that I shall accuse you [at this point, Jesus came to be their Savior] to the Father; [they had already been accused] there is one who accuses you, even Moses, [they rejected Jesus because they rejected the testimony of Moses, Rom. 2:12] in whom you trust [place your hope].

**John 5:46** For had you believed Moses, [his teaching and prophecy, Deut.

18:15,18] **you would have believed Me; for he wrote about Me** [John 1:45].

**John 5:47** But if you do not believe his [Moses'] writings, how will you believe My words?"

## CHAPTER 6

### **Jesus Miraculously Feeds Five Thousand** **Parallel: Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17**

**John 6:1** After these things [sometime later] **Jesus went over the Sea of Galilee, which is the Sea of Tiberias** [this sea had more than one name—here, named after the town of Tiberias].

**John 6:2** And a great multitude followed Him, because they saw His miracles [the miraculous signs, the healing] **which He did on those who were diseased** [sick].

**John 6:3** And **Jesus went up on a mountain, and there He sat** [His customary position when teaching, Mt. 5:1] **with His disciples.**

**John 6:4** And the Passover, [when the next Passover after this one comes, Jesus will face death] **a feast of the Jews**, [began in Egypt, Lev. 23:4-8, for the Jews only] **was near.**

**John 6:5** [the miracle He will now perform is the only one (except the resurrection) that is recorded by all four writers of the gospel]. **When Jesus then lifted up His eyes, and saw a great company** [multitude—those who had followed Him by foot, Mt. 14:13] **come to Him**, [and was moved with compassion toward them, and He healed their sick, Mt. 14:14] **He said to Philip**, [means—"lover of horses"—he brought Nathaniel to Jesus, John 1:45] **"Where shall we buy bread, that these may eat?"**

**John 6:6** And this He said to prove [test] him, for He Himself knew what He would do ["They need not go away, you give them something to eat,"

[Mt. 14:16].

**John 6:7** Philip answered him, “Two hundred denarii [shall we go and buy two hundred denarii—eight months of a man’s wages—worth of bread, Mk. 6:37] of bread is not sufficient for them, that every one of them may have a little.”

**John 6:8** One of His disciples, Andrew, [“manly”] Simon [“hearing”] Peter’s [surnamed Peter, “stone” and Cephas, Aramaic for rock, Mt. 10:4; 16:17,18] brother, said to Him,

**John 6:9** “There is a lad [boy] here, who has five barley loaves, and two small fish, but what are they among so many?”

**John 6:10** And Jesus said, “Have the people [command the multitude, Mt. 14:19] sit down. Now there was much grass [in groups of hundreds and in fifties, Mk. 6:40; Lk. 9:14] in the place. So the men sat down, [besides women and children, Mt. 14:21] in number about five thousand.

**John 6:11** And Jesus took the loaves; and when He had given thanks, [He blessed it, Mt. 14:19] He distributed to the disciples, and the disciples to those sitting down; and likewise of the fish as much as they wanted [and were filled, Mt. 14:20].

**John 6:12** When they were filled, He said to His disciples, “Gather up the fragments that remain, [leftovers, Lk. 9:17—and of the fish, Mk. 6:43] that nothing be lost [Jesus taught a lesson on not to be wasteful].

**John 6:13** Therefore they gathered them up, and filled twelve baskets with the fragments [leftovers, Lk. 9:17—and of the fish, Mk. 6:43] of the five barley loaves, which were left over by those who had eaten [Jesus still gives the bread of life to lost souls, and has more than enough to meet all needs].

**John 6:14** Then those men, when they had seen the miracle [sign] that Jesus did, said, “This is of a truth the prophet [promised by Moses, Deut. 18:15,18] who is to come into the world.”

## **Jesus Walks On the Water**

**Parallel: Matthew 14:22-33; Mark 6:45-52**

**John 6:15** Therefore when Jesus perceived that they would [were about to] come and take Him by force to make Him a king, [earthly king] He departed [after sending His disciples to get in a boat to cross the sea, and sending the multitude away, Mt. 14:22] again to a mountain by Himself.

**John 6:16** And when evening came, His disciples went down to the sea,

**John 6:17** and entered into a ship, [small open row boat] and went over the sea toward [to Bethsaida, Mk. 6:45—ultimate point.] Capernaum [on the northwest shore of Sea of Galilee—where He did great works in His ministry, Lk. 7:1-3; John 4:46-54; Mt. 8:14]. And it was now dark, and Jesus had not come to them.

**John 6:18** And the sea arose [great waves arose—the waters became rough] because a great wind was blowing [was contrary, Mt. 14:24; against them, Mk. 6:48].

**John 6:19** So when they had rowed about twenty-five or thirty furlongs, [three or four miles—middle of the sea, Mt. 14:24] they saw Jesus walking on the sea, [fourth watch of the night, Mt. 14:25; fourth Roman watch, 3:00 a.m.] and drawing near [approaching] to the ship, [small open row boat, vs. 17] and they were afraid [troubled, Mt. 14:26; supposed it was a ghost, Mk. 6:49].

**John 6:20** But He said to them, [“Be of good cheer,” Mt. 14:27] “It is I; do not be afraid” [for Peter’s walking on the water experience, see Mt. 14:28-31].

**John 6:21** Then they willingly received Him into the ship, [small open row boat—immediately the wind ceased, and they worshiped Him, Mt. 14:32,33] and immediately the ship [small open row boat] was at the land where they were going [heading].

## **Spiritual Bread From Heaven**

### **Parallel: None**

**John 6:22** The day following, [the next day] when the people who stood on the other side of the sea [east side] saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered into the boat with His disciples, [through observing boats, they were hunting Jesus] but that His disciples had gone away alone—

**John 6:23** however, there came other boats [small open row boats] from Tiberias near the place where they ate bread, after the Lord had given thanks—

**John 6:24** when the people therefore saw that Jesus was not there, nor His disciples, [they sought Him in another place] they also got into the boats and came to Capernaum, [on northwest shore of Sea of Galilee—where He did great works in His ministry, John 4:47; Mt. 8:5; 9:23-25—He spent time here when in Galilee, John 2:12] seeking Jesus [in search of Jesus; cf. Mk. 1:35-39; Lk. 4:42-44].

**John 6:25** And when they had found Him on the other side of the sea, [western side] they said to Him, “Rabbi, [Teacher] when did You come here?”

**John 6:26** Jesus answered them and said, “Verily, verily, [truly, truly] I say to you, you seek Me, not because you saw the miracles, [signs] but because you ate of the loaves, and were filled [they had put physical things first instead of the kingdom, Mt. 6:33].

**John 6:27** Labor [work] not for the meat [food], which perishes, [spoils] but for that food which endures to everlasting life, which the Son of Man will give to you [just as He gave the water of life for eternal life, John 4:14, He has likewise brought the bread of life]. For on Him has God the Father set His seal" [placed His seal of approval].

**John 6:28** Then they said to Him, [asked Him] “What must we do, that

**we may do the works of God?”** [they seem to think that they could earn salvation by works].

**John 6:29** **Jesus answered and said to them, “This is the work of God, that you believe in Him [Jesus] whom He [the Father] has sent”** [they are asked to be involved in a continuing life of faith—only an obedient faith pleases God, Heb. Chapter 11; James Chapter 2; a faith working through love, Gal. 5:6].

**John 6:30** **Therefore they said to Him, “What [miraculous] sign then do You show, that we may see, and believe You? What work will You do?** [they would not take His word—in the next verse, they give an example of the kind of sign they want].

**John 6:31** **Our fathers [forefathers] ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat’ “** [Ex. 16:4; Ps. 78:24].

**John 6:32** **Then Jesus said to them, “Verily, verily, [truly, truly] I say to you, Moses did not give you that bread from heaven, [God told Moses what He was going to do, but it was God who gave it, Ex. 16:4,15] but My Father gives you the true bread from heaven [God gave the manna to their forefathers, and He now gives Jesus, the true spiritual bread].**

**John 6:33** **For the bread of God is He who comes down from heaven, [Jesus, the Christ] and gives life to the world”** [John 1:4].

**John 6:34** **Then they said to Him, “Lord, from now on [always] give us this bread”**

**John 6:35** **And Jesus said to them, “I am the bread of life [that God gives, vs. 33]. He who comes to Me shall never hunger, [his soul will be satisfied and saved forever] and he who believes on Me shall never thirst [the water of life that Jesus offers also satisfies and saves forever, John 4:14].**

**John 6:36** **But I also said to you, that you have seen Me, [had full proof] but do not believe.**

**John 6:37** All that the Father gives Me will come to Me, [both Jews and Gentiles who will come in obedience to His gospel, Rom. 1:16,17] and the ones who come to Me I will in no wise drive away [the water of life is for whoever will drink, Rev. 22:17].

**John 6:38** For I came down from heaven, [became flesh through Mary who conceived by the Holy Spirit, Mt. 1:20] not to do My own will, but the will of Him [My Father] who sent Me.

**John 6:39** And this is the Father's will who has sent Me, that of all He has given Me [both Jews and Gentiles] I should lose nothing, [none—not willing that any who repent should perish, 2 Pet. 3:9] but should raise them up [at the resurrection] at the last day [those who submit to Jesus and His blood, and remain faithful until death, cannot be lost, but raised from the dead to eternal life, John 10:28; Rev. 2:10].

**John 6:40** And this is the will of Him who sent Me, that everyone who sees the Son, and believes in Him, [accepts Him as the Savior, and follows Him through faithful obedience] may have everlasting life; [John 3:15,16; 4:14] and I will raise him up at the last day” [at the resurrection].

### **Jesus Rejected by His Own**

**Parallel: Matthew 13:53-58; Mark 6:1-6; Luke 4:16-30**

**John 6:41** The Jews then murmured [complained] at Him, because He said, “I am the bread which came down from heaven” [just as their forefathers murmured in the wilderness over the manna from heaven, Num. 16:2-4, now these murmured over the true bread of life].

**John 6:42** And they said, “Is not this Jesus, the son of Joseph, [Mt. 13:55] whose father and mother we know? [since they knew His earthly surroundings, they could not understand His heavenly standing]. How is it then that He said, ‘I came down from heaven?’” [they thought He claimed to come down without birth as an angel].

**John 6:43** Jesus therefore answered and said to them, “Murmur not [do

not complain] **among yourselves.**

**John 6:44** **No man can come to Me, except the Father who has sent Me draw him;** [the Father will draw when sinners are taught and submit to His cross, John 6:45; 12:32] **and I will raise him up at the last day** [in the resurrection].

**John 6:45** **It is written in the prophets,** [Isa. 54:13; Jer. 31:34] **‘And they shall all be taught of God’** [the drawing power will depend on the sinner’s being taught and his submission to what is taught]. **Therefore every man who has heard, and has learned** [must hear, know, and do the Father’s word, Mt. 7:21] **of the Father, comes to Me.**

**John 6:46** **Not that any man** [mere man] **has seen the Father,** [instead of seeing, they hear the Father] **except He who is of God, He has seen the Father** [only Jesus could say that He had seen the Father].

**John 6:47** **Verily, verily,** [truly, truly] **I say to you, he who believes on Me** [faith comes by hearing the word of God, Rom. 10:17] **has everlasting life** [John 3:16,18].

**John 6:48** **I am that bread of life** [the bread of life and water of life provide all that is needed to satisfy the soul eternally, John 4:14].

**John 6:49** **Your fathers** [forefathers] **ate manna** [to sustain their physical bodies] **in the wilderness, and are dead** [physically].

**John 6:50** **This is the bread** [Jesus, vs. 48] **which comes down from heaven,** [from His Father] **that a man may eat of it, and not die** [spiritually—even though the body dies, the soul lives forever].

**John 6:51** **I am the living bread** [His death brought life] **which came down from heaven. If any man** [anyone] **eats of this bread,** [believes and follows Jesus] **he shall live forever; and the bread that I shall give is My flesh,** [His body in sacrifice] **which I will give for the life of the world”** [1 Tim. 2:5,6].

**John 6:52** The Jews therefore strove [argued sharply] among themselves, saying, “How can this Man give us His flesh to eat?” [mistakenly thought of eating literal flesh].

**John 6:53** Then Jesus said to them, “Verily, verily, [truly, truly] I say to you, except you eat the flesh of the Son of Man, and drink His blood, [Greek, (*sarx*) when instituting the Lord’s Super, He used the Greek word (*soma*) therefore here, He is speaking of His death on the cross—the eating of the bread and fruit of the vine will come later in memory of His body and blood, Mt. 26:26,28] **you have no life in you** [Jesus is referring to those who either accept or reject the sacrifice of His body and blood].

**John 6:54** Whoever eats My flesh, and drinks My blood, [allows His death to wash away their sins by dying to sin, being buried with Him by baptism into death, and being raised from baptism in the likeness of His resurrection, Rom. 6:3-5; Col. 2:12] **has eternal life**, [John 4:14] **and I will raise him up at the last day** [after reaching the flesh and blood of Jesus by being baptized into Christ, Gal. 3:26,27, one remembers His body and blood until He comes again, 1 Cor. 11:24-26].

**John 6:55** For My flesh is meat [spiritual food] **indeed**, [real or true food] **and My blood is** [spiritual] **drink indeed** [real or true drink].

**John 6:56** He who eats My flesh, and drinks My blood, dwells in Me, [by keeping His commandments, 1 John 3:24] **and I in him** [walks with Him in the light, 1 John 1:7].

**John 6:57** As the living Father sent Me, and I live by [because of] the Father, so he who feeds on Me, [same as “he who eats My flesh and drinks My blood,” vs. 56, both mean feeding spiritually on Jesus] **will live because of Me** [salvation cannot be found in any other, Acts 4:12].

**John 6:58** This is the bread [Jesus and the sacrifice of His body and blood on the cross] **which came down from heaven. Not as your fathers ate the manna**, [Ex. 16:15] **and are dead** [because the manna only temporarily sustained their physical lives]. **He who eats of this bread** [offered by Jesus] **shall live forever**” [saves the soul, the inner person forever].

**John 6:59** **These things** [about His flesh and blood] **He said in the synagogue**, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **as He taught in Capernaum** [on northwest shore of Sea of Galilee—where He did great works in His ministry, John 4:47; Mt. 8:5; 9:23-25].

## **Many Disciples Stopped Following Jesus** **Parallel: None**

**John 6:60** **Therefore many of His disciples**, [the large group of learners who followed Him] **when they heard this, said, “This is a hard saying; who can hear [understand] it?”**

**John 6:61** **When Jesus knew in Himself** [they evidently tried to keep this from Him, but were unable to do so] **that His disciples murmured** [grumbled] **at it**, [the teaching about His flesh and blood] **He said to them, “Does this [teaching] offend [upset] you?** [Mt. 11:6].

**John 6:62** [then if this offends you] **What if you shall see** [were to see] **the Son of Man ascend** [He came down, John 6:33,38, and will return] **where He was before?** [they were relating His teaching to the earth, and to literal flesh and blood—Jesus now teaches the ascension and His spiritual purpose].

**John 6:63** **It is the Spirit who gives life;** [one must be born of water and the Spirit to enter the kingdom of God, John 3:5] **the flesh profits nothing** [even the death of His physical body would have a spiritual purpose]. **The words that I speak to you, are spirit,** [relates to the inner person, the soul] **and they are life** [His words tell of the true bread of life].

**John 6:64** **But there are some of you** [disciples] **who do not believe.”** **For Jesus knew from the beginning** [John 2:24,25] **who they were who did not believe, and who would betray Him** [His disciples could be divided into two classes, the faithful, and the unfaithful—the same is true in His church].

**John 6:65** And He said, “Therefore I said to you, that no man [no one] can come to Me, except it is granted to him by My Father” [He refers to how no one can come to Him unless the Father draws Him through being taught of God, John 6:44,45].

**John 6:66** From this time [also, for this reason] many of His disciples [a large group] went back, [turned back or withdrew] and walked with Him no more [stopped following Him].

**John 6:67** Then Jesus said to the twelve, [apostles, Mt. 10:2; Mk. 3:14; 6:30; Lk. 6:13] “Will you also go away?” [do you also want to leave?].

**John 6:68** Then Simon [“hearing”] Peter [“stone’ and Cephas, Aramaic for rock, Mt. 10:4; 16:17,18] answered Him, “Lord, to whom shall we go? [to go to any other would bring eternal loss]. You have the words [Peter will later speak these words, Acts 5:20] of eternal life [You are the Holy One of God—Peter said at Caesera Philippi, “You are the Christ the Son of the living God,” Mt. 16:16; cf. Mk. 8:29].

**John 6:69** And we believe and know for sure [flesh and blood had not revealed this to Peter, Mt. 16:17] that You are that Christ, the Son of the living God“ [all need this same faith in Jesus].

**John 6:70** Jesus answered them, “Have I not chosen you the twelve, [apostles] and one of you [Judas, vs. 71] is a devil?” [one who is responding to the devil’s temptation to betray Jesus, John 13:27—consider further how Jesus referred to Peter as Satan, Mt. 16:23; Mk. 8:33].

**John 6:71** He spoke of Judas Iscariot the son of Simon, for it was he who would betray Him, [Mt. 26:14-16] being one of the twelve [Mt 10:4].

## CHAPTER 7

### Jesus’ Unbelieving Brothers Parallel: None

**John 7:1** After these things [events of the last chapter in Capernaum] Jesus walked in Galilee: [northern part of Palestine] for He would not walk [go about] in Judea, [southern Palestine] because the Jews sought to kill Him [they began their attempt in John 5:18].

**John 7:2** Now the Jews' feast of Tabernacles [a harvest festival celebrated in autumn—one of the three major feasts of the Jews, Lev. 23:33-43] was at hand [near].

**John 7:3** His brethren [fleshly brothers] therefore said to Him, “Depart from here, [Galilee] and go into Judea, that Your disciples [followers and learners] also may see the works [miracles and teaching] that You do.

**John 7:4** For there is no man who does anything in secret, and he himself seeks to be known openly [since they were unbelievers, they may have thought that Jerusalem would prove Him to be an imposter]. If You do these things, show Yourself to the world.”

**John 7:5** For even His brethren [brothers] did not believe in Him [they later believed, Acts 1:14].

**John 7:6** Then Jesus said to them, “My time [to go up to Jerusalem—His right time to fully reveal Himself] has not yet come, but your time is always ready [here—they were not seeking the Father’s will as was Jesus].

**John 7:7** The world cannot hate you, [when the world sees no difference, there is no opposition] but it hates Me, because I testify of it, that its works are evil [His light exposed their darkness, John 3:19].

**John 7:8** You go up to this feast [up to Jerusalem to the feast of Tabernacles]. I am not yet going up [He will later go secretly to the feast, but not with the demanding crowds] to this feast for My time is not yet fully come” [Satan, the people, and now His brothers, tried to push Him from the Father’s will, but all failed, Mt. 4:1-11; John 6:15].

**John 7:9** When He had said these words to them, He abode still [remained] in Galilee [northern part of Palestine].

## **His Teaching is From Above** **Parallel: None**

**John 7:10** But when His brethren [brothers] had gone up, [to the feast] then He also went up to the feast, not openly, [not publicly] but as it were in secret [privately].

**John 7:11** Then the Jews [probably the Jewish rulers who often pursued Him] sought Him at the feast, and said, “Where is He?”

**John 7:12** And there was much murmuring [whispering or muttering] among the people concerning Him [they were also divided over Him]. For some said, “He is a good man;” others said, “No, but [on the contrary] He deceives the people.”

**John 7:13** However, [yet] no man [no one] spoke openly [publicly] of Him for fear of the Jews [their authority, John 9:22; 12:42].

**John 7:14** Now about the middle [halfway] of the feast Jesus went up into the temple, and taught.

**John 7:15** And the Jews marveled, [were amazed] saying, “How does this Man know letters, having never learned?” [studied].

**John 7:16** Jesus answered them, and said, “My doctrine [teaching] is not Mine, but His who sent Me [from His Father, John 8:28; 12:49].

**John 7:17** If any man will [chooses] to do His will, he shall know of the doctrine, [teaching] whether it is from God, or whether I am speaking of Myself.

**John 7:18** He who speaks of himself [his own authority] seeks his own glory; [own honor and praise] but he who seeks the glory [honor and praise] of Him who sent Him, [the Father, John 8:28; 12:49] is true, [genuine] and no falsehood [lying] is in Him.

**John 7:19** Did not Moses give you the law, [you shall not kill, Ex. 20:13; cf. John 1:17] and yet none of you keeps [obeys all, Ex. 24:3] the law? [Acts 7:53]. **Why do you go about to kill Me?"**

**John 7:20** The people [crowd or multitude] answered and said, "You have a devil [demon]. **Who is going about [seeking] to kill You?"**

**John 7:21** Jesus answered and said to them, "I have done one work, [see healing of the lame man, John 5:6-15] and you all marvel [are amazed].

**John 7:22** Moses therefore gave to you circumcision [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] (not that it is from Moses, but from the fathers), [it originated with Abraham, Gen. 17:10] and you circumcise a man [if the eighth day fell on the Sabbath, they performed circumcision on the Sabbath] **on the Sabbath day.**

**John 7:23** If on the Sabbath day a man [a child] receives circumcision, [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] **that the law of Moses may not be broken,** [the Jews accepted this as punishable] **are you angry with Me, because I made a man completely whole** [healed the whole man] **on the Sabbath day?** [was not this even a greater good than circumcision?].

**John 7:24** Judge not according to the appearance, [what seems to be] **but judge with righteous judgment."**

## **Is This Really The Christ? Parallel: None**

**John 7:25** Then some of them [the people] from Jerusalem said, "Is this not He, whom they [the authorities] seek to kill?"

**John 7:26** But, lo, [look, here He is!] He speaks boldly, and they say nothing to Him. **Do the rulers [authorities] know indeed [have concluded] that this is truly the Christ?**

**John 7:27** However [yet] we know where this Man is from, [Nazareth] but when Christ [the Messiah] comes, no man [no one] knows where He is from” [they had been taught that He would be from Bethlehem, the city of David rather than Nazareth, vs. 52].

**John 7:28** Then Jesus cried out [proclaimed] in the temple as He taught, saying, “You both know Me, and you know where I am from, [they only accepted where He had lived physically, John 8:14] and I have not come of Myself, [His Father in heaven had sent Him, John 5:43] but He who sent Me is true, [these Jews are false] whom you do not know [if they had known God, they would have known His Son].

**John 7:29** But I know Him, for I am from Him, [John 8:42] and He has sent Me” [to believe this verse is to believe Jesus to be the Son of God].

**John 7:30** Then they sought [Mk. 11:18] to take [arrest or seize] Him, but no man laid hands on Him, because His hour [time of death] had not yet come [on His time of death, see Lk. 4:29,30].

**John 7:31** And many of the people believed in Him, [to a point or with reservations] and said, “When Christ comes, [if this is not the Christ] will He do more miracles [signs] than these which this man has done?” [they believed in His signs, but were in doubt that He was the Christ].

**John 7:32** The Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] heard the people murmuring [whispering or rumoring] such things concerning Him, and the Pharisees and the chief priests [Sanhedrin—reigning and former high priests] sent officers [temple guards] to take [arrest] Him.

### **Unbelieving Religious Leaders Parallel: None**

**John 7:33** Then Jesus said to them, “I shall be with you a little longer, [John 16:16] and then I go to Him who sent Me [predicts His death and ascension].

**John 7:34** You will seek Me, and you will not find Me, [millions will seek Him after it is too late, Hosea 5:6] and where I am, you cannot come” [they would die in sin as unbelievers, John 8:21].

**John 7:35** Then the Jews said among themselves, “Where will He go, that we shall not find him? Will He go to the dispersed [Diaspora—Jewish people among the heathens, Jas. 1:1; 1 Pet. 1:1] among the Gentiles, [pagan Greeks] and teach the Greeks?

**John 7:36** What manner of saying [kind of statement] is this that He said, ‘You shall seek Me, and shall not find Me; and where I am, there you cannot come?’ “

### **The Coming of the Holy Spirit Parallel: None**

**John 7:37** On the last day, [either the seventh or eighth day] that great day of the feast, [of Tabernacles] Jesus stood and cried, [out] saying, “If any man thirsts, let him come to Me, and drink.

**John 7:38** He who believes in Me, as the Scripture has said, [Isa. 55:1] out of his heart will flow rivers of living water” [speaking of the Holy Spirit, vs. 39].

**John 7:39** But this He spoke about the Spirit, [the gift of the Spirit, Acts 2:38] which those who believe in Him would receive; [the believers were told by Peter on Pentecost to repent and be baptized for the remission of sins—then promised, and you will receive the gift of the Holy Spirit, Acts 2:38] for the Holy Spirit had not been given, because Jesus was not yet glorified [He must first die, be resurrected, and ascend to heaven].

### **The Prophet - The Christ Parallel: None**

**John 7:40** Therefore many of the people, [the crowd] when they heard this saying, said, “Of a truth [truly] this is the Prophet” [promised by Moses, Deut. 18:15].

**John 7:41** Others said, [a second group] “This is the Christ” [the promised Messiah]. But some said, [a third group] “Will the Christ come out of Galilee?” [they did not know of His birth in Bethlehem].

**John 7:42** Has not the Scripture said, [Ps. 132:11; Jer. 23:5,6] that Christ comes from the seed of David, [2 Sam. 7:12,13] and out of the town of Bethlehem, [they did not know of His birth in Bethlehem—cf. Isa. 11:1; Jer. 23:5,6] where David was?” [Micah 5:2; Lk. 2:4].

**John 7:43** So there was a division [over Jesus] among the people because of [over] Him.

**John 7:44** And some of them wanted to take [seize] Him, but no man [one] laid hands on Him [as in other places, His time had not come].

### **The Authorities Reject Jesus Parallel: None**

**John 7:45** Then came the officers [temple guards] to the chief priests and Pharisees, [Sanhedrin, vs. 32] who said to them, “Why have you not brought Him?” [they had sent these officers to capture Jesus, vs. 32].

**John 7:46** The officers [temple guards] answered, “No man ever spoke like this Man!” [He spoke with authority, and declared that He was from God His Father—also He pointed to Himself for salvation].

**John 7:47** Then the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] answered them, “Are you also deceived? [led astray].

**John 7:48** Have any of the rulers [authorities, chief priests] or of the Pharisees [see vs. 47] believed in Him? [those who know the law].

**John 7:49** But this people who do not know [are ignorant of] the law are accursed.”

**John 7:50** Nicodemus who came to Jesus by night, [John 3:1;He also came to prepare the body of Jesus for burial, John 19:39] being one of them, said to them,

**John 7:51** “Does our law judge any [a] man, before it hears him, and knows what he does?” [no, it does not, see Ex. 23:1].

**John 7:52** They answered and said to him, “Are you also from Galilee? [they considered Jesus a despised Galilean, and are inferring that Nicodemus is standing up for Him]. **Search and look, for no prophet has risen out of Galilee**” [this was a false statement, if they meant no prophet of any type, but they may have been speaking of the prophet spoken of by Moses, Deut. 18:15,18].

**John 7:53** And every man [everyone] went to his own house.

## CHAPTER 8

### The Adulteress Woman Parallel: None

**John 8:1** Jesus went to the Mount of Olives [a range of hills, east of Jerusalem—to spend the night, cf. Lk. 21:37; 22:39].

**John 8:2** And early in the morning He came again into the temple, and all the people [a crowd] came to Him; and He sat down, [as was the custom, Mt. 5:1] and taught them.

**John 8:3** And the scribes [men of letters, writers and teachers of the law] and Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] brought to Him a woman taken [who had been caught] in adultery [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14]. And when they had set [placed] her in the

midst, [among everyone]

**John 8:4** they said to Him, “Master, [Teacher] this woman was taken [caught] in adultery, [vs. 3] in the very act.

**John 8:5** Now Moses in the law [Lev. 20:10; Deut. 22:22] commanded us, that such [she] should be stoned. But what do you say?”

**John 8:6** This they said, tempting [testing] Him, that they might have [some charge] to accuse Him [they were setting a trap]. But Jesus stooped [bent] down, and with His finger wrote on the ground, [the only example of Jesus writing anything, and no one knows what He wrote] as though He did not hear them [He ignored them because He knew their evil motives].

**John 8:7** So when they continued asking Him, He raised Himself up and said to them, “He who is without sin among you, [He knew their evil hearts and deeds] let him be the first to cast a stone at her” [according to the law, the witnesses were to cast the first stone, Deut. 17:5-7].

**John 8:8** And again He stooped [bent] down, and wrote on the ground [He gave them time to think and consider their own lives].

**John 8:9** Then those who heard it, [scribes and Pharisees] being convicted by their own conscience, [felt guilt and shame] went out [away] one by one, beginning at the oldest, [perhaps because they took the lead for the younger, and they probably had more sins to convict their conscience] even to the last. And Jesus was left alone, [all the crowd had left] and the woman standing in the midst [before Him].

**John 8:10** When Jesus had raised Himself up, and saw no one but the woman, He said to her, “Woman, where are those accusers of yours? Has no man condemned [accused] you?” [no stones had been thrown at her].

**John 8:11** She said, ”No man, Lord.” And Jesus said to her, “Neither do I condemn you, [He did not condone or excuse her sin, but showed mercy

and forgave her] **go, and sin no more**" [He recognized that what she had done in the past was wrong, and commanded her to turn from it].

**John 8:12** Then spoke Jesus again to them, saying, "I am the light of the world [He gave this same assignment to His disciples, Mt. 5:14-16]. He who follows Me will not walk in darkness, but will have the light of life" [1 John 1:7].

## **Jesus a True Witness to Himself Parallel: None**

**John 8:13** The Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **therefore said to Him, "You bear record [witness] of Yourself; your record [witness] is not true"** [Four had born witness of Jesus being the Son of God: (1) John the Baptist, (2) The Father and His work, (3) Scriptures, (4) Moses, John 5:31-47].

**John 8:14** Jesus answered and said to them, "Though I bear record [witness] of Myself, My record [witness] is true, for I know where I have come from, and where I am going; but you do not know where I come from, and where I am going.

**John 8:15** You judge according to the flesh; [by appearances] I judge no one [Jesus knew their hearts without judging—He is the Savior now, John 12:47, but He will someday be the judge of all men, Acts 17:31].

**John 8:16** And yet if I judge, [should that be His purpose] My judgment is true; [He knows hearts and thoughts] for I am not alone, but I am with the Father who sent Me.

**John 8:17** It is also written in your law, [the law you claim to follow—Moses' law] that the testimony of two men is true [valid, Deut. 17:6; 19:15].

**John 8:18** I am one who bears witness of Myself, and the Father who sent Me bears witness of [to] Me" [cf. John 5:31-47].

**John 8:19** Then they said to Him, “Where is Your Father?” [they believed that Jesus had only an earthly father, John 6:42]. Jesus answered, “You neither know Me, nor My Father [John 7:28,29]. If you had known Me, you would have known My Father also” [John 14:7; 16:3].

**John 8:20** These words Jesus spoke in the treasury, [of the temple] as He taught in the temple; [Mk. 12:41; Lk. 21:1] and no one laid hands on Him, for His hour [time] had not yet come [John 7:8].

## **Jesus Foretells His Departure** **Parallel: None**

**John 8:21** Then said Jesus again to them, “I go My way, [I am going away] and you will seek Me, and will die in your sins [because they would not believe in Him, vs. 24]. Where I go, you cannot come” [they would be forbidden to enter heaven].

**John 8:22** Then said the Jews, [Pharisees] “Will He kill Himself, because He said, ‘Where I go, you cannot come’ “ [they thought only of physical death].

**John 8:23** And He said to them, “You are from below; [you think only of earthly things] I am from above [from heaven]. You are of this world; [1 John 4:5] I am not of this world [John 3:31].

**John 8:24** I said therefore to you, that you will die in your sins; [without Jesus, there is no forgiveness] for if you do not believe that I am He, you will die in your sins” [believing to the point of accepting Him as the Son of God, and obeying Him as the author of salvation, Heb. 5:9].

**John 8:25** Then they said to Him, “Who are You?” And Jesus said to them, “Even what I said to you [claimed] from the beginning [when He began teaching, and what He taught others, John 4:26].

**John 8:26** I have many things to say and to judge concerning you, [they needed much instruction and correction] but He who sent Me [His Father] is true; and I speak to the world those things which I have heard from

Him” [Jesus was not His only witness].

**John 8:27** They did not understand that He spoke to them of the Father [from heaven].

**John 8:28** Then Jesus said to them, “When you have lifted up the Son of Man, [on the cross, John 12:32] then you will know that I am He, [the Son of God whom the Father sent] and that I do nothing of Myself; but as My Father has taught Me, these things [the same] I speak [to believe this, made His word authoritative].

**John 8:29** And He who sent Me is with Me. The Father has not left Me alone, [He was carrying out the mission of His Father, John 14:10] for I always do those things that please Him [John 4:34; 5:30; 6:38].

### **The Truth Shall Make You Free Parallel: None**

**John 8:30** As He spoke these words, many believed in Him [as a divine teacher].

**John 8:31** Then Jesus said to those Jews who believed Him, “If you continue in My word, you are My disciples indeed [believing was not enough, they must obey His word, John 14:15, 23].

**John 8:32** And you shall know [when taught, Rom. 10:14,15] the truth, and the truth [Jesus and His gospel obeyed, Mk. 16:16; Rom. 1:16,17; John 14:6] shall make you free” [from sin through forgiveness, Rom. 6:17].

**John 8:33** They answered Him, “We are Abraham's seed, [took pride in their blood line as Jews] and have never been in bondage to anyone [this was false, they had been under Babylon, Persia, Macedonia, Syria, and Rome for over six hundred years] how can you say, ‘You will be made free?’ ” [Jesus was not speaking of physical bondage].

**John 8:34** Jesus answered them, “Verily, verily, [truly, truly] I say to you, whoever commits sin is a slave to sin [before forgiveness in Jesus, all are slaves to sin, Rom. 6:17].

**John 8:35** And a slave does not abide in the house [household or family] forever, [he could be sold at the will of his master] but the Son abides forever [he is born into the family and is an heir, and will continue forever].

**John 8:36** Therefore if the Son [not Abraham, but Jesus the Son of God] makes you free, [by making it possible to become sons of God] you shall be free indeed [He can do this because He paid the ransom for sin, Mk. 10:45; 2 Cor. 5:21].

### **From Abraham or Satan? Parallel: None**

**John 8:37** I know that you are Abraham's seed, [descendents according to the flesh] but you seek to kill Me, because My word has no place [does not continue] in you [thus, the spiritual seed of Abraham was not in them, Gen. 12:3].

**John 8:38** I speak of what I have seen with My Father, [before Jesus was physically born] and you do what you have seen with your father” [makes a contrast between two fathers: Christ and His heavenly Father—the Jews and their father, the devil, vs. 44].

**John 8:39** They answered and said to Him, “Abraham is our father” [they placed all their confidence physically and spiritually only in Abraham]. Jesus said to them, “If you were Abraham's children, [as you claim] you would do the works of Abraham [this man Abraham had faith enough to seek God's will regardless, but these evil ones of the devil ignored Jesus and the truth He spoke, Rom. 2:28,29].

**John 8:40** But now you seek to kill Me, a man who has told you the truth, [about His existence, His mission, and His Sonship] which I heard from God. This is not what Abraham did [Abraham loved God and His truth].

**John 8:41** You do the deeds of your father” [Satan, vs. 44]. Then they said to Him, “We were not born of fornication; [sexual immorality—and illegitimate children] we have one Father, even God” [they must have sensed that Jesus was teaching that neither Abraham or God was their father, and another one was their father].

**John 8:42** Jesus said to them, “If God were your Father, [about to give proof that He is not] you would love Me, [God is love, 1 John 4:18, and He loves Jesus His Son] for I proceeded forth and came from God; [did not come of man] nor have I come of Myself, but He sent Me [Gal. 4:4].

**John 8:43** Why do you not understand My speech? [what I say]. Because you cannot [bear to] hear My word [they stopped their ears, closed their eyes, and refused to understand with their hearts, Isa. 6:9,10; Mt. 13:14,15].

**John 8:44** You are of [belong to] your father the devil, and the lusts [evil desires] of your father you want to do [carry out]. He was a murderer from the beginning, [he brought death to Adam and Eve, and the human race, Rom. 5:12, and was involved in the first murder when Cain killed Abel] and abode not in [does not stand for or hold to] the truth, [Eve fell for his lies] because there is no truth in him [these Jews had the same lying nature, and would eventually murder Jesus]. When he speaks a lie, he speaks of his own [nature] for he is a liar, [seeks all things opposite to truth] and the father of lies.

**John 8:45** And because I tell you the truth, [they, like the devil, chose to reject truth] you do not believe Me [2 Thes. 2:10].

**John 8:46** Which of you convicts Me [proves Me guilty] of sin? And if I tell you the truth, [He did, because He never sinned, 2 Cor. 5:21; Heb. 4:15] why do you not believe Me? [if you are children of Abraham, and seek God and truth].

**John 8:47** He who is of God hears God's words; therefore you do not hear, because you are not of [do not belong to] God" [2 John 9].

## **Before Abraham Was, I AM** **Parallel: None**

**John 8:48** Then [the Jews] answered and said to Him, “Are we not right in saying that You are a Samaritan, and have a devil?” [demon].

**John 8:49** Jesus answered, “I do not have a devil; [demon, Mk. 3:22] but I honor My Father, [they had falsely accused Him, John 5:41] and you dishonor Me [demons are never honored of God, neither do they honor God].

**John 8:50** And I do not seek My own glory; [praise and honor] there is One who seeks and judges [the one who honors and judges is God, not these Jews].

**John 8:51** Verily, verily, [truly, truly] I say to you, if a man keeps My word, he shall never see death” [spiritual death, Rom. 6:23].

**John 8:52** Then the Jews said to Him, “Now we know that You have a devil [demon]. Abraham and the prophets are dead, [physically dead, Zech. 1:5] and You say, ‘if a man keeps My word, he shall never taste death.’

**John 8:53** Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do you make Yourself to be?” [Abraham could not avoid physical death; can You avoid it by being greater than he?].

**John 8:54** Jesus answered, “If I honor Myself, my honor is nothing. It is My Father who honors Me, of whom you say, that He is your God [Acts 3:13].

**John 8:55** Yet you have not known Him, [God, His Father] but I do know Him [this is the truth]. And if I say, ‘I do not know Him,’ I shall be a liar like you; [what they wanted Jesus to say, ‘that He did not know God and was not from Him,’ would be a lie] but I do know Him, and keep His word [this is the truth].

**John 8:56** Your father Abraham rejoiced to see My day, and he saw it, and was glad” [Heb. 11:13].

**John 8:57** Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” [Jesus did not claim to be chronologically older than Abraham who lived more than two thousand years earlier, but they inferred that He had said this].

**John 8:58** Jesus said to them, “Verily, verily, [truly, truly] I say to you, before Abraham was, [before he lived] I AM” [identifies Himself as part of God, the I AM, Ex. 3:14; Isa. 43:13; Col. 1:17; Rev. 1:8].

## CHAPTER 9

### A Blind Man Sees Parallel: None

**John 9:1** And as Jesus passed by, he saw a man who was blind [also a beggar, vs. 8] from his birth [for other examples of healing the blind, see Mt. 9:27-31; 12:22; 20:29-34; Mk. 10:46-52].

**John 9:2** And His disciples asked Him, saying, “Master, [Rabbi] who sinned, this man, or his parents, that he was born blind?” [they thought that this blindness could be caused by the sins of the man or even by the parents since it happened at birth].

**John 9:3** Jesus answered, “Neither has this man sinned, nor his parents, [to cause this, although neither one was sinless] but that the works of God should be made manifest [revealed or displayed] in him [his cure will serve a divine purpose—another example, the death and resurrection of Lazarus served a divine purpose, John 11:4].

**John 9:4** I must work the works of Him [His Father] who sent Me, while [as long as] it is day; [while He is on earth] the night is coming, when no one can work [time on earth runs out for everyone].

**John 9:5** As long as [while] I am in the world, [while living My human life] I am the light of the world” [He could give physical light to the blind, and spiritual light to those who were in the darkness of sin, John 8:12].

**John 9:6** When He had spoken these things, He spat on the ground, and made clay [mud] with the spittle, [saliva] and He anointed the eyes of the blind man with the clay [mud].

**John 9:7** And said to him, “Go, [tested his faith] wash in the pool of Siloam,” [a rock hewn pool, 53 ft. long, 18 ft. wide, 19 ft. deep, and spring fed, cf. Isa. 8:6; Neh. 3:15] (which is by interpretation, [translation] Sent) [the man was sent to a pool which meant, “Sent”]. So he went his way and washed, and came [back home] seeing [healed].

**John 9:8** Therefore the neighbors [those near his home] and those who had before seen him that he was blind, [those away from his home] said, “Is this not he who sat and begged?” [it was difficult in these days for a blind man to earn money through employment].

**John 9:9** Some said, “This is he.” Others said, “He is like him,” [as on many occasions, there was division among the people] but he said, “I am he” [gave his own testimony as to his identity].

**John 9:10** Therefore they said to him, “How were your eyes opened?” [this question led to Jesus and His power to heal].

**John 9:11** He answered and said, “A man [he did not know Jesus as the Son of God at this point] who is called Jesus [a name from the Hebrew, Joshua, a Savior] made clay, [mud] and anointed my eyes, and said to me, ‘Go to the pool of Siloam, [see vs. 7] and wash.’ And I went and washed, and I received sight” [recovered my sight].

**John 9:12** Then they said to him, “Where is He?” [they wanted to criticize Jesus for doing this on the Sabbath, vss. 14,16]. He said, “I do not know.”

## **The Pharisees Investigate the Healed Man**

## Parallel: None

**John 9:13** They [those who had recognized that he was the blind beggar healed, and perhaps the neighbors, vs. 8] **brought to the Pharisees** [Jewish religious leaders, vs. 18] **the man who was formerly blind.**

**John 9:14** **And it was the Sabbath day** [the Jewish Sabbath, Saturday] **when Jesus made the clay, [mud] and opened his eyes.**

**John 9:15** **Then the Pharisees** [Jewish religious leaders, vs. 18] **also asked him** [the healed man] **again how he had received his sight. He said to them, “He put clay [mud] upon my eyes, and I washed, and I see”** [vss. 7,11].

**John 9:16** **Therefore some of the Pharisees,** [Jewish religious leaders, vs. 18] **said, “This Man [Jesus] is not from God, because He does not keep the Sabbath day”** [accused Him of working on this day of rest and breaking the law of their traditions, Mt. 15:2]. **Others said, “How can a man who is a sinner do such miracles?”** [signs—those who said He broke the Sabbath accused Him of sinning—the others wanted to know how a sinner could perform such signs, cf. John 3:2]. **And there was a division among them.**

**John 9:17** **They said to the blind man** [who can now see] **again, “What do you say about Him because He has opened your eyes?” He said, “He is a prophet”** [he has moved from calling Him a man, vs. 11, to believing Him to be a prophet or spokesman from God, able to perform signs, cf. John 4:19].

**John 9:18** **But the Jews did not believe concerning him,** [who can now see] **that he had been blind,** [since they did not know him personally, they doubted his claim that he had been blind] **and received his sight, until they called the parents of him who had received his sight** [they were chosen as witnesses to testify to the validity of his claims].

**John 9:19** **And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”** [the parents are asked three questions].

**John 9:20** His parents answered them and said, “We know that this is our son, and that he was born blind; [three questions are asked, but they will answer only the first two].

**John 9:21** but by what means he now sees, we do not know, or who opened his eyes, we do not know [they were afraid to answer this third question, vs. 22]. He is of age; ask him. He will speak for himself.”

**John 9:22** His parents spoke these words, because they feared the Jews, [they knew of their threats] for the Jews [those in authority] had agreed already, that if anyone confessed that He was Christ, [the Messiah] he would be put out of the synagogue [this was a frightening threat to any religious Jew].

**John 9:23** Therefore his parents said, “He is of age; ask him” [they shifted the Jews from themselves to their son].

**John 9:24** Then they again called the man who was [had been] blind, and said to him, “Give God the praise! We know that this man is a sinner” [because He broke the Sabbath, vs. 16].

**John 9:25** He answered and said, “Whether He is a sinner or not, I do not know [this was not his claim]. One thing I know; that though I was blind, now I see” [he left the conclusions to them].

**John 9:26** Then they said to him again, “What did He do to you? How did He open your eyes?” [they were hoping to find something wrong so they could accuse Jesus].

**John 9:27** He answered them, “I have told you already, and you did not hear [listen]. Why do you want to hear it again? [this shows that they did not like the answer]. Will you also become His disciples?” [this was what they needed to do, but the last thing they wanted].

**John 9:28** Then they reviled him, [his statement evidently made them angry] and said, “You are His disciple, [they turned the spotlight from

themselves to him] **but we are Moses' disciples** [they thought to choose Jesus would lead them to refuse Moses, therefore they chose Moses].

**John 9:29** **We know that God spoke to Moses; [Ex. 19:19] as for this fellow, we know not where He is from** [they refused to believe that Jesus was from God as He claimed].

**John 9:30** **The man answered and said to them, “Why this is a marvel. You do not know where He is from, and yet He has opened my eyes!”** [he is saying that these two thoughts are not consistent].

**John 9:31** **Now we know that God does not hear [listens to] sinners; [those who are in rebellion and disobedience to God, Prov. 1:28; Isa. 1:15] but if anyone be a worshiper of God, and does His will, him He hears** [as a general rule, prayer is a spiritual child talking to His Father—an exception would be when Cornelius prayed, and God brought Peter to him to preach the saving Gospel, Acts Chapters 10; 11].

**John 9:32** **Since the world began [creation] it not heard that any man opened the eyes of one who was born blind** [this is proof that Jesus is from above, guided by the power of God, John 3:2].

**John 9:33** **If this man were not from God, He could do nothing** [could not perform a miracle].

**John 9:34** **They answered and said to him, “You were altogether [completely] born in sins, [Jesus denied this as a cause for his blindness, John 9:3] and do you teach us?” And they cast him out** [excommunicated him from the synagogue and their spiritual fellowship].

## **Spiritual Blindness Parallel: None**

**John 9:35** **Jesus heard that they had cast [thrown] him out; [excommunicated him] and when He had found him, he said to him, “Do you believe in the Son of God?”**

**John 9:36** He answered and said, “Who is He, [he believed Jesus to have the power to heal, but had not known Him to be the Son of God] **Lord**, [sometimes translated sir] **that I may believe in Him?**”

**John 9:37** And Jesus said to him, “You have both seen Him, [he had seen Him in person, as well as perform a miracle] **and it is He who talks with you**” [He is now in your presence, cf. John 4:26].

**John 9:38** And he said, “Lord, I believe.” And he worshiped Him [the apostles worshiped Him after He walked on the water, Mt. 14:33].

**John 9:39** And Jesus said, “For judgment I have come into this world, [the final judgment will come at the end of time, Acts 17:31, but judgment came from Him during His ministry by setting forth truth to be accepted or rejected—He knew hearts and exposed the sins of others by His light] **that those who do not see**, [spiritual things] **may see**, [those who received His word, came out of darkness to light] **and that those who see** [such as the Jewish leaders who thought they could see clearly spiritual things] **might be made blind**” [they became blind to the truth that Jesus taught—thus blind leaders, Mt. 15:14].

**John 9:40** And some of the Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **who were with Him heard these words, and said to Him**, “Are we blind [Rom. 2:19] **also?**” [they could see if they had wanted to].

**John 9:41** Jesus said to them, “If you were blind, you would have no **sin**; [in thinking they could see, they had failed to see the Christ—if they were totally blind, they could have been given full spiritual sight from Jesus, John 15:22] **but now you say, ‘We see.’ Therefore your sin remains** [they refused spiritual sight from Jesus].

## CHAPTER 10

### The True Shepherd and His Flock Parallel: None

**John 10:1** Verily, verily, [truly, truly] I say to you, he who enters not by the door into the sheepfold, [uses a familiar figure to illustrate His concern for those who belong to Jesus] but climbs up some other way, the same is a thief and a robber [they come to steal, harm, and destroy].

**John 10:2** But he who enters in by the door is the shepherd of the sheep [this figure applies to Jesus as the good Shepherd].

**John 10:3** To him [the shepherd] the porter [watchman or doorkeeper] opens; and the sheep [true followers of Jesus] hear his voice; and he calls his own sheep by name, and leads them out [this figure shows the personal attention and concern to all who come to Jesus in obedience].

**John 10:4** And when he [the shepherd] brings out his own sheep, [representing those who belong to Jesus because they have obeyed Him and His gospel] he goes before them, [he leads them, cf. Ps. 23:2] and the sheep follow him, for they know his voice [when applied to Jesus, it is important to know the Shepherd and His voice].

**John 10:5** And a stranger will they not follow, [many voices, but must respond only to the shepherd] but will flee [run away] from him, for they do not know the voice of strangers” [the voice of Jesus should be heard, and all others rejected].

**John 10:6** This parable [more correctly, simile or figure of speech] Jesus spoke to them, but they did not understand the things which He spoke to them.

## **The Good Shepherd Applied to Jesus** **Parallel: None**

**John 10:7** Then Jesus said to them again, “Verily, verily, [truly, truly] I say to you, I am the door of the sheep [the only way in (to the Father) for the Shepherd and sheep, John 14:6; Eph 2:18].

**John 10:8** All who came before Me are thieves and robbers, [false

prophets and messiahs] **but the sheep did not hear them** [people like the Pharisees and Sadducees].

**John 10:9** I am the door [only one way to spiritual safety and security is through Christ the door] **if anyone enters by Me, he will be saved**, [by being forgiven of sins and receiving the water and bread of life, John 4:14; 6:35] **and will go in and out, and find pasture** [all spiritual needs are met].

**John 10:10** The thief comes not, only to steal, and to kill, and to destroy; [opposite to the mission of the shepherd] **I have come that they may have life, and that they may have it more abundantly** [no shortages—in Him was life, John 1:4; life in His Son, 1 John 5:11].

**John 10:11** I [Jesus, the Christ] **am the good shepherd**; [Isa. 40:11] **the good shepherd gives His life** [Isa. 53:5,6] **for the sheep** [the greatest proof that He is the good Shepherd].

**John 10:12** But he who is a hireling, [hired hand] **and not a shepherd, who does not own the sheep, sees the wolf coming, and leaves the sheep, and flees; and the wolf catches the sheep and scatters them** [cf. Zech. 11:17].

**John 10:13** The hireling [hired hand] **flees, because he is a hireling**, [hired hand] **and cares not for the sheep** [Jesus was the good Shepherd because He cared enough to die for His sheep, Rom. 5:8].

**John 10:14** I am the good shepherd, and know My sheep, [2 Tim. 2:19] **and My own know Me** [we must know Jesus and have full confidence in Him as did Paul, 2 Tim. 1:12].

**John 10:15** As the Father knows Me, [Mt. 11:27] **even so I know the Father**, [He knew His Father before coming to earth in the flesh] **and I lay down My life for the sheep** [John 15:13; 19:30].

**John 10:16** And other sheep I have, [the Gentiles, Isa. 49:6; Acts Chapters 10; 11] **which are not of this fold**; [flock—not of the Jews] **them** [the Gentiles] **also I must bring, and they will hear My voice**; [obey and follow

Jesus through gospel preaching, Mt. 28:19; Mk. 16:15; Lk. 24:46,47] **and there will be one fold**, [one flock—made up of Jews, Greeks, males, females, slaves and those free, Gal. 3:28] **and one shepherd** [Christ, the Chief Shepherd, 1 Pet. 5:4].

**John 10:17** **Therefore My Father loves Me, because I lay down My life**, [as a ransom, Mk. 10:45] **that I may take it again** [in His resurrection, cf. 1 Pet. 1:3; Isa. 53:7-9; Heb. 2:9].

**John 10:18** **No one takes it from Me**, [Jesus chose to die because of love, John 15:13] **but I lay it down of Myself. I have power to lay it down**, [in death] **and I have power to take it again** [in His resurrection—He was not forced, He wanted to do His Father's will, Mt. 26:39]. **This commandment I have received from My Father**" [John 6:38].

**John 10:19** **Therefore there was a division again** [on two previous occasions they were divided, John 7:43; 9:16] **among the Jews because of these sayings**.

**John 10:20** **And many of them said, "He has a devil, [demon] and is mad; why do you hear [listen to] Him?"** [this represented one side of the division].

**John 10:21** **Others said, "These are not the words of one who has a devil [demon]. Can a devil [demon] open the eyes of the blind?"** [this represents the other side of the division].

## **Jesus and His Sheep Parallel: None**

**John 10:22** **And it was the feast of the Dedication at Jerusalem**, [feast of lights, instituted by Judas Maccabaeus, 164 B.C. when rededicating the temple—it was not a divinely appointed feast, and nothing is said that Jesus kept it] **and it was winter** [the feast was in December].

**John 10:23** **And Jesus walked in the temple**, [area] **in Solomon's porch** [an enclosed portico on the east side of the court].

**John 10:24** Then came the Jews and surrounded Him, and said to Him, “How long do You keep us in doubt? [suspense]. If You are the Christ, tell us plainly” [He had inferred it, and had used many parables and figures, but had not said it to them specifically as He did to the Samaritan woman, and the healed blind man, John 4:26; 9:37].

**John 10:25** Jesus answered them, “I told you, and you do not believe [He taught that the Father had sent Him, that He existed before Abraham, but they want to hear it plainly, cf. John 5:19; 8:36,56,58; 9:36,37]. The works that I do in My Father's name, they bear witness of Me [they tell who I am plainly, John 5:36; Mt. 11:4,5].

**John 10:26** But you do not believe, because you are not of My sheep, [you don't follow the shepherd, going in at the door, John 10:1-18] as I said to you.

**John 10:27** My sheep hear My voice, [the Jewish leaders would not hear Him] and I know them, and they follow Me [these leaders refused, John 8:47].

**John 10:28** And I give to them eternal life; [just as a shepherd gives physical protection and life to the sheep] and they shall never perish; neither shall anyone pluck them out of My hand [those who stay with Jesus are never lost, John 17:12; 18:9; Heb. 7:25].

**John 10:29** My Father, who has given them to Me, is greater than all, and no one is able to pluck them out of My Father's hand [if Christians will stay faithful followers as sheep, nothing can separate them from the love of God in Christ Jesus, Rom. 8:38,39].

**John 10:30** I and My Father are one” [see Jesus' prayer to His Father, John 17:11,21-24].

**An Attempt to Stone Jesus  
Parallel: None**

**John 10:31** Then the Jews took up stones again [as they had done before, John 8:59] to stone Him.

**John 10:32** Jesus answered them, “Many good works [miracles and signs that they could not doubt] have I shown you from My Father. For which of those works do you stone Me?” [specify the miracle from the Father for which you are stoning Me].

**John 10:33** The Jews answered Him, saying, “For a good work we do not stone You, [this would trap them to admit such] but for blasphemy, [when He claimed to be the Son of God, vs. 36, and one with His Father, John 8:54; when He will face the Sanhedrin, they will also charge Him with blasphemy, Mt. 26:65; Mk. 14:64] and because You, being a man, [He, as God, *Logos*, had become flesh, John 1:1,14] make Yourself God” [Jesus did not make Himself God, He came to earth as the Son of God, John 3:16].

**John 10:34** Jesus answered them, “Is it not written in your law, [Ps. 82:6] ‘I said, You are gods?’ [in the Old Testament, this was applied to the judges of Israel who would die—was it wrong for Christ to claim to be God or the Son of God?].

**John 10:35** If He called them [the judges] ‘gods,’ to whom the word of God came—and the Scripture cannot be broken—[set aside or changed].

**John 10:36** do you say of Him, whom the Father has sanctified, [set apart or consecrated] and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God?’

**John 10:37** If I do not do the works of My Father, do not believe Me [this is a fair proposition].

**John 10:38** But if I do, [and He did] though you do not believe Me, [they had rejected who Jesus claimed to be] believe the works, [the signs] that you may know [have no doubts] and believe that the Father is in Me, and I in Him” [they continually separated Jesus from a heavenly relationship with God, John 14:10].

**John 10:39** Therefore they sought [tried] again to take [seize or arrest] Him, [John 7:30,44] but He escaped out of their hands.

## **Believers Beyond Jordan** **Parallel: None**

**John 10:40** And He went away again [after approximately three months in Jerusalem] beyond Jordan [east of the Jordan] into the place where John at first baptized, [Bethabara, John 1:28] and there he abode [stayed].

**John 10:41** And many came to Him, and said, “John did no miracle, [miraculous signs] but all things that John spoke about this Man [Jesus, 1:29,36; 3:28-36; 5:33] were true.”

**John 10:42** And many believed in Him there [the temple in Solomon’s porch, vs. 23].

## **CHAPTER 11**

### **Lazarus Whom He loves Dies** **Parallel: None**

**John 11:1** Now a certain man was sick, of Bethany, [a city two miles southeast of Jerusalem] named Lazarus, the town [village] of Mary and her sister Martha [cf. Lk. 10:38-42].

**John 11:2** It was that Mary who anointed the Lord with ointment, [perfume or fragrant oil] and wiped His feet with her hair, [John 12:1-8] whose brother Lazarus was sick.

**John 11:3** Therefore his sisters [Mary and Martha] sent [word] to Him, saying, “Lord, behold, he whom you love is sick” [the sisters must have believed that their brother was critical or they would not have called for Jesus].

**John 11:4** [Yet] When Jesus heard that, He said, “This sickness is not

**unto death**, [even though he would die, Jesus will restore life] **but for the glory of God**, [when miracles confirmed His word, this brought glory to God—however, the greatest glory of Christ will be fulfilled at the cross, John 12:16,23; 13:31,32] **that the Son of God may be glorified** [honored] **thereby**” [by means of it].

**John 11:5** Now Jesus loved Martha, and her sister, [Mary] and Lazarus [Jesus loves everyone, but He had a physical friendship with these three, and He was deeply concerned].

**John 11:6** Therefore when He had heard that he was sick, He abode [stayed] **two days longer in the same place where He was** [Jesus determined the time and place to carry out His Father’s will—He delayed within His divine purpose—for example, John 2:3-5; 7:3-10].

**John 11:7** Then after this [the two days] He said to His disciples, “Let us go to Judea again” [southern Palestine where Bethany was located].

**John 11:8** His disciples said to Him, “Master, [Teacher] the Jews lately have been seeking to stone you, [John 10:31,39] and are You going there again?” [they expressed human fear].

**John 11:9** Jesus answered, “Are there not twelve hours in the day? [while it is light]. If any man walks in the day, [a period of time that is light] he does not stumble, because he sees the light of this world [Jesus could see His way clear to return to Judea while it was day—a time to work, John 9:4].

**John 11:10** But if a man walks in the night, he stumbles, [while it is dark] because there is no light in him” [to stop doing His Father’s will by refusing to return to Judea, would be like a man stumbling in the darkness].

**John 11:11** These things He said, and after that He said to them, “Our friend Lazarus sleeps, [has fallen asleep] but I go that I may wake him up.” [the figure of sleep is often used for death, Mt. 9:24; Acts 7:60; 1 Cor. 15:18,51].

**John 11:12** Then His disciples said “Lord, if he sleeps, [natural sleep] he will get well” [they misunderstood Him, vs. 13].

**John 11:13** However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep [Jesus was often misunderstood when He used physical illustrations to emphasize the spiritual, John 3:4; 4:11].

**John 11:14** Then Jesus said to them plainly, [so they could understand] “Lazarus is dead.

**John 11:15** And I am glad for your sakes that I was not there, [had He been there, He would have healed him and the bringing him from the dead would not have taken place to produce faith] so that you may believe [the spiritual purpose of raising Lazarus from the dead]. Nevertheless let us go to him.”

**John 11:16** Then Thomas, [“the twin”] who is called Didymus, said [he later had to feel the scares on Jesus before believing in His resurrection, John 20:24-29] to his fellow disciples, “Let us also go, that we may die with Him” [from a human point of view, Thomas did not believe they could survive the hostility of the Jews].

## **The Resurrection and the Life Parallel: None**

**John 11:17** Then when Jesus came, [to Bethany] He found that he [Lazarus] had already been in the grave [tomb] four days.

**John 11:18** Now Bethany [a city two miles southeast of Jerusalem] was near to Jerusalem, about fifteen furlongs [two miles] away,

**John 11:19** and many of the Jews [perhaps not those who wanted to kill Him unless they temporarily laid aside their hostilities for the sake of Mary and Martha—some of these will later report to the Pharisees, vs. 46] came to Martha and Mary, to comfort them concerning their brother [the mourning period often continued for thirty days].

**John 11:20** Then Martha, as soon as she heard that Jesus was coming, went and met Him, [she seemed to be more physically active than her sister Mary who is often pictured as the intellectual one who studied and meditated on spiritual things, Lk. 10:38-42] but Mary sat still in the house [as was the custom of mourning].

**John 11:21** Then Martha said to Jesus, “Lord, if You had been here, my brother would not have died [her faith seemed to be strong in His power to heal the sick].

**John 11:22** But even now [even though Lazarus is dead] I know, [no doubt expressed] that whatever You ask of God, God will give You” [when Jesus prayed, she believed the Father heard Him and answered].

**John 11:23** Jesus said to her, “Your brother will rise again” [Martha thought He was referring only to the final resurrection of the dead].

**John 11:24** Martha said to Him, “I know that he will rise again in the resurrection at the last day” [this subject was often debated by the Jews—the Sadducees denied the resurrection, Mk. 12:18].

**John 11:25** Jesus said to her, “I am the resurrection, and the life; [He had power to give spiritual life, and to bring the dead from their tombs, John 1:4; 10:10] he who believes in Me, [not referring to faith only which the Bible describes as a dead faith, Jas. 2:26, but a faith that submits to the new birth, accepting and obeying Him, John 1:12,13; 3:5,36] though he may die, yet he shall live.

**John 11:26** And whoever [Jews and Gentiles, Rom. 1:16] lives and believes in Me shall never die [spiritually—they will die physically, but will be resurrected to eternal life—they will not experience the second death, Rev. 2:11; 20:6,14; 21:8]. Do you believe this?”

**John 11:27** She said to Him, “Yes, Lord; I believe that You are the Christ, the Son of God, [Messiah—Peter made this same confession that he received from God, Mt. 16:16,17] who is to come into the world” [as a

Savior now, and later as the Judge].

## **The Last Enemy Death Parallel: None**

**John 11:28** And when she had said this, she went her way, [returned to the house] and called her sister Mary secretly, [kept her news from the others] saying, “The Master [Teacher] has come, and calls for you” [Jesus also wanted to talk with Mary—He knew she was in sorrow].

**John 11:29** As soon as she heard that, she arose quickly, [she was anxious to see Him] and came to Him [we need Jesus at all times in our lives, and especially when in troubles].

**John 11:30** Now Jesus had not yet come into the town, [village] but was [still] in the place where Martha met Him [Martha must have met Him while on His way to the village—He waited for her to bring Mary].

**John 11:31** Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up hastily [quickly] and went out, followed her, saying, “She goes to the grave [tomb] to weep there” [they wanted to be with her].

**John 11:32** Then when Mary came where Jesus was and saw Him, she fell down at His feet, [an act of reverence, gratitude, and mourning] saying to Him, “Lord, if You had been here, my brother would not have died.” [the same expression used by Martha, vs. 21].

**John 11:33** Therefore when Jesus saw her weeping, and the Jews [who came with her] weeping, He groaned [was deeply moved] in the spirit, and was troubled [the words groaned and troubled suggest a form of indignation—perhaps upset with Satan and the effects of sin on these Jews present who were mourning, vss. 37,38, or for the pain felt by Mary and Martha caused by death].

**John 11:34** And said, “Where have you laid him?” [where is the tomb?]. They said to Him, “Lord, come and see.”

**John 11:35** **Jesus wept** [Lk. 19:41; Jesus was divine, but He also had a human body that could feel hunger, thirst, rejection, pain and grief].

**John 11:36** **Then the Jews said, “Behold [see] how He loved him!”** [His weeping manifested His love for Lazarus].

**John 11:37** **And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept even this man from dying?”** [they limited Jesus only to helping the living and not the dead].

## **Jesus Raised Lazarus From the Dead** **Parallel: None**

**John 11:38** **Therefore Jesus again groaning** [from His weeping, and from their lack of faith expressed] **in Himself came to the grave** [tomb]. **It was a cave**, [either natural or man-made] **and a stone lay** [across the entrance] **upon it**.

**John 11:39** **Jesus said, “Take away the stone”** [that closed the opening]. **Martha, the sister of him who was dead, said to Him, “Lord, by this time there will be an odor, for he has been dead four days”** [this statement fully verifies that he was not in a coma, but was dead and his body had begun deteriorating].

**John 11:40** **Jesus said to her, “Did I not say to you, that, if you would believe, you would see the glory of God?”** [reminds her of His earlier conversation—Jesus said when He learned of this death that it was for the glory of God, vs. 4].

**John 11:41** **Then they took away the stone from the place where the dead man** [Lazarus] **was lying. And Jesus lifted up His eyes**, [toward heaven] **and said, “Father, I thank You that You have heard Me** [Martha had said that He would hear Jesus, vs. 22].

**John 11:42** **And I knew that You always hear Me**, [He never doubted that His Father was with Him] **but because of the people who are standing by**

**I said it, that they may believe that You have sent Me”** [Jesus was always involved in helping others to have faith].

**John 11:43 And when He had said this, [to His Father] He cried with a loud voice, [a voice of power and authority] “Lazarus, [called him by name —of all the dead, only the one called by name will respond] come forth!”**

**John 11:44 And he who had died came forth, [from the tomb] bound hand and foot with grave clothes: [strips of wrappings] and his face was wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.”**

### **Plans are Made To Kill Jesus**

**Parallel: Matthew 26:1-4; Mark 14:1,2; Luke 22:1-6**

**John 11:45 Then many of the Jews who had come to Mary, and had seen the things which Jesus did, believed in Him [the spiritual purpose of this miracle was successful].**

**John 11:46 But some of them [in contrast to the believers] went away to the Pharisees, [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] and told them the things Jesus had done [went away as spies to the Pharisees].**

**John 11:47 Then the chief priests and the Pharisees gathered a council, [the Sanhedrin] and said, “What are we to do? For this Man does many miracles [a fake miracle can be hidden, but the real miracles were without doubt—they still wanted to find a way to deny them].**

**John 11:48 If we let Him alone, [go on like this] all men will believe [put their trust] in Him, [this they did not want to happen] and the Romans will come and take away both our place [temple] and nation” [they pretended to believe that Jesus intended to set up an earthly kingdom that would bring the Roman army against them].**

**John 11:49 And one of them, named Caiaphas, [he had a Roman appointed position] being the high priest that same year, [the high priests**

of the Old Testament were appointed for life, but this is now a different situation] **said to them**, [cf. John 18:13,24,28]. **“You know nothing at all;** [rebukes the other counsel members].

**John 11:50 nor do you consider that it is expedient for us, that one man should die for the people, and not that the whole nation should perish**" [he thought by killing Jesus, the Jewish nation would be saved from the Romans, vs. 48; however, he spoke more truth than he realized, he prophesies of the death of Jesus that would bring salvation to that nation and the whole world, vs. 51; John 3:16].

**John 11:51 And this he did not speak of his own accord**, [own authority—his purpose was different from God’s purpose] **but being high priest that year, he prophesied that Jesus should die for that nation**, [this man spoke more truth than he knew—God used him to prophesy since he was high priest].

**John 11:52 and not for that nation** [the Jews] **only, but that also He should gather together into one the children of God who were scattered abroad** [the Gentiles would be brought in as other sheep who were not of the Jewish fold, John 10:16; all would be one in one body, Gal. 3:26,28; Eph. 2:13-22; Col. 3:11].

**John 11:53 Then from that day on** [forward] **they took counsel** [plotted] **together how to put Him to death** [Mk. 14:64].

**John 11:54 Therefore Jesus walked no more openly among the Jews;** [because of their hatred and desire to kill Him] **but went from there to a country near the wilderness**, [desert] **to a city called Ephraim**, [located in the land of Ephraim, thought to be about five miles west of Jericho] **and there continued** [stayed] **with His disciples**.

**John 11:55 And the Passover** [a yearly feast remembering God passing over their firstborn in Egypt] **of the Jews** [John 2:13; 6:4] **was near at hand, and many went from the country up to Jerusalem** [where it was always conducted] **before the Passover, to purify themselves** [they went through certain rites to purify themselves from any contamination of the dead, etc.,

Lev. 22:1-6].

**John 11:56** Then they [the people] sought Jesus, and spoke among themselves, as they stood in the temple, “What do you think? That He will not come to the feast?” [at all].

**John 11:57** Now both the chief priests and the Pharisees [the counsel] had given a commandment, that, if any one knew where He was, he should report it, that they might take [arrest] Him.

## CHAPTER 12

### **Jesus' Anointing at Bethany** **Parallel: Matthew 26:6-13; Mark 14:3-9**

**John 12:1** Then six days before the Passover Jesus came to Bethany, [a city two miles southeast of Jerusalem] where Lazarus was [in the house of Simon the leper, Mt. 26:6] who had been dead, whom He raised from the dead [John 11:38-44].

**John 12:2** There they made Him a supper; [dinner] and Martha served, [cf. Lk. 10:38-42] but Lazarus was one of those who sat [reclined] at the table with Him.

**John 12:3** Then Mary took a pound of ointment of spikenard, very costly, [perfume or spikenard, oil of pure nard, Mk. 14:3] and anointed the feet of Jesus, and wiped His feet with her hair [as He sat at meat, Mt. 26:7]. And the house was filled with the fragrance of the ointment [perfume--for a similar type incident, but a different time and person, see Lk. 7:36-38].

**John 12:4** Then one of His disciples, Judas Iscariot, Simon's son, [Judas and the other disciples were indignant at this, Mt. 26:8; Mk. 14:4] who should betray Him, said,

**John 12:5** “Why was this ointment [perfume] not sold for three

**hundred denarii [a year's wages, Mk. 14:5] and given to the poor?"**

**John 12:6 This he said, not that he cared for the poor, [many have tried to cover their greed and covetousness by pretending to be religious] but because he was a thief, and had the [money] bag, and used to take [help himself to] what was put in it.**

**John 12:7 Then Jesus said, "Let [leave] her alone; [they had rebuked or criticized her, Mk. 14:5] she [has done a good work for Me, Mt. 26:10] has kept this against the day of My burial" [she did it out of love and respect, but it was also a spiritual experience to anoint Him for His burial].**

**John 12:8 For the poor you have with you always, but Me you do not have always [she had her priorities right--Jesus and His kingdom must be first, and all other good works will follow, Mt. 6:33].**

### **Plans Made to Kill Lazarus Parallel: None**

**John 12:9 When a large crowd of the Jews knew that He was there, [they were in doubt whether or not He would come to the feast, John 11:56] and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead [they wanted to verify the reports they had heard].**

**John 12:10 But the chief priests took counsel that they might also put Lazarus to death, [they wanted Jesus and Lazarus put to death, John 11:53].**

**John 12:11 because on account of him [Lazarus and his resurrection] many of the Jews were going away, [from the leadership of the Jews] and believing in Jesus [as the Son of God sent from heaven].**

### **The Triumphal Entry Parallel: Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40**

**John 12:12** On the next day a great crowd [crowds--of the disciples, Lk. 19:37] who had come to the feast, when they heard that Jesus was coming to Jerusalem,

**John 12:13** took branches of palm trees, and went forth [out] to meet Him, and cried, [with a loud voice, Lk. 19:37] “Hosanna! [‘save now, we pray or beseech you,’ Ps. 118:25] **Blessed is He who comes in the name of the Lord**, [peace in heaven, and glory in the highest, Lk. 19:38] **even the King of Israel!**” [some Pharisees asked Jesus to rebuke His disciples for doing this, but He told them that if these should hold their peace, the stones would immediately cry out, Lk. 19:39,40].

**John 12:14** And Jesus, when He had found a young donkey, [for details of finding the donkey, see Mt. 21:2-7; Mk. 11:2; Lk. 19:30] **sat on it; as it is written:**

**John 12:15** “Fear not, daughter of Zion; [one of the hills where Jerusalem was built, thus the city of Jerusalem] **behold, your King comes**, [meek, Mt. 21:5] **sitting on a donkey’s colt**” [Zech. 9:9;--for details of His riding into Jerusalem, see Mt. 21:7-9].

**John 12:16** His disciples did not understand these things [concerning His Triumphal entry] **at first; but when Jesus was glorified**, [raised from the dead and ascended] **then they remembered that these things were written about Him, and that they had done these things to Him** [all had been fulfilled].

**John 12:17** Therefore the people who were with Him when He called Lazarus out of his tomb, and raised him from the dead, bore record [were witnesses that He had raised Lazarus, John 11:45].

**John 12:18** For this reason [their testimony] **the people also met Him, because they heard that He had done this miracle** [sign].

**John 12:19** The Pharisees [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **therefore said among themselves**, “You see you are prevailing [accomplishing] **nothing?** [sooner or later, all

fail who fight against God]. **Behold, [look] the world [everybody or the whole city] has gone after Him** [believing in Him].

## **Time For Jesus to Be Glorified** **Parallel: None**

**John 12:20** **And there were certain Greeks [Hellenists] among them who came up [to Jerusalem] to worship at the feast [may have been proselytes to the Jewish religion].**

**John 12:21** **Therefore these came to Philip, [“lover of horses”--one of the apostles, Mt. 10:3] who was of Bethsaida in Galilee, [possibly a suburb of Capernaum] and asked him, saying, “Sir, we would like to see Jesus” [wanted to hear and talk with Him--represents the need of all human beings in every generation].**

**John 12:22** **Philip [“lover of horses”--one of the apostles, Mt. 10:3] came and told Andrew; [“manly”-- about the request of the Greeks] Andrew and Philip in turn [after their conversation] told Jesus.**

**John 12:23** **And Jesus answered them, saying, “The hour [time] has come, that the Son of Man should be glorified [by the His death, resurrection, and ascension, John 7:39].**

**John 12:24** **Verily, verily, [truly, truly] I say to you, [to illustrate] unless a grain of wheat falls into the ground and dies, [germinates] it abides alone; [never produces additional grains] but if it dies, [the process of germination in the soil] it brings forth [bears] much fruit [many similar grains--it was necessary for Jesus to die, be buried and come forth to bring salvation to many--this brought Him glory and honor, Phil. 2:8,9].**

**John 12:25** **He who loves his life will lose it, [those who place all emphasis on physical life] and he who hates his life in this world [sets aside his physical life for the spiritual] will keep it for eternal life [Jesus set the perfect example by giving His life on the cross to obtain eternal life for all who will receive it].**

**John 12:26** If anyone serves Me, let him follow Me; [Jesus set the perfect example of service--nothing short of obedience will please Him] and where I am, there My servant will be also [Jesus will take care of his spiritual needs, even give him heaven, John 14:3]. If any man serves Me, him My Father will honor [our Father in heaven is pleased when we serve Jesus].

### **Jesus Foretells His Cross Parallel: None**

**John 12:27** Now is My soul [heart] troubled, [the weight of pain and agony was already heavy on His heart, cf. Lk. 22:41-44] and what shall I say? ‘Father, save Me from this hour?’ [should I run from this pain and heavy burden?]. But for this purpose I came to this hour [to do so would defeat His purpose of seeking and saving the lost].

**John 12:28** Father, glorify Your name!” Then there came a voice from heaven, saying, “I have both glorified it, [two other times the Father gave glory to His Son in a specific way, at His baptism, Mt. 3:17, and at His transfiguration, Mt. 17:5] and will glorify it again” [through His miracles, death, burial, resurrection, ascension, and when His church would begin and spread to the world].

**John 12:29** Therefore the people who stood by, and heard it, said that it thundered. Others said, “An angel has spoken to Him” [they heard the sound, but were unable to know its true source].

**John 12:30** Jesus answered and said, “This voice did not come because of Me, [God had already assured Him throughout His ministry] but for your sakes [to increase the faith of His disciples].

**John 12:31** Now is the judgment of this world; [His death on the cross--Jesus came to show the difference between light and darkness, salvation and condemnation, and His cross marked the judgment] now will the prince [ruler--the devil, John 14:30; 16:11; 2 Cor. 4:4 ] of this world be cast out [Jesus will, at the cross, bruise the head of the serpent, the devil, Gen. 3:15].

**John 12:32** **And I, when I am lifted up from the earth,** [specifically on the cross He will be raised--also from the grave, and from the earth, ascending in victory] **will draw all men to Myself**" [the Father draws the sinner by Jesus and His sacrificial death on the cross, through the teaching of the word, John 6:44,45].

**John 12:33** **This He said, signifying by what death He would die** [He knew that He would be lifted from the earth and be crucified].

**John 12:34** **The people [crowd] answered Him, "We have heard from the law that Christ remains forever;** [from general statements of the Old Testament such as Ps. 89:36,37; 110:4; Isa. 9:7] **and how can You say, 'The Son of Man must be lifted up?' Who is this Son of Man?"** [they could not associate death with the Messiah because they could not perceive the resurrection and ascension].

**John 12:35** **Then Jesus said to them, "Yet a little while [longer] is the light with you** [Jesus is the light, John 8:12]. **Walk while you have the light,** [while you can see] **lest darkness overtake you; for he who walks in darkness knows not where he goes** [if they do not learn and accept Jesus as the light, they are doomed to walk forever in darkness].

**John 12:36** **While you have light, believe in the light,** [accept and obey Jesus] **that you may become the sons of light"** [those who are born of water and the Spirit, John 3:5, become sons of God and joint-heirs with Jesus, Rom. 8:16,17]. **These things Jesus spoke, and departed, and hid Himself from them** [some think He went to Bethany, cf. Mt. 21:17; Lk. 21:37].

### **Unbelief Continued Parallel: None**

**John 12:37** **Though He had done so many miracles [signs] before them, yet they did not believe in Him;** [the majority saw His signs throughout His ministry, but still the Jews as a whole rejected Him].

**John 12:38** That the word of Isaiah the prophet might be fulfilled, which he spoke, [Isa. 53:1] “Lord, who has believed our report? [Jesus had faithfully spoken the truth and backed it up with signs, but they still refused to believe Him]. **And to whom has the arm of the Lord been revealed?**” [made known, seen or understood].

**John 12:39** Therefore they could not believe, because Isaiah said again,

**John 12:40** [Isa. 6:9,10] “**He has blinded their eyes, and hardened their heart;** [by speaking the truth even though God knew that they would reject it] **lest they see with their eyes, and understand with their heart, and be converted,** [turn] **so that I should heal them**” [God had the power to know their rejection of truth, repentance, and salvation].

**John 12:41** These things Isaiah said, [which are now applied to Jesus the Messiah] **when he saw His glory,** [the glory of God] **and spoke of Him** [Isa. Chapter 6].

### **They Loved the Praise of Men Parallel: None**

**John 12:42** Nevertheless many even among the chief rulers believed in Him, but because [for fear] **of the Pharisees** [a strict religious sect of the Jews who believed in angels, spirits, and the resurrection] **they did not confess Him,** [it is not enough to believe, one must also confess Him with our tongues and lives, Rom. 10:9,10] **lest they should be put out of the synagogue** [excommunicated from the Jewish place of assembly, cf. John 9:22].

**John 12:43** for they loved the praise of men more than the praise of God [to confess Jesus and follow Him was not the popular thing to do in the eyes of the Jewish leaders, thus many chose to deny Jesus--however, they must now be denied of God, Mt. 10:32,33].

**John 12:44** And Jesus cried out and said, “**He who believes in Me, believes not in Me,** [alone] **but in Him who sent Me** [to fail to believe in

Jesus enough to confess Him, was to deny His Father].

**John 12:45** And he who sees Me sees Him who sent Me [Jesus brought the glory of His Father down to earth, John 14:9].

**John 12:46** I have come as a light into the world, [John 1:4,9; 3:19; 8:12] that whoever believes in Me should not abide in darkness [in error and false teaching which is darkness, 1 John 1:5].

**John 12:47** And if anyone hears My words, and believes not, [does not keep them] I do not judge him; [Jesus knew their hearts without judging] for I came not to judge the world, but to save the world [He is the Savior now, but He will someday be the judge of all men, Acts 17:31].

**John 12:48** He who rejects Me, and receives not My words, has that which judges him--the word that I have spoken, will judge him [by rejecting the teaching of Jesus, they bring judgment on themselves] in the last day.

**John 12:49** For I have not spoken on My own authority; [as many had accused Him of doing, John 7:16-18] but the Father who sent Me, He gave Me a commandment, what I should say, and what I should speak [to reject the words of Jesus is to reject God].

**John 12:50** And I know that His commandment [Jesus, and what He was teaching, John 14:6] is everlasting life [1 John 3:22,23]. Therefore, whatever I speak, just as the Father said to Me, so I speak" [Jesus is saying that when you hear Me, you are hearing My Father].

## CHAPTER 13

### Jesus Washes His Disciples Feet Parallel: None

**John 13:1** Now before the feast of the Passover, [also called Unleavened

Bread, Mk. 14:1; Lk. 22:1] **when Jesus knew that His hour [time] had come that He should depart [be put to death, and later ascend] out of this world to the Father, having loved His own [apostles] who were in the world, [in the world, but not of it, John 17:15,16] He loved them to the end [continued to prove to them His love].**

**John 13:2 And supper being ended, [literally, while they were at supper] the devil having already put it into the heart of Judas Iscariot, [Lk. 22:3-6] Simon's son, to betray Him,**

**John 13:3 Jesus knowing that the Father had given all things into His hands, and that He had come from God, and was going to God; [with the full knowledge of who He was, and of His power and relationship with the Father, He will still perform the task of a servant].**

**John 13:4 He rose from supper, and laid aside His [outer] garments; [Mt. 5:40] and girded Himself with a towel [a custom for servants].**

**John 13:5 After that, He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded [performed the work of a servant].**

**John 13:6 Then He came to Simon Peter. And Peter said to Him, “Lord, do You wash my feet?” [Peter must have thought, “Do you the Son of God and Messiah wash my feet?”].**

**John 13:7 Jesus answered and said to him, “What I am doing you do not know [understand spiritually] now, but you will know [understand] after this” [there was a symbolic lesson on humility that Peter would learn fully after Jesus returns to heaven].**

**John 13:8 Peter said to Him, “You will never wash my feet” [full proof that Peter was impetuous, and did not understand what Jesus was doing spiritually]. Jesus answered him, “If I do not wash you, you have no part with Me” [if Peter could not trust Jesus enough to take His word that this had a spiritual meaning, he could never be a part of Him].**

**John 13:9** Simon Peter said to Him, “Lord, not my feet only, but also my hands and my head!” [when all was said and done, Peter would never allow anyone or anything to permanently separate him from Jesus, John 6:67,68].

**John 13:10** Jesus said to him, [gives an illustration] “He who is washed [has washed his body—had a bath] needs only to wash his feet, [even a short distance in sandals produced dusty feet to be washed] but is clean all over; [once the feet are clean, the body is restored to being clean] and you are clean, [applies the illustration to Jesus’ spiritual cleaning—today, when a penitent believer is baptized to wash away his sins, Acts 22:16, he is clean—when he then walks in the light of Jesus, he is continually kept clean, 1 John 1:7] but you are not all clean” [the exception with the apostles is given in the next verse].

**John 13:11** For He knew who would betray Him; [Judas, John 6:64; 18:4,5] therefore He said, “You are not all clean.”

### **Wash Each Other’s Feet Parallel: None**

**John 13:12** So after He had washed their feet, and taken His garments, and sat down again, He said to them, “Do you know [understand] what I have done to you? [the spiritual meaning].

**John 13:13** You call Me Master [Teacher] and Lord; and you say well, [you are right, Mt. 23:8-10] for so I am.

**John 13:14** If I then, your Lord and Master, [Teacher] have washed your feet, [the washing of feet stands for any good service which serves in humility] you also ought to wash one another’s feet [a strong lesson on humility exemplified by Jesus].

**John 13:15** For I have given you an example, [this represents one of the most effective ways to teach] that you also should do as I have done to you [this is a good rule for all Christians to follow—serve as Jesus served].

**John 13:16** Verily, verily, [truly, truly] I say to you, a servant is not greater than his lord; [master] nor is he who is sent greater than he who sent him [since this is true, the apostles should not make themselves greater than Jesus by refusing to show humility even by washing each other's feet].

**John 13:17** If you know these things, [this is important, but actions must follow] happy are you if you do them.

**John 13:18** I do not speak of all of you. I know whom I have chosen; [to be apostles, John 6:70] but that the Scripture may be fulfilled, [Ps. 41:9] 'He who eats bread with Me has lifted up his heel [brought harm] against Me.'

**John 13:19** I tell you this now before it comes, [Jesus could speak of the future as accurately as the present] that, when it does come to pass, you may believe that I am He [to have such power of future knowledge was proof that He was sent from God, and had the power of God].

**John 13:20** Verily, verily, [truly, truly] I say to you, he who receives whomever I send [My ambassadors or disciples] receives Me; [your Teacher and His way of life] and he who receives Me receives Him [the Father] who sent Me" [John 6:38— He repeats what He said when He first gave instructions to His apostles, Mt. 10:40].

**John 13:21** [Compare Mt. 26:21-25; Mk. 14:18-21; Lk. 22:21-23]. When Jesus had said these things, He was troubled in spirit, [heart—John 12:27] and testified, [bore witness] and said, "Verily, verily, [truly, truly] I say to you, that one of you [apostles] will betray [sell Him out to the enemy] Me" [He was heavy in heart from knowing that one of the twelve would do such a thing].

**John 13:22** Then the disciples looked at one another, [And they were exceedingly sorrowful, and asked, "Lord, is it I?" Mt. 26:22] uncertain of whom He spoke [they looked inside their own hearts, were anxious, but did not accuse any other of the apostles—introspection is important today].

**John 13:23** Now there was leaning on Jesus' bosom [reclining next to

Him] **one of His disciples**, [John] **whom Jesus loved** [see other places, John 19:26,27; 20:2; 21:7,20-24].

**John 13:24** **Simon Peter** therefore beckoned to him, [John] **that he should ask who it was of whom He spoke.**

**John 13:25** He [John] then leaning back on Jesus' breast said to Him, "Lord, who is it?"

**John 13:26** Jesus answered, "It is he, to whom I shall give a piece of bread, when I have dipped it." [instead of speaking his name, Jesus simply gave a sign]. **And when He had dipped the piece of bread, He gave it to Judas Iscariot, the son of Simon** [sold Jesus for thirty pieces of silver, Mt. 27:3-10, and later committed suicide as the arch-traitor of Jesus, Mt. 27:5; John 6:71].

**John 13:27** **And after the piece of bread, Satan entered into him** [to leave Jesus is to turn to Satan]. **Then said Jesus to him, "What you do, do quickly"** [Judas knew what Jesus was referring to].

**John 13:28** **Now no man at the table** [not even this author, John] **knew for what reason He spoke this to him** [to Judas].

**John 13:29** **For some of them thought**, [the group had different thoughts as to what Jesus said to Judas] **because Judas had the money bag**, [looked after their money and spent it] **that Jesus had said to him, "Buy those things that we need for the feast,"** [probably this type of instructions had occurred on many occasions] **or, that he should give something to the poor** [Judas pretended to be concerned for the poor, but he was a thief, John 12:5,6].

**John 13:30** He then having received the [dipped] piece of bread went out immediately [as Jesus had suggested]. **And it was night** [according to Matthew, after Judas left, Jesus instituted the Lord's supper, Mt. 26:26-30].

## **A New Commandment From Jesus** **Parallel: None**

**John 13:31** Therefore, when he [Judas] had gone out, Jesus said, “Now is the Son of Man glorified, [by the coming cross] and God is glorified in Him [the cross was shame to men, but glory to God the Father].

**John 13:32** If God is glorified in Him, God will also glorify Him in Himself, [the cross brought mutual glory to the Father and Son] and will glorify Him at once.

**John 13:33** Little children, [Mk. 10:24] yet a little while I am with you [a short time before His death]. You will seek Me; and as I said to the Jews, [John 7:32-34; 8:21] so now I say to you, ‘Where I am going, you cannot come.’

**John 13:34** A new commandment [to love by Christ’s standard] I give to you, that you love one another; as I have loved you, [1 John 3:11] that you also love one another [the type of love He wanted them to have for each other had been illustrated by Jesus].

**John 13:35** By this [the way you love one another] all men will know that you are My disciples, [learners and followers] if you have love for one another.”

### **Jesus Foretells Peter’s Denial**

**Parallel: Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38**

**John 13:36** Simon Peter said to Him, “Lord, where are you going?” [still thinking about Jesus’ announcement in vs. 33]. Jesus answered him, “Where I am going, [back to His Father after His death] you cannot follow Me now; but you shall follow Me afterward” [after their death, Jesus will return to receive them and all the saved for a prepared place, John 14:1-3].

**John 13:37** Peter said to Him, “Lord, why can I not follow You now? [Peter always wanted to do whatever His Lord did] I will lay down my life for Your sake” [it is easier to make promises than to keep them—Jesus had said He would do this for His sheep, John 10:11, Peter said he would do the same for Jesus].

**John 13:38** Jesus answered him, “Will you lay down your life for My sake? [Peter thought he would, but he must have been thinking of dying in a physical battle—he used his sword for Jesus when arrested, John 18:10,11; Mt. 26:51,52; Mk. 14:47; Lk. 22:50,51]. **Verily, verily**, [truly, truly] **I say to you, the rooster shall not crow**, [twice, Mk. 14:30;this night, Mt. 26:34; this day, even this night, Mk. 14:30] **till you have denied** [that you know Me, Lk. 22:34] **Me three times**.

## CHAPTER 14

### Jesus: The Way, the Truth, and the Life Parallel: None

**John 14:1** Let not your heart [singular, applying to each individual] be troubled; [over His going where they could not go, and all other announcements such as one would betray Him, and another would deny Him] **you believe in God, believe** [even at death] **also in Me** [you can not separate Jesus from God, all must believe in both of them].

**John 14:2** In My Father's house are many mansions; [rooms or dwelling places] **if it were not so, I would have told you** [Jesus never made a false statement or false promise]. **I go to prepare a place** [heaven, Rev. 12:8] **for you** [the preparation began with His death].

**John 14:3** And if [when] **I go and prepare a place for you**, [heaven will be a prepared place for all who have prepared themselves by being faithful to Jesus] **I will come again**, [at His second coming, 1 Thes. 4:17; Phil. 1:23] **and receive you to Myself; that where I am, there you may be also** [one of the greatest joys of heaven is to be with Jesus and all the Godhead, and to be like Jesus, 1 John 3:2].

**John 14:4** And where I go you know, and the way you know” [He had told them often of His death, Mt. 26:21; Lk. 9:22; 18:31-33].

**John 14:5** Thomas said to Him, “Lord, we do not know where You are

**going**, [he was willing to admit his failure to understand even though Jesus had taught on the subject] **and how can we know the way?**” [it is important to know a destiny before determining the proper way].

**John 14:6** **Jesus said to him, “I am the way**, [the only way to receive forgiveness of sins, and to get to the Father] **the truth**, [the saving gospel that sets one free, John 1:17; 8:32] **and the life** [He came to earth to bring the water of life, John 4:14; the bread of life, John 6:35, and a more abundant life, John 10:10]. **No one comes to the Father, except through Me** [Acts 4:12; through His cleansing blood].

### **Know Jesus—Know the Father** **Parallel: None**

**John 14:7** **If you had known Me**, [His heavenly existence] **you would have known My** [heavenly] **Father also; and from now on you know Him, and have seen Him**” [Jesus would prove who He was by coming forth from the grave, and by ascending to His Father in heaven].

**John 14:8** **Philip** [means: “lover of horses”—one of the apostles] **said to Him, “Lord, show us the Father**, [wanted to see Him apart from Christ, but the Father must be seen through Jesus] **and it is sufficient for us.”**

**John 14:9** **Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip?** [Philip wanted to visually see God because he did not know Jesus]. **He who has seen Me** [Col. 1:15] **has seen the Father**; [he had already seen the Father through Jesus if he had only recognized Him] **and how can you say then, ‘Show us the Father?’** [he could not say this if he had known Jesus].

**John 14:10** **Do you not believe that I am in the Father, and the Father in Me?** [a perfect union]. **The words that I speak to you I do not speak of Myself**, [by My own authority] **but the Father who dwells in Me, does His works** [when Jesus did works, they represented the works and authority of His Father, John 5:30; 7:17; 12:49].

**John 14:11 Believe Me** [take My word] **that I am in the Father, and the Father in Me;** [repeats vs.10, for emphasis] **or else believe Me for the sake of the works themselves** [His word was backed up by miraculous signs].

**Ask in My Name and Receive**  
**Parallel: None**

**John 14:12 Verily, verily,** [truly, truly] **I say to you, he who believes on Me,** [the faith that He accepts, Heb. 11:6] **the works that I do he will do also;** [Mt. 21:21] **and greater works than these he will do, because I go to My Father** [this was fulfilled by the apostles when the Holy Spirit came down on the feast day, Pentecost where these greater works began and continued, Acts Chapter 2].

**John 14:13 And whatever you ask** [through prayer] **in My name,** [with the genuine faith that He accepts] **that I will do,** [His name stands for who He is, and His authority] **that the Father may be glorified in the Son** [the purpose of Christianity in all ages is to be saved, and to glorify God—this is done through the Son].

**John 14:14 If you ask** [Me] **anything** [by faith within God's will, vs.12] **in My name,** [the second condition] **I will do it** [a powerful promise].

**Jesus Promises Another Helper**  
**Parallel: None**

**John 14:15 If you love Me,** [you will] **keep My commandments** [1 John 5:3].

**John 14:16 And I will pray** [request of] **the Father, and He will give you another Comforter,** [counselor or helper] **that He may abide with you forever;** [in much of His ministry, He has emphasized the work of Himself and His Father—the time is getting closer to send the third person of the Godhead to comfort, guide, and counsel them further into all truth, John 16:13].

**John 14:17 even the Spirit [John 7:39] of truth; [He brings truth and guidance, 1 Thes. 1:5] whom the world cannot receive, because it neither sees Him, nor knows Him; [He will not give a gift or abide in one who is disobedient, Acts 2:38; 5:32] but you know Him, for He dwells with you, and will be in you [He came in a baptismal measure to the apostles after Jesus ascended, Acts 2:1-4].**

**John 14:18 I will not leave you comfortless; [desolate or as orphans] I will come to you [through the giving of the Holy Spirit].**

### **Love and Obedience Parallel: None**

**John 14:19 Yet a little while, and the world will see Me no more, [they saw only His physical presence, and shortly He will return to heaven] but you will see Me; [after His death, they will see Him along with some five hundred other disciples, 1 Cor. 15:5-8] because I live, you will also live [because of their faithful obedience, He will continue to live, even after He ascends, to comfort and guide them by the Spirit of Truth].**

**John 14:20 At that day [beginning with His resurrection from the dead, and continuing to Pentecost when He sends them the Holy Spirit to guide, counsel, and comfort them] you will know [realize] that I am in My Father, and you in Me, and I in you [there is not a greater relationship than being in Jesus, and Jesus in the Father—this is perfect fellowship].**

**John 14:21 He who has My commandments, and keeps [obeys] them, [here are the conditions necessary to have fellowship with Jesus and His Father—love Him—love and keep His commandments] it is he who loves Me: and he who loves Me will be loved by My Father, and I will love him, and will manifest [reveal or show] Myself to him” [those who do not love Jesus, cut themselves off from the love of the Father].**

**John 14:22 Judas (not Iscariot) [son of James, Lk. 6:16; thought to be Thaddeus, cf. Mt. 10:3; Mk. 3:18] said to Him, “Lord, how is it that You will manifest [reveal or show] Yourself to us, and not to the world?” [at**

this point, even the apostles had difficulty understanding His death, burial, and resurrection].

**John 14:23** Jesus answered and said to him, [Judas] “If [sets forth conditions to see Him, even if the world cannot do so] **anyone loves Me, he will keep My words;** [the conditions are: love Jesus and obey His commandments] **and My Father will love him,** [because of love and obedience to His Son] **and We will come to him, and make Our abode with him** [this brings that perfect fellowship with the Father, Son, and the Holy Spirit].

**John 14:24** He who does not love Me does not keep My words; [a failure to love, brings disobedience] **and the word which you hear is not Mine, but the Father's who sent Me** [to disobey the words of Jesus is to disobey the words of God the Father].

### **The Holy Spirit Will Come Parallel: None**

**John 14:25** These things have I spoken to you, while being present with you [this is part of His preparation to leave them and prepare them for the coming of the Holy Spirit].

**John 14:26** But the Comforter, [counselor or helper] the Holy Spirit, whom the Father will send in My name, He will teach you all things, [Jesus laid the foundation during His earthly ministry, and the Holy Spirit will complete the work by teaching them all things] **and bring to your remembrance, all things I have said to you** [just before ascending, Jesus renewed this promise, Lk. 24:49].

**John 14:27** Peace I leave with you; My peace I give to you; [Phil. 4:7] not as the world gives do I give to you. Let not your heart be troubled, [vs. 1] neither let it be afraid.

**John 14:28** You have heard Me say to you, ‘I go away, and I will come back to you’ [vs. 3; the peace of the world is based on physical things and will not last]. **If you loved Me, you would rejoice,** [be happy for Me]

because I said, ‘I am going to the Father,’ [their desire to keep Jesus with them produced some selfishness, thus this mild rebuke from Jesus] **for My Father is greater than I** [Jesus took a lower place when He took on flesh to die for the world, but in heaven He was equal with God, Heb. 2:9; Phil. 2:6,7].

**John 14:29** And now I have told you before it comes, [takes place—a total surprise can sometimes shake one’s faith] **that, when it does come, you may believe** [by telling them in advance, His death can be a source of belief].

**John 14:30** I will no longer talk much with you; [on this subject of His death and other important spiritual things] **for the prince [ruler—the devil] of this world comes, and has nothing over [no power or effect] Me** [“He who is in you is greater than he (the devil) who is in the world,” 1 John 4:4].

**John 14:31** But that the world may know that I love the Father; [His every action, even His death, proved His love for the Father] **and as the Father gave Me commandment, so I do** [Jesus was completely obedient to His Father, Phil. 2:8; Heb. 5:8,9]. **Arise, let us go from here** [let us leave].

## CHAPTER 15

### Jesus As The True Vine Parallel: None

**John 15:1** I am the true vine, and My Father is the vinedresser [gardener—a figure often used in the Old Testament, Ps. 80:8-18; Isa. 5:1-7].

**John 15:2** Every branch in Me that does not bear fruit He takes away; [Mt. 13:15; some branches bear fruit, others do not] **and every branch that bears fruit, He prunes it, that it may bear more fruit** [disciples who bear fruit are praised, but those who do not bear fruit are removed, cf. Rom. 7:4,5; 11:22].

**John 15:3** Now you are clean through the word [Eph. 5:26] which I have spoken to you [His word pointed the lost to salvation and forgiveness].

**John 15:4** Abide in Me, [1 John 2:6] and I in you [they must obey His words, and stay faithfully in Him]. As the branch cannot bear fruit of itself, unless it abides in the vine, no more can you, except you abide in Me [applies His illustration to the importance of their faithfulness].

**John 15:5** I [Jesus] am the vine, you [the disciples] are the branches. He who abides in Me, and I in him, the same brings [bears] much fruit; for without Me you can do nothing [Phil. 4:13; like the vine is the source of life for the branches to bear fruit, so Jesus is the source of all fruit bearing and eternal life].

**John 15:6** If anyone abides not in Me, [now gives the negative side] he is cast out as a branch, [Mt. 3:10] and is withered; and they gather them, and throw them into the fire, and they are burned [to leave Christ is to be lost eternally].

**John 15:7** If you abide in Me, and My words abide in you, [this keeps them in fellowship with God] you will ask what you desire, and it shall be done for you [John 14:14; cf. Jas. 5:16].

**John 15:8** By this [the faithfulness of His disciples] My Father is glorified, [Mt. 5:16] that you bear much fruit; so you will be My disciples [proof of discipleship].

### **Abiding In Love Parallel: None**

**John 15:9** As the Father has loved Me, so have I loved you; abide in My love [this is a beautiful circle of love that flows through Jesus, through His disciples, and back to the Father].

**John 15:10** If you keep [obey] My commandments, you will abide in My love, [one cannot separate keeping commandments from love] even as I have kept My Father's commandments, and abide in His love [we must

follow the example of Jesus who showed love and obedience to His Father].

**John 15:11** These things I have spoken to you, that My joy may be in you, and that your joy may be full [when we love and obey the words of Jesus, this brings joy to us and to Him, 1 John 1:4].

**John 15:12** This is My commandment, [not a suggestion, but a commandment] that you love [Greek: *agapao*] one another, [1 Thes. 4:9] as I have loved you [Jesus represents a perfect model of love to imitate].

**John 15:13** Greater love [Greek *agape*] has no man than this, [Rom. 5:7,8] than to lay down his life [He chose to die for the lost, John 10:11,15,17] for his friends [our Lord passed the ultimate test of love at the cross].

**John 15:14** You are My friends, if you do whatever I command you [the test of friendship with Jesus is to obey Him].

**John 15:15** No longer do I call you servants; [as He had previously done before they were fully instructed] for the servant does not know what his lord [master] is doing; [Jesus has told them of His plans of death, etc.] but I have called you friends, for all things that I heard of My Father I have made known [explained] to you [they had been taken into His confidence as friends].

**John 15:16** You [apostles] have not chosen Me, but I have chosen you, and appointed you that you should go and bear fruit, [they would be sent to the world to bear fruit from preaching the gospel, Mk. 16:15,16; Mt. 28:19,20] and that your fruit should abide; that whatever you ask of the Father in My name, He may give it to you [they had the full backing of the Father by prayer through the name of Jesus].

**John 15:17** These things [that He had taught them] I command you, that you love [Greek: *agapao*] one another [without love, nothing spiritually is possible, 1 Cor. 13:1-3].

## Hated By the World

## Parallel: None

**John 15:18** If the world hates you, [and it will, 1 John 3:1,13] **you know that it hated Me before it hated you** [His teaching of His, death, and resurrection stirred up the world against Him].

**John 15:19** If you were of the world, the world would love its own; [many who claim to love Jesus do not have any conflicts with the world because they are like the world] **but because you are not of the world, but I chose you out of the world,** [the evil ways of the world, 1 John 2:16] **therefore the world hates you** [1 John 4:5].

**John 15:20** Remember the word that I said to you, ‘A servant is not greater than his lord’ [master—Mt. 10:24]. **If they persecuted Me,** [and they did] **they will also persecute you; if they kept My word, they will keep yours also** [expect to receive, good and bad, what Jesus received].

**John 15:21** But all these things [persecutions] **they will do to you for My name's sake,** [Mt. 10:22; 24:9] **because they do not know Him** [God the Father] **who sent Me.**

**John 15:22** If I had not come and spoken to them, they would have no sin, but now they have no excuse [covering] for their sin [Jesus brought His Father’s full revelation and they sinned by rejecting both the Father and the Son].

**John 15:23** He who hates Me hates My Father also [how one feels toward Jesus, love or hate, confesses or denies, is the same with the Father, 1 John 2:23; 2 John 1:9].

**John 15:24** If I had not done among them the works [teaching and miracles] **which no one else did, they would not have sin;** [of rejecting Jesus and His Father] **but now they have seen and hated both Me and My Father** [they are without excuse].

**John 15:25** But this happened, that the word might be fulfilled which is written in their law, ‘They hated Me without a cause’ [reason—Ps. 35:19;

## **The Comforter To Come** **Parallel: None**

**John 15:26** But when the Comforter [counselor or helper] comes, whom I will send to you from the Father, even the Spirit of truth, [John 14:17] who proceeds from the Father, He will testify [bear witness] of Me [John 16:13].

**John 15:27** And you also will bear witness, [give testimony, Lk. 24:47,48; Acts 2:32] because you have been with Me [Lk. 1:2] from the beginning [they had heard His words, seen His miracles, and would see Him after His resurrection].

## **CHAPTER 16**

**John 16:1** These things I have I spoken to you, [before they happen] that you should not be offended [stumble or fall away].

**John 16:2** They will put you out of the synagogue; [excommunicate you —Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] indeed, the time is coming, that whoever kills you will think that he is offering service to God [Acts 8:1; 9:1,2; 26:9].

**John 16:3** And these things [persecutions] they will do to you, because they have not known the Father, nor Me [ignorance helped put Jesus to death, Lk. 23:34].

**John 16:4** But these things have I told you, that when the time comes, you may remember that I told you of them [John 13:19; 14:20]. And these things I did not say to you at the beginning, [of His ministry] because I was with you [Jesus was their shield while with them].

## **Jesus Promises the Holy Spirit** **Parallel: None**

**John 16:5** But now I go My way to Him who sent Me; [He will leave them to face persecutions without His physical presence, but He will send the Holy Spirit to comfort them] and none of you asks Me, ‘Where are You going?’ [they had evidently stopped asking this question as they had asked it earlier, John 13:36; 14:5].

**John 16:6** But because I have said these things to you, sorrow has filled your heart [they seem to have reached a point where it was too painful to talk about the subject, and to ask where He was going].

**John 16:7** Nevertheless I tell you the truth. It is expedient [best or to your advantage] for you that I go away, for if I do not go away, the Comforter [counselor, helper—the Holy Spirit] will not come to you [this was part of the divine plan] but if I depart, I will send Him to you [Jesus could send the Holy Spirit only if He returned to heaven].

**John 16:8** And when He has come, [He came on the day of Pentecost, Acts Chapter 2] He will convict [convince] the world of sin, and of righteousness, and of judgment: [Peter, in the first sermon when the Holy Spirit came, convicted many in his audience of sin, showed them of God’s righteousness by exalting Jesus, and called upon them to save themselves from the judgment or wrath of God, Acts 2:14-39].

**John 16:9** of [concerning] sin, because they do not believe in Me; [this sin of unbelief is named because it is the foundation sin of all others].

**John 16:10** of [concerning] righteousness, because I go to My Father, and you see Me no more; [the world said He was of the earth, the Father proved them wrong and made everything right by bringing Him from the grave to heaven].

**John 16:11** of [concerning] judgment, because the prince [ruler] of this world is judged [when Jesus died for sin and came out of the tomb, Satan received defeat, and all power was given to Jesus in heaven and on earth, Mt. 28:18].

**John 16:12** I still have many things to say to you, but you cannot bear them now [they needed to go through the experiences surrounding His death, burial, and resurrection to be spiritually mature enough to accept further instruction].

**John 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; [at that point, they can receive more instruction] for He will not speak of Himself; [by His own authority] but whatever He hears, He will speak; and He will declare to you things to come [Jesus will continue His teaching through the Holy Spirit to His apostles].

**John 16:14** He [the Holy Spirit] will glorify [honor] Me, [the Jewish leaders tried to rob Jesus of this glory, but they failed] for He will take what is Mine, and declare it to you [when the Spirit guided them into all truth, it was what Jesus wanted revealed to them, John 15:26].

**John 16:15** All things that the Father has are Mine. Therefore I said that He will take what is Mine, and will declare it to you [all three persons of the Godhead are involved in getting the truth to mankind, and they are united, Mt. 11:27].

### **Sorrow Turned to Joy Parallel: None**

**John 16:16** A little while, [specifically, the following day] and you will not see Me; [during the three days of His burial] and again, a little while, [for forty days between His resurrection and ascension] and you will see Me, because I go to the Father” [while Jesus is with His Father, they will teach, and remember Him by producing faith in the hearts of sinners].

**John 16:17** Then some of His disciples said among themselves, “What is this that He said to us, ‘A little while, and you will not see Me; and again, a little while, and you will see Me;’ and, ‘Because I go to the Father?’” [even though He had taught them, they had difficulty understanding when He spoke of His death and return to His Father, Mk. 9:30-32].

**John 16:18** They said therefore, “What is this that He says, ‘A little while’? We do not know what He means” [they are confused over His use of “a little while”].

**John 16:19** Now Jesus knew that they desired to ask Him, [He had the power to know their thoughts and conversations] and said to them, “Do you inquire among yourselves what I meant when I said, ‘A little while, and you will not see Me; and again, a little while, and you will see Me’?”

**John 16:20** Verily, verily, [truly, truly] I say to you that you will weep and lament, [in a little while at His death and tomb] but the world will rejoice; [that He is dead] and you will be sorrowful, but your sorrow will be turned into joy [by the words, “He is risen,” Mk. 16:6; cf. Mt. 28:9; John 20:20].

**John 16:21** A woman, [to illustrate] when she is in travail [labor] has sorrow, because her hour has come; [Isa. 26:17] but as soon as she is delivered of the child, [has given birth] she no longer remembers the anguish, for joy that a child [human being] has been born into the world [the sorrow the apostles now feel will be turned to joy as a woman rejoices at the birth of her baby].

**John 16:22** Therefore you now have sorrow, [because of His death] but I will see you again [after His resurrection] and your heart will rejoice, and your joy no one can take from you [man would make them feel sorrow by putting the Lord to death, but no one will be able to take away their joy after His resurrection].

**John 16:23** And in that day you will ask Me nothing [after His death and resurrection, Jesus will give them final instructions during the days before His ascension, and then they will receive the Holy Spirit and will understand the necessity of His death]. Verily, verily, [truly, truly] I say to you, whatever you ask the Father in My name, [all prayers by children of God must be prayed in the name of Jesus] He will give you [their needs would be fully supplied to carry out their commission by His Father].

**John 16:24** Until now you have asked nothing in My name [He taught

them to pray, ‘Our father in heaven, Hallowed be Your name,’ Mt. 6:9]. **Ask, and you will receive**, [Mt. 7:7,8] **that your joy may be full** [God will give joy from your prayers].

## **Telling the Apostles Plainly** **Parallel: None**

**John 16:25** **These things I have spoken to you in proverbs**; [figures or figuratively—because they needed more time for spiritual maturity] **but the time is coming**, [after His death and resurrection] **when I will no longer speak to you in proverbs**, [figures or figuratively] **but I will tell you plainly of the Father** [there would no longer be a need to conceal, but to plainly reveal the Father].

**John 16:26** **In that day** [after His resurrection and the coming of the Holy Spirit] **you will ask in My name**; **and I do not say to you, that I shall pray** [make request of] **the Father for you**; [make request of Him to give to you, based only on His love for Me—Jesus will be their mediator and the name through which they pray, but God will answer their prayers because He loves them too].

**John 16:27** **for the Father Himself loves you**, [He will not respond just because He loves His Son, but also because He loves the apostles] **because you have loved Me, and have believed that I came forth from God** [the Father—the reason given for the Father’s love for them].

**John 16:28** **I came forth from the Father, and have come into the world** [John 1:10]. **Again, I leave the world, and go to the Father**” [Jesus sums up His mission and return—death will not defeat His purpose, but will be a necessary part of His mission].

**John 16:29** **His disciples said to Him, “Lo, [see] now you are speaking plainly, and using no proverb** [figures].

**John 16:30** **Now** [in view of what you have just said] **we are sure that You know all things, and have no need that anyone should ask You** [true faith removes questions of doubt]. **But this we believe that You came forth**

from God” [a message that Jesus delivered often during His ministry].

**John 16:31** Jesus answered them, “Do you now believe? [are you completely sure—have you considered all the cost?].

**John 16:32** Behold, the hour is coming, yes, has now come, [when Jesus is put to death] that you will be scattered, [Zech. 13:7; Mt. 26:31] every man to his own, [home] and will leave Me alone; [now they cleave to Him, but later they will scatter to their homes] and yet I am not alone, because the Father is with Me [all would leave Him except His Father, John 8:29].

**John 16:33** These things [all promises and warnings, vss. 26,27,32] I have spoken to you, that in Me you may have peace [this will come later when they remember all that Jesus taught them]. In the world you will have tribulation, but be of good cheer, I have overcome the world” [the peace of Jesus is stronger than the tribulations of the world, 1 John 4:4].

## CHAPTER 17

### Jesus' Prayer for Himself and Disciples Parallel: None

**John 17:1** Jesus spoke these words, and lifted up His eyes to heaven, [to pray] and said, “Father, the hour [time for the sacrifice for lost humanity] has come. Glorify Your Son, [even though He must face the ways of evil men] that Your Son also may glorify You, [the actions of Jesus, even on the cross, reflected the love of His Father].

**John 17:2** As You have given Him [Your Son] power over all flesh, [after His resurrection, He received all power, Mt. 28:18] that He should give eternal life to as many as You have given Him [through His death, all who would come to the Father through Jesus, and receive life].

**John 17:3** And this is eternal life, that they may know [Christianity is a knowing and obeying religion, John 8:32, Heb. 5:9] You the only true God,

**and Jesus Christ, whom You have sent** [without a true knowledge and acceptance of the Father and Son, there is no eternal life].

**John 17:4 I have glorified You on the earth** [through teaching, miracles, and now the cross]. **I have finished the work, which You gave Me to do** [He had completed all the preparation for His kingdom and the cross].

**John 17:5 And now, O Father, glorify Me with Your own self** [along with or beside You] **with the glory which I had with You before the world was** [made—John 1:1,2; Phil. 2:6; Heb. 1:3,10].

### **Prays For His Disciples** **Parallel: None**

**John 17:6 I have manifested Your name to the men** [the apostles] **whom You have given Me out of the world** [men who were fishermen, tax collector, etc.]. **They were Yours, and You gave them to Me, and they have kept Your word** [praises them for their faithfulness, and to encourage them].

**John 17:7 Now they have known** [have come to know] **that all things which You have given Me are from You** [heaven was the source of what Jesus received because He was from God].

**John 17:8 For I have given to them the words which You gave Me;** [John 6:68; 14:10] **and they have received them, and have known surely that I came forth from You,** [they believed who He claimed to be] **and they have believed that You send Me.**

**John 17:9 I pray for them** [after praying for Himself, He now prays for the apostles, vss. 9-19]. **I do not pray for the world,** [at this time, but He is dying for the world, John 3:16] **but for those whom You have given Me, for they are Yours** [later in the prayer, He will pray for those in the world who will believe on Jesus through the teaching of the apostles, vss. 20,21].

**John 17:10 And all Mine are Yours, and Yours are Mine,** [He and His Father shared equally] **and I am glorified** [honored] **in them.**

**John 17:11** And now I am no longer in the world, [His work is almost completed, and He will return after His death and resurrection to His Father] but these are in the world, [will continue His mission in the world] and I come to You [through His ascension, Acts 1:9-11]. Holy Father, keep through Your own name those whom You have given Me, that they may be one, as We are one [their strength and success depended on God keeping them, and their unity, 1 Pet. 1:5].

**John 17:12** While I was with them [the apostles] in the world, I kept them in Your name [they knew the protective power of Jesus]. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, [Judas Iscariot was the only exception] that the Scripture [Ps. 41:9] might be fulfilled.

**John 17:13** And now I come to You, [foretells His ascension] and these things I speak in the world, [the apostles could hear His prayer] that they may have My joy fulfilled [made full] in themselves [Jesus still brings joy to those who follow Him, Phil. 3:1].

**John 17:14** I have given them Your word; and the world has hated them, [John 15:18,19] because they are not of the world, just as I am not of the world [a vast difference between being IN the world, and being OF the world, 1 John 2:15,16].

**John 17:15** I do not pray that You should take them out of the world, [their mission is to go into all the world with the gospel, Mk. 16:15,16] but that You should keep them from the evil [one of the world, Mt. 6:13].

**John 17:16** They are not of [do not belong to] the world, even as I am not of the world [those of the world are not friends with God, Jas. 4:4].

**John 17:17** Sanctify them [render the apostles holy by setting them apart] by Your truth. Your word is truth [His word brings faith, Rom. 10:17, and faith purifies the heart, Acts 15:9].

**John 17:18** As You sent Me into the world, even so I have also sent

**them into the world** [there are two great commissions: (1) when the Father sent Jesus to the world to die on the cross to seek and save the lost, (2) when Jesus sent His apostles into the world to preach the saving gospel, Mk. 16:15,16].

**John 17:19 And for their sakes I sanctify** [set apart to be holy] **Myself, that they also may be sanctified** [set apart to be holy] **through the truth** [He set the perfect example before them, taught them truth, died on the cross, and was Himself the truth, John 14:6].

### **Prays for All Who Will Believe Parallel: None**

**John 17:20 Neither do I pray for** [in behalf of] **these** [apostles] **alone, but also for those who will believe in Me through their** [the apostle's] **word;** [His prayer now turns to those who will respond and obey the gospel that the apostles preach—all the disciples of all ages, Mt. 28:19,20].

**John 17:21 that they all may be one,** [unity in Christ's church is essential, Rom. 12:5; 1 Cor. 1:10] **as You, Father, are in Me, and I in You,** [the perfect example of oneness] **that they also may be one in Us,** [all Christian unity must be based only on God's word and will] **that the world may believe that You have sent Me** [the beautiful relationship of unity is proof to the world that God's plan for His Son and salvation is true—Christ's teaching gives to all who obey, unity with both the Father and the Son, 2 John 1:9].

**John 17:22 And the glory which You gave Me** [as Your Son] **I have given them,** [as sons of God, John 1:12; 1 John 3:1] **that they may be one,** [with God the Father and the Son] **even as We are one:**

**John 17:23 I in them,** [1 John 3:24] **and You in Me,** [one of the great blessings found in being a Christian] **that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them, as You have loved Me** [this request for unity with Jesus and the Father is just as important today if we are to show the world that the love of God, sacrificed Jesus through love].

**John 17:24** Father, I desire that they also [the apostles and all disciples] whom You have given Me, be with Me where I am, that they may behold My glory, which You have given Me; [be with Him in heaven—the place where He left to come to earth, and will return after His resurrection, John 14:3; 1 Thes. 4:17] for You loved Me before the foundation of the world [as one of the Godhead, there is eternal love].

**John 17:25** O righteous Father. The world has not known You, but I have known You; [even though Jesus revealed the glory of the Father, John 1:14, they refused Him and His Son] and these have known that You sent Me.

**John 17:26** And I have declared to them Your name, and will declare it, [through His coming death and resurrection and the sending of the Holy Spirit to guide the apostles into all truth] that the love with which You have loved Me may be in them, and I in them” [this truth will declare the love of God].

## CHAPTER 18

### Betrayal/Arrest in Gethsemane

**Parallel: Matthew 26:47-56; Mark 14:43-50; Luke 22:47-53**

**John 18:1** When Jesus had spoken these words, He went forth with His disciples across the brook Kidron, [a stream that flowed through the valley, east of Jerusalem] where there was a garden, [Gethsemane—means: “oil press”—located on the western slope of the Mount of Olives] which He and His disciples entered.

**John 18:2** And Judas [Iscaiot] also, who betrayed Him, knew the place; [see John 13:2,11,18,21,27] for Jesus often resorted [met] there with His disciples.

**John 18:3** Then Judas, having received a band of men [soldiers] and officers [with a captain, vs. 12] from the chief priests and Pharisees, [temple guards from the Sanhedrin—a great multitude, Mt. 26:47; and

scribes, Mk. 14:43] **came there with lanterns, torches**, [for night travel] **and weapons** [swords and clubs, Mt. 26:47; Mk. 14:43].

**John 18:4** **Jesus therefore, knowing all things** [knew thoughts of men and the future, John 16:19] **that should come upon Him, went forward**, [offered Himself—laid down His life, John 10:17,18] **and said to them, “Whom do you seek?”**

**John 18:5** **They answered him, “Jesus of Nazareth”** [they thought only of His earthly existence]. **Jesus said to them, “I am He.” And Judas, who betrayed Him, also stood with them** [ready to verify that He was the one He claimed to be].

**John 18:6** **As soon as He had said to them, “I am He,” they went backward, and fell to the ground** [they must have believed Him—what a respect they had for His miracles and power, but not so in a spiritual sense].

**John 18:7** **Then He asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth”** [same question and answer].

**John 18:8** **Jesus answered, “I have told you that I am He** [He was not resisting arrest]. **Therefore if you seek Me, [as you have said] let these [His apostles] go their way,”** [Jesus knew that He would face His death alone].

**John 18:9** **that the saying might be fulfilled, which He spoke, [in His prayer] “Of those whom You gave Me [except Judas] I have lost none”** [John 17:12].

**John 18:10** **Then Simon Peter, having a sword** [Jesus had asked them to bring a sword, they had two swords, Lk. 22:36, 38] **drew it, and struck the high priest's servant, and cut off his right [Lk. 22:50] ear. The servant's name was Malchus.**

**John 18:11** **Then Jesus said to Peter, “Put up your sword** [all who take the sword will perish with the sword, Mt. 26:52] **into the sheath** [its place, Mt. 26:52; no more of this—or permit even this? Lk. 22:51]. **Shall I not drink**

the cup [of death] which My Father [His will] has given Me?" [He could have called twelve legions of angels to stop them, Mt. 26:53].

### **Jesus Before the High Priest**

**Parallel: Matthew 26:57-68; Mark 14:53-65; Luke 22:66-71**

**John 18:12** Then the band [of soldiers] and the captain and officers of the Jews took Jesus, and bound Him.

**John 18:13** And led him away to Annas first, [retired high priest who had served 7 A.D. to 14 A.D., Lk. 3:2] for he was father-in-law to Caiaphas, [Mt. 26:57;served 18 A.D. to 36 A.D.] who was the high priest that year [also—all the chief priests, Mk. 14:53;where the scribes and the elders were assembled, Mt. 26:57].

**John 18:14** Now it was Caiaphas [the high priest] who gave counsel to the Jews that it was expedient that one man should die for the people [John 11:50].

### **Peter's Denial With Tears**

**Parallel: Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62]**

**John 18:15** And Simon Peter followed Jesus, and so did another disciple [believed to be John]. This disciple [John] was known to the high priest, and went in with Jesus into the palace of the high priest.

**John 18:16** But Peter stood at the door outside. Then the other disciple [John] went out, who was known to the high priest, and spoke to her [a servant girl; a damsel or maid, Mt. 26:69] who kept the door, and brought Peter in.

**John 18:17** Then the maid [servant girl] who kept the door [earnestly looked on him, Lk. 22:56] said to Peter, "Are you also one of this Man's disciples?" [You also were with Jesus of Galilee, Mt. 26:69; Nazareth, Mk. 14:67] He said, "I am not" [denied before them all, I do not know or understand, Mk. 14:68, what you are saying, Mt. 26:70].

**John 18:18** And the servants and officers who had made a fire of coals, [charcoal] **stood there**, [Peter went in, and sat with the servants, and warmed himself at the fire, Mk. 14:54; to see the end, Mt. 26:58] **for it was cold, and they warmed themselves. And Peter stood with them**, [got into the wrong company] **and warmed himself** [warming by the fire, Lk. 22:55,56].

## **The High Priest Questioned Jesus** **Parallel: None**

**John 18:19** The [retired] **high priest** [Annas] **then asked** [questioned] **Jesus about His disciples, and about His doctrine** [or teaching—while waiting to turn Him over to Caiaphas, vs. 24, who was the ruling High Priest—Annas is probably trying to trap Him into a statement that can be used in His trial].

**John 18:20** Jesus answered him, “**I spoke openly to the world. I ever taught in the synagogue**, [Gr. “place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **and in the temple, where the Jews came together**, [publicly] **and in secret I have said nothing**.”

**John 18:21** **Why do you ask Me?** [Jesus knew his impure motive]. **Ask those who heard Me, what I have said to them. Behold, they know what I said**” [Jesus wanted all to hear His message of His Father and salvation].

**John 18:22** And when He had said this, one of the officers [who attended the court] **who stood by struck Jesus with the palm of his hand**, [one of many painful experiences that Jesus would face] **saying, “Do You answer the high priest like that?”** [Jesus had not been disrespectful to the high priest, but gave him the facts of His public ministry].

**John 18:23** Jesus answered him, “**If I have spoken evil**, [something wrong] **bear witness of the evil**; [tell what it is] **but if well**, [truthfully] **why do you strike [hit] Me?”**

**John 18:24** Then **Annas** [served 7 A.D. to 14 A.D.—father-in-law to Caiaphas], **sent Him** [still] **bound to Caiaphas** [served 18 A.D. to 36 A.D.] **the [ruling] high priest.**

## **Peter Continues Denying Jesus** **Parallel: None**

**John 18:25** And **Simon Peter stood and warmed himself. Therefore they said to him, “Are you not also one of His disciples?” He denied it, and said, “I am not”** [“man, I am not,” Lk. 22:58; the second denial—John paused after the first one to tell of Jesus before Annas].

**John 18:26** [in about one hour, Lk. 22:59]. **One of the servants of the high priest, a relative of him whose ear Peter cut off, [Malchus, John 18:10] said, “Did I not see you in the garden with Him?”**

**John 18:27** **Peter then denied again;** [the third time—began to curse and swear, Mt. 26:74] **and immediately a rooster crowed** [Peter remembered the word of Jesus, who had said to him, “Before the rooster crows, (twice, Mk. 14:72) you will deny Me three times.” And (when he thought on this, Mk. 14:72) he went out and wept bitterly, Mt. 26:75].

## **Jesus Before Pilate** **Matthew 27:11-14; Mark 15:1-5; Luke 23:1-5**

**John 18:28** **Then they led Jesus from Caiaphas** [after appearing before Annas, John 18:13, Caiaphas, John 18:24] **to the hall of judgment,** [Praetorium, Governor’s palace] **and it was early** [morning]. **But they themselves did not go into the judgment hall,** [Praetorium, Governor’s palace] **lest they should be defiled,** [the Jews avoided Gentile contact and believed such to defile them] **but that they might eat the Passover** [a very important feast day for the Jews].

**John 18:29** **Pilate** [Pontius Pilate the governor, Mt. 27:2] **then went out to them, and said, “What accusation do you bring against this Man?”** [they had already sentenced Him to death, Mt. 26:66].

**John 18:30** They answered and said to him, “If he were not an evildoer, [criminal] **we would not have delivered Him up to you**” [the charges they had used against Him were false, based on false witnesses, and evidently embarrassing—thus the sarcasm].

**John 18:31** Then Pilate said to them, “You take Him, and judge Him according to your law” [they already had, but wanted death]. **Therefore the Jews said to him, “It is not lawful for us to put anyone to death,”** [Pilate, a Roman ruler, could give them legal authority to kill Jesus].

**John 18:32** that the saying of Jesus might be fulfilled, which He spoke, [Jesus foretold being brought before the Gentiles for death, Mt. 20:19] **signifying by what death He would die.**

**John 18:33** Then Pilate entered into the judgment hall [Praetorium, Governor’s palace] again, and called Jesus, and said to Him, “**Are You the King of the Jews?**” [this was one of the accusations the Jews brought against Him, Lk. 23:2].

**John 18:34** Jesus answered him, “Do you say this thing of yourself, or did others [the Jewish accusers] say it to you about Me?” [Jesus knew that Pilate was not disturbed about His threat to Rome as a king].

**John 18:35** Pilate answered, “Am I a Jew? [as a Roman, would I know about Jewish matters?]. **Your own nation and the chief priests have delivered You to me. What have You done?**” [let me hear Your side].

**John 18:36** Jesus answered, “My kingdom [also Kingship] is not of this world. [He is no threat to Roman power]. **If My kingdom [also Kingship] were of this world, [gives proof] then My servants would fight, that I should not be delivered to the Jews;** [He had large audiences of followers, but never armed them with physical weapons] **but now My kingdom is not from here**” [from this physical world, it is spiritual in nature].

**John 18:37** Pilate therefore said to Him, “Are You a king then?” [are You

the King of the Jews? Mt. 27:11]. **Jesus answered, “You say rightly that I am a king [It is so, Mt. 27:11]. For this I was born, and for this cause I came into the world, [not to have an earthly reign with armies bearing arms, but a heavenly king bearing witness to truth] that I should bear witness to the truth [truth about His Father, salvation, and eternal life]. Everyone who is of the truth hears My voice”** [because He is the way, THE TRUTH, and the life, John 14:6; what a great confession to Pilate, 1 Tim. 6:13].

**John 18:38** Pilate said to Him, “What is truth?” [Pilate evidently did not wait for an answer, and Jesus knew the heart of those who asked it—it was left here unanswered]. **And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all [there were no faults to be found, and Pilate was honest enough (on this occasion) to speak the truth;] Luke records Jesus being sent to Herod, Lk. 23:6-12].**

### **Give Us Barabbas!**

**Parallel: Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25**

**John 18:39** But you have a custom, that I should release to you one [someone] at the Passover [feast]. **Will you therefore have me release to you the King of the Jews?”** [Pilate probably thought this would solve the problem since he found no fault in Jesus, they would release Him].

**John 18:40** Then they all cried out again, saying, “Not this man, [they would not repeat that He was King of the Jews as suggested by Pilate] **but Barabbas.”** Now Barabbas was a robber.

## **CHAPTER 19**

### **Jesus is Mocked By the Soldiers**

**Parallel: Matthew 27:27-31; Mark 15:16-20; Luke 22:63-65**

**John 19:1** Therefore Pilate took Jesus, and scourged [flogged or whipped] Him.

**John 19:2** And the soldiers platted a crown of thorns, and put it on His head, [and a reed (a slender cane grown in Egypt and Palestine, up to twelve feet tall) in His right hand, Mt. 27:29] and they put on Him a purple robe, [stripped Him, and put on Him a scarlet (purple, Mk. 15:17) robe, Mt. 27:28].

**John 19:3** and said, “Hail, King of the Jews!” And they struck Him with their hands [and struck Him on the head, Mt. 27:30].

**John 19:4** Pilate therefore went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him” [another effort to free Him, but the Jews were full of envy and hatred].

### **Pilate's Decision Parallel: None**

**John 19:5** Then Jesus came out, wearing the crown of thorns, and the purple robe [wearing items designed for mockery]. And Pilate said to them, “Behold the man!” [the humble man whom you want to kill].

**John 19:6** Therefore when the chief priests and officers saw Him, [His appearance and what Pilate said did not change their murderous hearts] they cried out, saying, “Crucify Him, crucify him!” Pilate said to them, “You take Him, and crucify Him, [from your own judgment] for I find no fault in Him” [by Pilate's standard of law and justice, He was not found guilty].

**John 19:7** The Jews answered him, “We have a law, and by our law He ought to die, [if your law will not condemn Him, ours will] because He made Himself [they deny Him as God's Son] the Son of God” [they accused Him of being an imposter by His saying that He is the Son of God].

**John 19:8** Therefore when Pilate heard that saying, [making Himself the Son of God] he was the more afraid, [can you imagine a Roman Governor being afraid of a prisoner—he felt the power of being with the Son of God].

**John 19:9** and went again into the judgment hall, [Praetorium,

Governor's palace] and said to Jesus, "Where are You from?" But Jesus gave him no answer [He will answer the question indirectly in the following verses].

**John 19:10** Then Pilate said to Him, "You will not speak to me? Do you not know that I have power [as a Roman Governor] to crucify You, and have power to release You?" [Pilate is saying that legally your life is in my hands].

**John 19:11** Jesus answered, "You could have no power at all against Me, unless it has been given you from above [God had determined what Pilate can or cannot do]. Therefore he who delivered Me to you [the Jewish leaders] has the greater sin" [Pilate was doing his job, but the Jews were carrying out the hate and murder in their hearts].

**John 19:12** And from then on Pilate sought to release Him, [the Roman law found Him innocent, and wanted Him set free] but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend [they put political pressure on Pilate to make a decision in their favor]. Whoever makes Himself a king speaks against Caesar" [Pilate's political position depended on his upholding Caesar, and the Jews took advantage of this fact].

**John 19:13** When Pilate therefore heard that saying, [they made their point and got through to him] he brought Jesus out, and sat down in the judgment seat [the place for pronouncing sentence] in a place that is called the Pavement, [a floor made of small square stones] but in the Hebrew, Gabbatha [means elevated].

**John 19:14** And it was the Preparation day [the day before the Sabbath, vs. 31] of the Passover, and about the sixth hour [about 12:00 noon, Jewish time] and he [Pilate] said to the Jews, "Behold your King!" [some think that Pilate did this in mockery, however, it is a fact that he continued to recognize Jesus as a king, even at His death, vss.15,19,22].

**John 19:15** But they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" [Pilate continues

to insist that He is their king]. **The chief priests answered, “We have no king but Caesar”** [they continued to attack Pilate in regard to his loyalty to Caesar].

**John 19:16** **Then he delivered Him** [after washing his hands before them and saying, “I am innocent of this just person—you see to it,” Mt. 27:24] **therefore to them to be crucified** [they finally won over Pilate’s strength to hold out]. **And they took Jesus, and led Him away** [His blood be on us, and on our children, Mt. 27:25].

### **God’s Son On The Cross**

**Parallel: Matthew 27:32-44; Mark 15:21-32; Luke 23:26-43**

**John 19:17** **And He bearing His cross** [until Simon of Cyrene was compelled to carry it, Mt. 27:32; on him (Simon) they laid the cross, that he might bear it after Jesus, Lk. 23:26] **went out to a place called the Place of a Skull**, [some have believed that it received its name from the shape of the hill where Jesus was crucified] **which is called in the Hebrew, Golgotha**, [Calvary, Lk. 23:33].

**John 19:18** **where they crucified Him**, [it was the third hour, 9:00 a.m., Mk. 15:25] **and two others with Him, one on either side, and Jesus in the middle** [the Scripture was fulfilled—He was numbered with the transgressors, Isa. 53:12].

**John 19:19** **And Pilate wrote a title**, [notice] **and put [fastened] it to the cross. And the writing was**, [read] **JESUS OF NAZARETH, THE KING OF THE JEWS**.

**John 19:20** **Then many of the Jews read this title, for the place where Jesus was crucified was near the city**; [Jerusalem] **and it was written in Hebrew, Greek, and Latin** [the three chief languages of the earth so that both Jews and Gentiles could read it].

**John 19:21** **Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but that ‘He said, [claimed] I am King of the Jews’** “ [they were still fighting truth even when Jesus was on the

cross].

**John 19:22** Pilate answered, “What I have written I have written” [what I have written stands—he is still calling Jesus the king of the Jews].

**John 19:23** Then the soldiers, when they had crucified Jesus, [see the parallel accounts for the mockery and additional sayings of Jesus from the cross] took His garments, and made four parts, to each soldier a part, and also His coat [tunic]. Now the coat [tunic] was without seam, woven from the top to bottom [in one piece].

**John 19:24** They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture [Ps. 22:18] might be fulfilled, which says, “They parted [divided] My garments among them, and for my clothing they cast lots.” Therefore the soldiers did these things [only the power of God could know such exacting details far into the future].

### **Behold Your Mother Parallel: None**

**John 19:25** Now there stood by the cross of Jesus His mother, [Mary] and His mother's sister, [not named, but could be Salome, the mother of James and John, Mt. 27:56; Mk. 15:40] **Mary, the wife of Clopas**, [some have thought this Mary to be the sister of the mother of Jesus rather than Salome, but this would have two sisters with the same name] and **Mary Magdalene** [Jesus had cast seven demons out of her, Mk. 16:9; Lk. 8:2, cf. Mt. 27:61; 28:1-8; Mk. 16:9; Lk. 24:1,10].

**John 19:26** When Jesus therefore saw His mother, and the disciple whom He loved [John] standing by, He said to His mother, “Woman, behold your son!” [here is John, your son].

**John 19:27** Then He said to the disciple, [John] “Behold your mother!” [John, here is your mother]. And from that hour [time] that disciple [John] took her to his own home [Jesus was asking John to look after his mother like a son, and John obeyed Him].

## Jesus Dies On The Cross

**Parallel: Matthew 27:45-56; Mark 15:33-41; Luke 23:44-49**

**John 19:28** After this, [from noon to about 3:00 p.m. the sun was darkened, Lk. 23:45] **Jesus knowing that all things were now accomplished**, [felt the pain of being temporarily forsaken by His Father because of dying for the sins of the world, cried to the Father, ‘why have You forsaken Me?’ Mt. 27:46] **that the Scripture might be fulfilled, says, “I thirst”** [Ps. 69:21].

**John 19:29** Now there was set there a vessel [bowl or jar] full of vinegar; [sour wine] **and they filled a sponge with vinegar**, [sour wine] **put it on hyssop**, [a stalk or reed of the hyssop plant—reed, Mt. 27:48] **and put it to His mouth**.

**John 19:30** Therefore when Jesus had received the vinegar, [sour wine] **He said**, [cried again with a loud voice, Mt. 27:50] **“It is finished!”** **And bowing His head, He gave up** [yielded up, Mt. 27:50] **His spirit** [the veil of the temple was torn in two, the earth quaked, rocks split, graves opened, and many bodies of saints arose, Mt. 27:51-53].

## A Soldier Pierced His Side

**Parallel: None**

**John 19:31** Therefore, because it was the Preparation Day, [Friday, before the Passover on Saturday, the Sabbath] **that the bodies should not remain on the cross on the Sabbath day—for that Sabbath day was a high day—** [a weekly Sabbath and a Passover Sabbath] **the Jews asked Pilate that their legs might be broken**, [to hasten death] **and that they might be taken away** [taken down and buried].

**John 19:32** Then the soldiers came, and broke the legs of the first, [man who had been crucified with Jesus] **and of the other who was crucified with Him** [the two thieves].

**John 19:33** But when they came to Jesus and saw that He was already

**dead**, [some believe that His heart ruptured based on the water and blood that came from His side, vs. 34] **they did not break His legs** [see vs. 37].

**John 19:34** **But one of the soldiers pierced His side with a spear**, [from his viewpoint, perhaps to make sure He was dead] **and at once** [immediately] **came there out blood and water** [some believe this to be medical evidence that Jesus died from a broken or ruptured heart].

**John 19:35** **And he** [John] **who saw it** [specifically the water and blood coming from His side, along with all the events of the cross] **has given testimony, and his testimony is true**; [John 21:24] **and he knows that he tells the truth, that you may also believe.**

**John 19:36** **For these things were done**, [the early death of Jesus without breaking His bones, cf. 1 John 5:6-8] **that the Scripture should be fulfilled**, [Zech. 12:10; cf. Ex. 12:46] **“Not a bone of Him shall be broken.”**

**John 19:37** **And again another Scripture says**, [Ps. 22:16,17] **“They shall look on Him whom they pierced.”**

### **Buried In Joseph’s Tomb**

**Parallel: Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56**

**John 19:38** **And after this** [when the evening had come, Mt. 27:57] **Joseph** [an honorable counselor who also waited for the kingdom of God, Mk. 15:43; a good and upright man, Lk. 23:50] **of Arimathea**, [a city of the Jews, Lk. 23:51; near Jerusalem] **being a disciple of Jesus**, [Lk. 23:50,51] **but secretly for fear of the Jews**, [he was a council member, Lk. 23:50] **asked Pilate** [boldly or courageously, Mk. 15:43] **that he might take away the body of Jesus; and Pilate gave him permission** [Pilate commanded the body to be delivered, Mt. 27:58; he was surprised that He was already dead, and asked the centurion, Mk. 15:44]. **He** [Joseph] **came therefore, and took the body of Jesus.**

**John 19:39** **Nicodemus also, who at the first came to Jesus by night**, [John 3:1,2; 7:50] **came and brought a mixture of myrrh** [used by

Egyptians to embalm bodies] **and aloes**, [a powdered perfume] **about a hundred pound's** [Roman weight—equal to seventy-five English pounds] **weight**.

**John 19:40** Then they [Joseph and Nicodemus] **took the body of Jesus, and wound** [bound] **it in** [fine, Mk. 15:46] **linen cloths** [strips of linen] **with the spices, as is the burying custom of the Jews**.

**John 19:41** Now in the place where He was crucified there was a garden, and in the garden a new sepulcher, [tomb] where no one had ever laid [they rolled a great stone in front of the door, Mt. 27:60].

**John 19:42** Therefore there they laid Jesus because of the Jews' Preparation Day, [Friday, before the Passover on Saturday, the Sabbath] for the sepulcher [tomb] was close at hand [nearby—Mary and the other Mary were there, and saw where He was laid, Mt. 27:61; Mk. 15:47; Lk. 23:55—Matthew records how Pilate set a guard over the tomb, see Mt. 27:62-66].

## CHAPTER 20

### The Resurrection

**Parallel: Matthew 28:1-8; Mark 16:1-8; Luke 24:1-12**

**John 20:1** On the first day of the week [Sunday—very early in the morning at sunrise, Mk. 16:2] **Mary Magdalene** [and the other Mary, Mt. 28:1; also the mother of James, and Salome were present, Mk. 16:1] **came early, while it was still dark, to the sepulcher**, [tomb—they brought sweet spices that they might anoint Him, Mk. 16:1; and certain other women came with them, Lk. 24:1] **and saw the stone had been taken away from the sepulcher** [tomb].

**John 20:2** Then she [Mary Magdalene, vs. 1] **ran and came to Simon Peter, and the other disciple, [John] whom Jesus loved, and said to them, “They have taken away the Lord out of the sepulcher, [tomb] and we do not know where they have laid [put] Him.”**

**John 20:3** Peter therefore went out, [started for the tomb] and the other disciple, [John] and came to the sepulcher [tomb].

**John 20:4** So they both ran [they were anxious to see] together, and the other disciple [John] outran Peter, and came to the sepulcher [tomb] first.

**John 20:5** And he, [John] stooping down and looking in, [the tomb] saw the linen cloths lying there; but he did not go in.

**John 20:6** Then Simon Peter came following him, [John] and went into the sepulcher, [tomb] and saw the linen cloths lying there,

**John 20:7** and the napkin, [face cloth] that had been on His head, not lying with the linen cloths, but wrapped together [rolled up] in a place by itself.

**John 20:8** Then the other disciple, [John] who came first to the sepulcher, [tomb] went in also, and he saw, [the grave cloths] and believed [that the Lord has been taken away, vs. 2].

**John 20:9** For as yet they did not know [still did not understand] the Scripture, that He must rise again from the dead [even though Jesus had taught them this fact, Ps. 16:10; John 2:22; 12:16].

**John 20:10** Then the disciples [Peter and John, vs. 3] went away [from the tomb] again to their own homes.

### **The Women See Jesus**

**Parallel: Matthew 28:9,10; Mark 16:9-11; Luke 24:8-10**

**John 20:11** But Mary [Magdalene] stood weeping outside the sepulchre; [tomb] and as she wept, [how deeply she loved and respected Jesus] she stooped down and looked into the sepulcher [tomb].

**John 20:12** And she saw two angels [heavenly messengers] in white sitting, one at the head, and the other at the feet, where the body of

Jesus had lain.

**John 20:13** And they [the angels] said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, [from this tomb] and I do not know where they have laid [put] Him.”

**John 20:14** And when she had said this, [to the angels] she turned herself around, and saw Jesus standing there, [He appeared first to Mary Magdalene, out of whom He had cast seven demons, Mk. 16:9] and did not know that it was Jesus.

**John 20:15** Jesus said to her, “Woman, why do you weep? Whom do you seek?” [Jesus wanted her to express what was on her heart]. She, supposing Him to be the gardener, [she was not expecting Jesus to be alive] said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away” [this statement shows a deep concern, and a willingness to act on her feelings].

**John 20:16** Jesus said to her, “Mary.” [just calling out her name must have been the greatest thrill of her life, while revealing to her His identity]. She turned herself, and said to Him, “Rabboni!” [an Aramaic form of a title] (which is to say, Master) [Teacher].

**John 20:17** Jesus said to her, “Do not touch Me, [do not cling to Me] for I have not yet ascended to My Father; [Jesus later allowed touching in worship—and they came and held Him by the feet, and worshiped Him, Mt. 28:9; cf. vs. 27] but [for now] go to My brethren, [there would be time before His ascension for Him to be with Mary and the other disciples] and say to them, 'I am ascending [in the near future] to My Father, and your Father, and to My God, and your God' ” [this message would stress the urgency of them being with Him, and relate that they would have only a short time before His ascension].

**John 20:18** Mary Magdalene came and told the disciples [as they mourned and wept, Mk. 16:10] that she had seen the Lord, and that He had spoken these things to her [they did not believe her, Mk. 16:11; cf. Mk. 16:12,13].

## The Great Commission

Parallel: Matthew 28:16-20; Mark 16:14-16; Luke 24:44-49

**John 20:19** Then the same day [that Mary had informed them] at evening, being the first day of the week, [the resurrection of Jesus was on Sunday, vs. 1] when the doors were shut [closed or perhaps locked] where the disciples were assembled, for fear of the Jews, [they had murdered their Lord, and they must have feared for their lives] Jesus came and stood in the midst, and said to them, “Peace be to [with] you” [instead of the Jewish enemy, it was their loving Lord who gives peace].

**John 20:20** And when He had said this, He showed them His hands and His side [proof that He was their risen Lord]. Then the disciples were glad, when they saw the Lord [they were convinced and happy].

**John 20:21** Then Jesus said to them again, “Peace be to you! As My Father has sent Me, even so I send you” [John 17:18,19; Mt. 28:18-20].

**John 20:22** And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit [they will receive the baptismal measure of the Holy Spirit on the feast day Pentecost, Acts 2:4,38, but in the mean time, they had a certain measure given by Jesus].

**John 20:23** If you forgive the sins of anyone, they are [already have been] forgiven to them; and if you retain the sins of any, they are [have already been] retained” [they began to fully carry out the great commission and to forgive and retain sins when the Spirit came down in Acts Chapter 2].

## Thomas Must See and Touch to Believe

Parallel: None

**John 20:24** But Thomas, one of the [original] twelve, [apostles] called Didymus, [the twin—the Greek for the Hebrew name, Thomas] was not with them [the other apostles] when Jesus came [vss. 19,20].

**John 20:25** The other disciples therefore [later on] said to him, [some doubted, Mt. 28:17] **“We have seen the Lord”** [it was difficult for Thomas to believe without seeing and touching as the other apostles had experienced, Lk. 24:39]. **But he said to them, “Except I see in His hands the print of the nails, and put my finger into the print [mark] of the nails, and place my hand in His side, I will not believe”** [he must see and feel the evidence for himself—this statement and others, have caused him to be referred to by some as “doubting Thomas,” cf. John 11:16; 14:5].

**John 20:26** And after eight days [from the first meeting with the ten apostles—the second Sunday after His resurrection] **His disciples** [the ten] **were again within**, [the house] **and Thomas was with them. Then came Jesus, the doors being shut**, [the same setting as His first meeting] **and stood in the midst, and said, “Peace be to you!”**

**John 20:27** Then He said to Thomas, **“Reach your finger here, and see My hands; and reach your hand here, and place it into My side. And do not be faithless, [unbelieving] but believing”** [John could later write that they heard, saw, and handled concerning the word of life, 1 John 1:1].

**John 20:28** And Thomas answered and said to Him, [if he touched His scars, as he said he must do to believe, vs. 25, it is not recorded] **“My Lord and my God”** [he recognized Him, as Jesus had taught, as one of the persons of the Godhead—a more exalted statement could not be made, either then or now].

**John 20:29** Jesus said to him, **“Thomas, because you have seen Me**, [the appearance of Jesus and the scars] **you have believed** [Jesus does not refer here to touching—only seeing is mentioned—he may not have needed to touch as he first said he must do]. **Blessed are those who have not seen, [as you] and yet have believed”** [those who accept His resurrection by faith and not by sight, 2 Cor. 5:7].

## **Signs That You May Believe Parallel: None**

**John 20:30** And truly Jesus did many other signs [before and after His

resurrection] **in the presence of His disciples**, [they were fully accredited eyewitnesses] **which are not written in this book**; [in John's account of Jesus—he recorded only some of His many works and signs, John 21:25].

**John 20:31** **but these are written**, [the ones he chose] **that you may believe** [have faith] **that Jesus is the Christ, the Son of God**, [this truth, Jesus set out to prove throughout His ministry] **and that believing you may have life through His name** [this verse states the purpose of the Gospel according to John].

## CHAPTER 21

### Jesus Served Breakfast by the Sea Parallel: None

**John 21:1** **After these things** [it is time to meet the apostles in Galilee as He commanded, Mt. 28:7; Mk. 16:7] **Jesus showed Himself again to the disciples at the Sea of Tiberias**, [a later name for the Sea of Galilee] **and in this way He showed Himself**: [He had promised to meet them in Galilee, and this is what happened, cf. Mt. 26:32; Mk. 14:28].

**John 21:2** **Simon Peter**, [surnamed Peter, “stone” and Cephas, Aramaic for rock, Mt.16:17,18; John 1:42] **Thomas called Didymus**, [the twin] **and Nathanael of Cana in Galilee**, [the only one named who was not an apostle, John 1:45-49] **and the sons of Zebedee**, [James and John, Mt. 10:2] **and two other of His disciples** [John chose not to name these—they may or may not have been apostles—a total of seven are mentioned] **were together**.

**John 21:3** **Simon Peter** [see vs. 2] **said to them**, **“I am going fishing”** [this is what he was doing when Jesus called him to fish for men, Mk. 1:17]. **They** [the other six] **said to him**, **“We are also going with you.”** **They went out, and immediately entered into a ship**, [small open row boat] **and that night they caught nothing** [many fishermen can relate to this experience].

**John 21:4** But when the morning had now come, [after they had failed all night fishing, the day was breaking] **Jesus stood on the shore; but the disciples did not know that it was Jesus** [with day breaking, they would have difficulty seeing who was present].

**John 21:5** Then Jesus said to them, “Children, have you any meat?” [food or fish]. **They answered Him, “No”** [He knew that they had failed].

**John 21:6** And He said to them, “Cast the net on the right side of the ship, [small open row boat] **and you will find some**” [no doubts or a probability, but you will!]. **Therefore they cast, and now they were not able to draw** [haul] **it in for** [because of] **the multitude of fish** [this is not the first time that Jesus had helped Peter, with a miracle, fill his net, Lk. 5:1-11].

**John 21:7** Therefore that disciple whom Jesus loved [John] **said to Peter**, [see vs. 2] **“It is the Lord”** [this miracle caused John to recognize Him]. **Now when Simon Peter** [see vs. 2] **heard that it was the Lord, he girt his fisher's coat** [outer garment] **around him, (for he was naked)** [had taken it off] **and cast himself** [jumped] **into the sea** [Peter, as in so many other experiences, was impetuous—he could not wait for the boat].

**John 21:8** And the other disciples [the other six] **came in a little boat** [small open row boat] **(for they were not far from land, but about two hundred cubits)**, [about one hundred yards] **dragging** [towing] **the net with fish** [Peter, evidently forgot the fish—he wanted to see the Lord].

**John 21:9** As soon then as they had come to land, [with the fish] **they saw a fire of coals** [charcoal] **there, and fish laid on it, and bread** [Jesus could provide food for five thousand or for seven by performing miracles, Mt. 14:13-21].

**John 21:10** Jesus said to them, “Bring some of the fish which you have just now caught” [to be added to what Jesus was cooking, and also to remind them of the extent of this miracle].

**John 21:11** Simon Peter [see vs. 2] **went up, [aboard] and drew the net to**

land, full of large fish, [Jesus even determined the size of the fish caught] a hundred and fifty-three; [a large number of big fish] and although there were so many, yet the net was not broken [torn—another part of this miracle].

**John 21:12** Jesus said to them, “Come and dine” [have breakfast—Jesus ate physical food after His resurrection, Lk. 24:42; Acts 10:41]. And none of the disciples dared ask Him, “Who are You?” [they avoided questions of doubt, because all doubts had now been removed] knowing that it was the Lord [they must have felt now the awesomeness of the Lord].

**John 21:13** Jesus then came, and took the bread, [He had prepared on the charcoal, vs. 9] and gave it to them, and likewise the fish.

**John 21:14** This is now the third time that Jesus showed [manifested] Himself to His disciples, [apostles] after He was raised from the dead [(1) to ten without Thomas on the day of His resurrection, John 20:19, (2) to the eleven, including Thomas, John 20:26, (3) this present occasion for breakfast].

### **Peter, Do You Love Me? Parallel: None**

**John 21:15** So when they had dined, [finished breakfast] Jesus said to Simon Peter, [see vs. 2] “Simon, son of Jonas, [son of John] do you love [agapas] Me more than these?” [these other apostles or perhaps these physical things]. He said to Him, “Yes, Lord; You know that I love [philo] You.” He said to him, “Feed [teach] My lambs” [My disciples, Lk. 22:32; lambs mentioned here, and sheep in vss. 16,17].

**John 21:16** He said to him again the second time, “Simon, [dropped the word Peter, meaning rock] son of Jonas, [son of John] do you love [agapas] Me?” He said to Him, “Yes, Lord; You know that I love [philo] You.” He said to him, “Feed [tend] My sheep” [Peter’s future would be filled with preaching, teaching, and even serving as an elder or shepherd, 1 Pet. 5:1].

**John 21:17** He said to him the third time, “Simon, son of Jonas, [son of John] do you love [*phileis*] Me?” Peter was grieved because he said to him the third time, do you love [*phileis*] Me?” And he said to him, “Lord, You know all things; You know that I love [*philo*] You” [Peter never answered, I *agapas* you—it was always *philo*; it seems that the boastful Peter has made a change toward humility]. Jesus said to him, “Feed My sheep” [Peter had denied Jesus three times, and now he tells Him, “I love You” three times].

**John 21:18** Verily, verily, [truly, truly] I say to you, when you were young, [he was very independent] you girded yourself and walked where you would, [wished—could make his own decisions, even to deny Jesus] but when you are old, you will stretch out your hands, and another will gird you, and carry you where you do not wish [you will give up your own will, and will even die as a martyr for the Lord].

**John 21:19** This He spoke, signifying by what death he would glorify God [cf. 1 Pet. 4:16]. And when He had spoken this, he said to him, “Follow Me” [once he forsook and denied, now he is asked to follow Him—this same call was made when Jesus called him to “follow Me, and I will make you fishers of men,” Mt. 4:19].

### **John’s Purpose For This Book Parallel: None**

**John 21:20** Then Peter, turning around, saw the disciple whom Jesus loved [John] following, who also leaned [reclined] on His breast at supper, and said, “Lord, who is he who betrays You?” [to review when this happened, see John 13:23,24].

**John 21:21** Peter seeing him [John] said to Jesus, “Lord, and what will this man [John] do?” [you have told about me, what about John? —what will happen to him?].

**John 21:22** Jesus said to him, “If I will that he remain until I come, what is that to you? You follow Me” [Jesus did not foretell that this would

happen, but showed Peter that what would happen to John was not his concern].

**John 21:23** Then this saying spread abroad among the brethren, that this disciple [John] should not die [they took His statement literally as a prophecy]. Yet Jesus did not say to him, “He would not die, [He had not made a prediction] but, “If I will that he remain until I come, what is that to you?” [Jesus did return to John while on the Island of Patmos, Rev. 1:10-20, but this appearance may not have been the one of which Jesus spoke].

**John 21:24** This is the disciple [John, the son of Zebedee, Mt. 10:2] who testifies of these things, and wrote these things; and we know that his testimony is true [John was with Jesus when these things happened, and was also guided by the Holy Spirit to write them].

**John 21:25** And there are also many other things which Jesus did, [signs, miracles, ministering, and teaching] which, if they every one were to be written, I suppose that even the world itself could not contain the books that would be written [a hy-per-bo-le, “an exaggeration used as a figure of speech”—John uses this expression to illustrate the large amount of mighty works done by our Lord!]. Amen [so be it).

# Acts

## CHAPTER 1

### Prologue

**Acts 1:1** The former treatise [book or account; Gospel of Luke] have I made, O Theophilus, [Lk. 1:3] of all that Jesus began both to do and teach, [he had followed Jesus in his former account through His full ministry of teaching and miracles].

**Acts 1:2** until the day in which He was taken up, [His ascension, Lk.

24:50,51] **after He through the Holy Spirit had given commandments** [He commanded them to take the saving gospel to the world, Mk. 16:15,16; Mt. 28:19,20] **to the apostles** [the eleven] **whom He had chosen**, [except Judas, Mt. 10:1-4].

**Acts 1:3** **to whom also He showed Himself alive after his passion** [suffering; after the cross and resurrection] **by many infallible** [convincing and undeniable] **proofs**, [He showed them the nail prints, ate bread, concealed Himself to two men on the road to Emmaus, and prepared breakfast for some of the apostles] **being seen of them** [the apostles and others] **forty days**, [it was forty days between His resurrection and ascension] **and speaking of the things pertaining to the kingdom of God** [future plans for the coming of the Holy Spirit and His church].

**Acts 1:4** **And, being assembled together with them**, [the apostles just before His ascension to the Father] **He commanded them that they should not depart from** [should not leave] **Jerusalem**, [now gives them specific plans to follow] **but wait for the promise of the Father**, [the Holy Spirit] **“which,” He said, “you have heard from Me;** [John 14:26; 15:26,27; 16:12,13].

**Acts 1:5** **for John truly baptized** [immersed] **with water, but you will be baptized** [immersed] **with the Holy Spirit** [cf. Lk. 3:16] **not many days from now”** [they were baptized with the Holy Spirit by being in a room filled with the Holy Spirit who covered them, Acts 2:2-4].

**Acts 1:6** **Therefore when they had come together**, [to the mountain from which He would ascend, near Bethany, Lk. 24:50] **they asked Him, saying,** **“Lord, will You at this time restore** [they knew that it was about time for Him to establish His kingdom, but they were still confused about its nature] **again the kingdom to Israel?”** [Jesus had taught them that His kingdom was not of this world, but they were still confused and looked for David’s kingdom of Israel].

**Acts 1:7** **And He said to them, “It is not for you to know** [God would take care of the kind of kingdom, but they needed the power of the Holy Spirit to carry out the establishment and spread of it] **the times or seasons,** [dates]

which the Father has put in His own power [authority].

**Acts 1:8** But you will receive power, [spiritual power from God, Acts 2:1,4] when the Holy Spirit [one of the three persons of the Godhead] comes on you; and you shall be witnesses to Me [the power would make this possible] both in Jerusalem, and in all Judea and Samaria, and to the uttermost part [end] of the earth” [they would preach repentance and remission of sins, Lk. 24:47; faith and baptism, Mk. 16:15,16].

## The Ascension of Jesus

**Acts 1:9** And when He had spoken these things, [He was blessing them as He ascended, Lk. 24:50] while they beheld, [watched; they were eyewitnesses of His ascension] He was taken up; [was carried up into heaven, Lk. 24:51] and a cloud received Him out of their sight [Elijah had made a similar ascension in Old Testament times, 2 Kings 2:11].

**Acts 1:10** And while they looked steadfastly [what an awesome moment in their lives this must have been!] toward heaven as He went up, [they watched every possible second of this event] behold, two men [evidently angels, heavenly messengers] stood by them in white apparel; [compare the angel in white who rolled away the stone at Jesus’ tomb, Mt. 28:2,3].

**Acts 1:11** Who also said, You men of Galilee, [most, if not all, apostles were from Galilee] why do you stand gazing up into heaven? This same Jesus, who has been taken up from you into heaven, will so come in like manner [will return in the clouds, Mt. 24:30; Rev.1:7; at this point, they worshiped Him, Lk. 24:52] as you have seen Him go into heaven.

## Prayer In The Upper Room

**Acts 1:12** Then they returned to Jerusalem from the Mount [hill] called Olivet, [Olives; on the east side of Jerusalem with the brook Kidron running between] which is a Sabbath day's journey from Jerusalem [slightly less than one mile from the place in the mountain; Bethany was two miles away].

**Acts 1:13** And when they had come in, [entered the city of Jerusalem]

**they went up into the upper room, where they were staying:** [on the second floor] **Peter**, [his surname, meaning, “stone” and Cephas, Aramaic for “Rock,” Mt. 10:2; 16:17,18] **and James, and John**, [sons of Zebedee, Mt. 10:2; their mother was Salome, Mt. 27:56; Mk. 15:40; 16:1, they were given the name Boanerges, Sons of Thunder, Mk. 3:17. These apostles (with Andrew) were fishermen] **and Andrew**, [“manly,” Peter’s brother] **Philip**, [“lover of horses”] **and Thomas**, [“the twin” also called “Didymus” John 11:16] **Bartholomew**, [“son of Tolmai”] **and Matthew**, [a publican, tax collector, Mt. 10:3; son of Alphaeus, Mk. 2:14, also called Levi, Mk. 2:14; Lk. 5:27] **James the son of Alphaeus**, [uncertain if he and Matthew were brothers; often identified with James the less, the brother of Joses and son of Mary, Mt. 27:56; Mk. 15:40] **and Simon the Zealot**; [the Canaanite, Mt. 10:4; also called the Zealot in Luke, 6:15] **and Judas the brother of James** [Lebbaeus, whose surname was Thaddaeus, Mt. 10:3].

**Acts 1:14** **These all continued** [waited for the promise of the Holy Spirit, vs. 8] **with one accord in prayer and supplication**, [conducted daily prayer services, Paul would later command this kind of prayer, Phil. 4:6] **with the women**, [no doubt the women at the cross and tomb were present, Mk. 15:40; 16:1] **and Mary the mother of Jesus**, [this is the last time her name is mentioned in the New Testament] **and with His brothers** [James, Joses (Joseph), Simon, and Judas, Mt. 13:55].

## **Matthias Is Chosen**

**Acts 1:15** **And in those days** [the ten days of waiting] **Peter stood up in the midst of the disciples**, [believers] **(the number of names were about a hundred and twenty)**, [in Jerusalem; there were others because Jesus appeared to about five hundred at once, 1 Cor. 15:6] **and said**,

**Acts 1:16** **“Men and brethren**, [brothers] **this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas**, [Ps. 41:9] **who was guide to those who took Jesus** [Lk. 22:47].

**Acts 1:17** **for he was numbered with us**, [one of the twelve, Mt. 10:4] **and shared a part of this ministry** [carried the money, John 12:4-6].

**Acts 1:18** (Now this man purchased a field with the reward [wages] of iniquity; and falling headlong, [after hanging himself, Mt. 27:5] he [his body] burst open in the middle, and all his bowels [intestines] gushed out [possibly due to body decaying after hanging; what a terrible price he paid for his sin of betraying the Lord].

**Acts 1:19** And it was known [this awful thing that happened to Judas] to all who were dwelling in Jerusalem; so that the field [purchased with the thirty pieces of silver, Mt. 27:7,8] is called in their own tongue, [language] Akeldama, that is, The field of blood).

**Acts 1:20** For it is written in the book of Psalms, [Ps. 109:8] ‘Let his habitation [dwelling] be desolate,’ and ‘let another take his office’ [leadership or apostleship, vs. 25; what a price Judas paid for denying his Lord; better for him if he had not been born, Mt. 26:24].

**Acts 1:21** Wherefore of these men who have accompanied with us [from these men a selection will be made to replace Judas] all the time that the Lord Jesus went in and out among us,

**Acts 1:22** beginning from the baptism of John, [when the preparation for Jesus began] to that same day that He was taken up from us, [His ascension] one of these must be ordained to be a witness with us of His resurrection” [the only qualifications given in the New Testament to replace an apostle: (1) had to be present from John’s baptism to His ascension (2) had to be a witness to Jesus’ resurrection].

**Acts 1:23** And they appointed [for consideration; proposed] two: [from which one would be chosen] Joseph called Barsabas, who was surnamed Justus, and Matthias [this is the only place these two men are mentioned].

**Acts 1:24** And they prayed, [God would make the final selection] and said, You, O Lord, who knows the hearts of all, [1 Sam. 16:7] show which of these two You have chosen,

**Acts 1:25** that he may take part in this ministry and apostleship, [to carry the gospel and kingdom to the world] **from which Judas by transgression fell**, [even an apostle could fall through impenitent sinning] **that he might go to his own place** [the place of an impenitent hypocrite].

**Acts 1:26** **And they cast their lots**; [the result of such is usually a matter of chance, but not so when God determines the choice of the lot that is cast] **and the lot fell upon Matthias**; [for other examples of casting lots, see, 1 Chro. 24:5; Num. 26:55] **and he was numbered with the eleven apostles** [the original number of the twelve was restored, Acts 2:14; 6:2].

## CHAPTER 2

### The Holy Spirit Comes With Power

**Acts 2:1** **And when the day of Pentecost** [one of the feast days of the Jews also called Feast of Weeks because it came the following day, Sunday, seven weeks from the Passover, Lev. 23:15-22; also at the time of barley harvest] **had fully come, they** [the apostles, not the one hundred twenty of Acts 1:15; in previous verse, Acts 1:26, Luke had just mentioned Matthias being numbered with the eleven] **were all with one accord** [together] **in one place** [meeting in one mind].

**Acts 2:2** **And suddenly there came a sound from heaven** [Jesus had promised that He would go to His Father and send the Holy Spirit, John 16:7; Lk. 24:49; Acts 1:8] **like a rushing mighty wind**, [all these happenings associated with the Holy Spirit suggested power, Acts 1:8] **and it filled all the house where they were sitting** [they were baptized, immersed or fully covered with the Holy Spirit, cf. Acts 4:31].

**Acts 2:3** **And there appeared unto them cloven** [divided or separated] **tongues as of fire**, [parting asunder or distributed and resting on each apostle] **and it sat upon each of them**.

**Acts 2:4** **And they were all filled with the Holy Spirit, and began to speak with other tongues**, [foreign languages, cf. Acts 10:46; 19:6] **as the**

Spirit gave [enabled] them utterance [1 Cor. 12:10].

## A Crowd Assembles

**Acts 2:5** Now there were dwelling at Jerusalem [to attend the Feast of Pentecost, Lev. 23:15; Deut. 16:9-12] **Jews, devout men**, [like Simeon, Lk. 2:25] **out of every nation under heaven** [every quarter of the world].

**Acts 2:6** And when this [sound and happenings] **was noised abroad**, [occurred] **the multitude came together, and were confounded**, [confused or bewildered] **because that every man heard them** [the apostles] **speak in his own language** [from every foreign country represented; this was NOT an unknown tongue, but a known tongue; what a miracle to begin the Lord's church, Mt. 16:18,19].

**Acts 2:7** And they were all amazed and marveled, [this miracle was beyond any natural occurrence] **saying to one another, "Behold, are not all these who speak Galileans?"** [yes, most of them were, Acts 1:11, and probably could not speak any of these languages; even the most brilliant person in the world could not speak them all at the same time].

**Acts 2:8** And how is it that we hear, [and understand] **each man in our own tongue**, [language or dialect] **in which we were born?** [the miracle was not on the people to understand a strange language, but on Peter speaking in such a way that all understood his own language; imagine all major nations gathered today knowing only their native language and understanding one speaker; this would also necessitate a miracle].

**Acts 2:9** **Parthians, and Medes, and Elamites**, [these were far northeast of Jerusalem and a part of the Medo-Persian empire] **and residents of Mesopotamia**, [also northeast of Jerusalem; the seat of Babylon; these four countries were heavily populated with Jews from the Babylonian captivity] **Judea**, [southern part of Palestine where Jerusalem was located] **and Cappadocia**, [a Roman province almost due north of Jerusalem near the Black Sea] **in Pontus** [also north of Jerusalem near the Black Sea] **and Asia**, [a Roman province north and west of Jerusalem; the capital was Ephesus].

**Acts 2:10** Phrygia, and Pamphylia, [northwest of Jerusalem; part of Asia Minor; location of the seven churches of Asia. Rev/ 2&3] **Egypt**, [southwest of Jerusalem] **and in the parts of Libya** [slightly south and far west of Jerusalem; Africa] **around Cyrene**, [south and west of Jerusalem; a Grecian city on the coast west of Africa] **and visitors from Rome**, [Italy] **both Jews and proselytes**,

**Acts 2:11** **Cretans** [from the Island of Crete, northwest between Jerusalem and Rome] **and Arabians**, [Arabs; from the desert lands south and east of Jerusalem and Palestine] **we do hear them speak in our tongues** [languages and dialects] **the wonderful works of God**.

**Acts 2:12** **And they were all amazed, and were in doubt**, [perplexed] **saying one to another, “What does this mean?”** [they knew something was happening beyond their knowledge].

**Acts 2:13** **Others mocking said, “These men are full of new wine”** [drunk, vs. 15; in almost every crowd, someone rejects Christ through mockery and by refusing to take Him seriously].

### **Peter’s Sermon**

**Acts 2:14** **But Peter, standing up with the eleven**, [Peter took the lead in representing all the apostles; Jesus gave him the keys to the kingdom, and he now opens the door to the Jews, Mt. 16:19] **lifted up his voice, and said to them**, [the vast audience] **You men of Judea, and all who dwell at Jerusalem**, [this covered all nations mentioned in vss. 9-11] **let this be known to you, and hearken** [give heed] **to my words**:

**Acts 2:15** **For these** [apostles] **are not drunk, as you suppose**, [first deals with those who were mocking to make way for the preaching of the gospel] **for it is only the third hour** [9:00 a.m.] **of the day** [it was not the custom for Jews to eat or drink before this hour].

**Acts 2:16** **But this is what was spoken by the prophet Joel**; [one of the prophets who lived about 800 B.C., and the Jews believed in him, Joel

2:28-32].

**Acts 2:17** ‘And it shall come to pass in the last days, [the last dispensation before the end of time; the Christian age, Heb. 1:1,2; cf. Isa. 2:2] **says God, I will pour out** [suggests an abundance] **of My Spirit** [the Holy Spirit] **on all flesh**; [Jews and Gentiles, Acts 2:5; 10:44; 11:15] **and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams** [for examples: Peter saw a vision at Joppa, and Paul at Troas, Acts 10:10-12; 16:9,10].

**Acts 2:18** **And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy** [both speak God’s revelation and foretell the future; men fulfilled this here on Pentecost, and women fulfilled it in Acts 21:9; cf. 1 Cor. 11:5].

**Acts 2:19** **And I will show wonders in heaven [the sky] above, and signs in [upon] the earth beneath: blood, and fire, and vapor of smoke.**

**Acts 2:20** **The sun shall be turned into darkness, and the moon into blood, before that great and notable [glorious] day of the Lord shall come** [this highly figurative language must relate to the marvelous happenings that surrounded the birth, ministry, and death of Jesus; consider the angels at His birth, wise men, miracles He performed, earthquake, darkness, temple veil, and some dead coming from graves at His death; His coming brought a change of laws, and brought the human race face to face with a choice of salvation or judgment].

**Acts 2:21** **And it shall come to pass, that whoever calls** [seeks salvation through obedience to the preaching of the gospel, Rom. 10:13-17; Rom. 1:16,17] **on the name of the Lord shall be saved**’ [many have mistakenly believed that the lost sinner “calls on the name of the Lord” by prayer for salvation; this is not true; the one lost, must obey the will of the father, Mt. 7:21; Lk. 6:46; must obey the author of salvation, Heb. 5:9, or be lost, 2 Thes. 1:7,8; then as a child of God he prays without ceasing, 1 Thes. 5:17].

**Acts 2:22** **Men of Israel, hear these words**; [now he is ready to begin the application of his sermon] **Jesus of Nazareth**, [the subject of his sermon is

Jesus and salvation] **a man approved** [accredited or attested] **of God among you by miracles** [the bending of nature from its natural course by supernatural power] **and wonders and signs, which God did** [performed] **through Him in your midst,** [among you] **as you yourselves also know—** [many miracles had been performed during His ministry for the purpose of making believers, John 20:30,31; but the majority of the people had refused to believe, but they still knew of His miracles].

**Acts 2:23** Him, [Jesus] **being delivered by the predetermined plan and foreknowledge of God,** [God knew this would happen, Isa. 53:1-12; He gave His only begotten Son, John 3:16] **you have taken, by wicked** [lawless] **hands,** [the Jews used the Romans to carry out the desires of their hatred and murderous hearts] **have crucified and slain:** [put to death; Jesus, God's Son].

**Acts 2:24** whom God has raised up, [from the dead, Acts 13:30-34; 1 Cor. 6:14; Col. 2:12] **having loosed** [set aside] **the pains** [agony] **of death, because it was not possible that He should be held by it** [Christ could lay down His life and take it up again, John 10:18; the resurrection and the life, John 11:25; He was also raised by His Father, 1 Thes. 1:10].

**Acts 2:25** For David said concerning Him, [foretold Jesus, Ps. 16:8-11] **'I foresaw the Lord always before my face,** [nothing would ever destroy the relationship between God the Father and His Son; not even death] **for He is at my right hand,** [foretells His ascension] **that I may not be moved** [shaken].

**Acts 2:26** Therefore did my ["my" used throughout seemed to refer to David, but in prophecy referred to Christ, Acts 2:30-32] **heart rejoice, and my tongue was glad; moreover my flesh also will rest in hope:** [Jesus died to be raised, and He gives Christians the same hope of being raised, 1 Cor. 15:19].

**Acts 2:27** because You will not leave my soul in hell, [Hades] **neither will You allow Your Holy One** [Jesus the Son and Messiah] **to see corruption** [He would be resurrected in three days before His body could decay, Acts 13:30-37].

**Acts 2:28** You have made known to me the ways of life; You will make me full of joy [gladness; Jesus was an obedient Son, Heb. 5:8,9, and returned to the right hand of His Father bringing joy] with Your countenance' [presence].

**Acts 2:29** Men and brethren, let me freely speak to you of the patriarch David, [so they would not misunderstand and apply this quotation from Psalms to David] that he is both dead and buried, and his sepulcher [tomb] is with us to this day [his flesh experienced corruption; he has not been raised, Acts 13:36].

**Acts 2:30** Therefore, being a prophet, [God revealed truths to him] and knowing that God had sworn with an oath to him, [Ps. 89:3,4,35,37] that of the fruit of his body, [Ps. 132:11] according to the flesh, he would raise up the Christ [one of his descendents] to sit on his throne; [cf. 2 Sam. 7:11-16].

**Acts 2:31** He seeing this before [looked ahead] spoke of the resurrection of Christ, [Mt. 22:41-45; Mk. 12:35-37; Lk. 20:41-44] that His soul was not left in hell, [Hades] nor did His flesh see corruption [Jesus answered this prophecy when He was resurrected from the dead, Acts 13:35-37].

**Acts 2:32** This Jesus God has raised up, [again] to which we all [Peter with the apostles and others] are witnesses [Acts 1:8; 3:15].

**Acts 2:33** Therefore being by the right hand of God exalted, [Jesus returned to His Father to an exalted position, Acts 5:31; Phil. 2:9; reigning as king over His kingdom or church now, it is not yet to come or future, it is here] and having received of the Father the promise of the Holy Spirit, [John 16:7,8,13] He has poured forth this, which you now [both] see and hear.

**Acts 2:34** For David did not ascend into the heavens, [as did Jesus, vs. 33] but he said himself, [Ps. 110:1; Mt. 22:43,44] 'The Lord [God the Father] said to my Lord, [Jesus the Christ] "Sit at My right hand,

**Acts 2:35** until I make Your foes [enemies] Your footstool” ‘ [He is reigning today as King and mediator until the end of time when the last enemy death, will be destroyed, 1 Cor. 15:23-28].

**Acts 2:36** Therefore [in view of this] let all the house of Israel [the Jews] know assuredly, [beyond a doubt] that God has made [God is in control] this same Jesus, whom you [the Jews] have crucified, [they insisted that the Romans put Him to death; in this sense they crucified Him] both Lord and Christ” [He is Lord and exalted to the right hand of God, and He is the Christ or Messiah promised to sit on David’s throne, Acts 5:31; John 3:35].

**Acts 2:37** Now when they heard this, [the preaching of the word had produced faith, Rom. 10:17; no miracle performed on the sinners] they were pricked [pierced] in their heart, [the Holy Spirit had convicted them through Peter’s sermon, John 16:8] and said to Peter and to the rest of the apostles, “Men and brethren, what shall we do?” [what shall we do to be saved from sin; the most important question of all for all generations, Acts 9:6; 16:30].

**Acts 2:38** Then Peter said to them, [they were already believers in Jesus as the Christ from Peter’s message or preaching the word] “Repent, [change your hearts and lives] and be baptized [immersed] every one [each] of you in the name of Jesus Christ [Jesus’ authority had already commanded baptism in the name of the Father, Son, and the Holy Spirit, Mt. 28:19] for the remission [forgiveness] of sins, and you shall receive the gift of the Holy Spirit [He comforts and forgives those who obey the word of God, Acts 5:32; He reveals the word of God, and when obeyed, leads one to the blood of Christ which brings remission of sins, and bears the fruit of the Spirit, Gal. 5:22-26; cf. Rom. 8:9; Gal. 4:6; 1 Cor. 3:16,17; 6:19,20].

**Acts 2:39** For the promise is to you, [these Jews who are present] and to your children, [next generation] and to all who are far off, [far away, Gentiles] even as many as the Lord our God will call” [Eph. 2:13; the call of the gospel is to Jews, Gentiles, bond, free, male, and female, Gal. 3:27,28; the whole world, every creature, Mt. 28:19; Mk. 16:15].

## A Great Response

**Acts 2:40** And with many other words [Luke has recorded only a portion of Peter's sermon that convicted these sinners] **he testified and exhorted**, [them] **saying**, "**Save yourselves** [by obeying, vs. 38; accept Jesus on His terms; the sinner must do something, Mk. 16:16; Rom. 6:17] **from this perverse** [crooked] **generation**" [faithless and perverse generation, cf. Lk. 9:41; 11:29; Phil. 2:15].

**Acts 2:41** Then those who gladly received his word were baptized; [those today who refuse to be baptized are among those who do not gladly receive the word, because baptism is a commandment, Mk. 16:16; Acts 2:38; 10:48; 22:16] **and the same day there were added to them** [to the church, vs. 47] **about three thousand souls** [thus, we find the first fruits of the church on this feast day, Pentecost, which was recognized as a Jewish day that celebrated the first fruits of the harvest].

**Acts 2:42** And they [those saved and added] **continued steadfastly in the apostles' doctrine** [teaching; the apostles were guided by the Holy Spirit as to what they taught, Acts 2:4] **and fellowship**, [they experienced all things in harmony, and were together as to purpose and the teaching of the apostles] **and in breaking of bread**, [they remembered the Lord's death on the first day of the week, Acts 20:7] **and in prayers** [this church was a praying church].

**Acts 2:43** And fear [awe; reverential fear] **came upon every soul, and many wonders and signs** [miracles] **were done by** [through] **the apostles** [the purpose of these supernatural happenings was to confirm the word of God, Mk. 16:20].

**Acts 2:44** And all who believed were together, [many who were converted had come from many miles away, and there was a need for all to be together and share things together] **and had all things in common**, [this was not a command, but rather a necessity to survive this unusual situation; no record is found of churches in other cities doing this; in other places, there were represented both rich and poor, cf. 1 Tim. 6:17; Gal. 2:10; 2 Cor. 8:13,15; Jas. 2:1-5; 4:13].

**Acts 2:45** and sold their possessions and goods, [they were not compelled to do so, Acts 5:4; but they did it out of love and concern for the needs of others] and parted [divided and shared] them with all men, as anyone had need [Jesus gave all for man's salvation, therefore, those who serve Him should be willing to share with the needy, 1 John 3:17].

**Acts 2:46** And continuing daily with one accord in the temple, [no doubt to teach the word of God and to worship Him; in the courts was an excellent place to find people to teach] and breaking bread from house to house, [ate food together] they ate their meat [food or meals] with gladness and sincerity [simplicity] of heart, [they were thankful].

**Acts 2:47** praising God, [no doubt in prayers, songs, and the study of the word through the apostles, cf. Eph. 5:18,19] and having favor with all the people, [Rom. 14:18]. And the Lord added to the church [added to them or their number; those who had already been called by obedience to the gospel] daily such as should be saved [those who were being saved; only the Lord can add the saved to the church and the Book of Life, Rev. 20:12-15; the saved make up the church or spiritual body of Christ, Rom. 12:4,5; 1 Cor. 12:12].

## CHAPTER 3

### Peter Heals a Lame Man

**Acts 3:1** Now Peter and John [two of the three apostles so often singled out to be with Jesus, Mt. 17:1; 26:37] went up together to the temple [still considered by many a place to meet for spiritual activities. The temple courts provided excellent places to teach others] at the hour of prayer, [evening sacrifice for devout Jews; cf. Ex. 29:38-44] being the ninth hour [3:00 p.m.; Ps. 55:17].

**Acts 3:2** And a certain man [who had been] lame from his mother's womb [had never walked] was carried, [there] whom they laid daily at the gate of the temple which is called Beautiful, [some consider this to be the

east gate from Solomon's porch, others the gate from the court of the women to the court of the Gentiles; one cannot be sure which of the nine gates this would be] **to ask alms from those who entered the temple**; [this must have been considered an ideal place to receive alms from those entering for spiritual purposes; both the rich and poor came to the temple, Mk. 12:41,42].

**Acts 3:3** who seeing Peter and John about to go into the temple asked for alms [as a beggar, he asked for a gift].

**Acts 3:4** And Peter, along with John, fixed his eyes on him [looked at him] and said, "Look on us" [sought his individual attention].

**Acts 3:5** And he gave heed [attention] to them, expecting to receive something from them [he had come only to receive physical gifts].

**Acts 3:6** Then Peter said, "Silver and gold I do not possess, [the things he expected] but what I have I give you: In the name of Jesus Christ of Nazareth, [wanted to help the man by healing him, but also wanted to get the attention of others to preach and confirm the word] **rise up and walk**" [not done by Peter's authority or power, Mt. 28:18; Col. 3:17].

**Acts 3:7** And he took him by the right hand, and lifted him up, [he had never walked before] and immediately [no waiting, no hidden cures or psychological hang up to overcome] **his feet and anklebones received strength** [his body was restored completely].

**Acts 3:8** And he, leaping up [Isaiah had foretold the leaping of the lame, Isa. 35:6] **stood and walked**, [the miracle included the man knowing how to walk, which he had never experienced in all his life] and entered with them into the temple, walking, and leaping, and praising God [he knew the real source of his being healed; do we truly thank and praise God for His many blessings?].

**Acts 3:9** And all the people saw him walking and praising God [the purpose of this miracle beyond helping the man was to get the attention of the people to teach Jesus the Christ, and to confirm the word which Peter

would speak].

**Acts 3:10** And they knew [no doubts in the first century about a genuine miracle; fake miracles today generate doubts] **that it was he who sat [begging] for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him** [this miracle could not be honestly denied; they knew the man; thus, they would seek the one who healed him].

## **Peter Preaches From Solomon's Porch**

**Acts 3:11** And as the lame man who was healed held on [clung] to Peter and John, all the people ran together to them at the porch that is called Solomon's, greatly wondering [Colonnade; a covered portico built on the east side of the temple; some say it was built on foundations from Solomon's day; Jesus walked on this porch, John 10:23; the disciples will gather here later to teach, Acts 5:12].

**Acts 3:12** And when Peter saw it, [the crowd of people running together] he replied to the people, [begins the second recorded sermon in the Christian age] **"You men of Israel, [still preaching to the Jews; Gentiles will come in Acts 10] why do you marvel at this, [miracle] or why do you look so earnestly on us, [Peter and John] as if by our own power or holiness we had made this man walk?** [from the first of this sermon, Peter begins to show the power of God through His Son, Jesus, Acts 3:16].

**Acts 3:13** The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His Son Jesus, [associates Christ with Old Testament fathers; the same God of these forefathers recognizes Jesus as His Son, John 5:30] **whom you delivered up, [to the Romans] and denied [disowned] Him in the presence of Pilate, [Mt. 27:2] when he had determined to let him go** [John 18:39,40].

**Acts 3:14** But you denied [disowned] the Holy and Just One, [the Messiah, Ps. 16:10; cf. Isa. 45:21; Zech. 9:9] **and asked for a murderer [Barabbas] to be granted to you;** [John 18:40; Acts 7:52].

**Acts 3:15** and killed [murdered, Acts 7:52] **the Prince** [captain or author, Heb. 2:10] **of life, whom God has raised from the dead,** [at His right hand as “Prince and Savior, Acts 5:31] **a fact to which we are witnesses** [Peter and John personally saw Him, felt Him, and heard Him speak].

**Acts 3:16** **And His name,** [name of Jesus] **through faith in His name,** [Peter and John succeeded with this miracle because of their faith; some of the apostles in the past failed to heal a young man because their faith was weak, Mt. 17:18-21; this lame man also developed faith in Jesus because Peter commanded him to rise up and walk in the name of Jesus, vs. 6] **has made this man strong, whom you see and know: Yes, the faith which is by Him** [comes through Him] **has given him this perfect soundness** [health] **in the presence of you all** [this miracle was not hidden from them].

**Acts 3:17** **And now, brethren,** [Jewish brothers or those of Israel led by the elders and Sanhedrin] **I know that you did it through ignorance,** [one of the sins that crucified Jesus, cf. Lk. 23:34; 1 Cor. 2:8] **as did your rulers also.**

**Acts 3:18** **But those things, which God announced beforehand** [foretold] **by the mouth of all His prophets,** [those who were miraculously guided to be spokesmen for God] **that the Christ should suffer,** [Lk. 24:44; Acts 13:29; 26:22,23; Isa. 53] **He has thus fulfilled.**

**Acts 3:19** **Repent therefore,** [see Acts 2:38; 2 Cor. 7:10] **and be converted,** [change your heart and life; turn to Him] **that your sins may be blotted** [wiped] **out,** [implies baptism; remission of sins, salvation, sins washed away, and a new life; this comes after faith, repentance, and baptism, Mk. 16:16; Acts 2:38; 22:16; Rom. 6:4] **in order that the times of refreshing may come from the presence of the Lord,** [to be freed from sins, brings joy, happiness, and relief from the bondage of sin, Acts 8:39; Rom. 6:17].

**Acts 3:20** **and that He may send Jesus Christ,** [at His second coming, Acts 1:11] **who was preached to you before,** [the prophets had foretold the coming of the Messiah, and Jesus came as the Messiah, but they rejected Him; now they must repent before His second coming].

**Acts 3:21** whom heaven must receive [they wanted a reigning earthly Messiah, but it was God's will for the Messiah to reign at His right hand in heaven, 1 Pet. 3:22] **until the times of restitution** [restoration] **of all things, which God has spoken by the mouth of all His holy prophets since the world began** [all things pertaining to the Messiah; His birth, ministry, death, resurrection, ascension, the coming of His church or kingdom, the spread of the saving gospel, and finally His return; the prophets foretold all these events].

**Acts 3:22** **For Moses** [an example of one of the many prophets who spoke] **truly said to the fathers**, [Deut. 18:15-19] **'The Lord your God shall raise up for you a Prophet like me from your brethren**, [Moses was chosen to teach and guide the affairs of the nation of Israel; Jesus, from the same nation, was brought to earth and raised up, to lead and guide the whole world to salvation, Acts 7:37] **Him you shall hear in all things whatever He shall say to you** [God verified the importance of hearing only Jesus, His Son, at the transfiguration, Mt. 17:5].

**Acts 3:23** **And it shall come to pass, that every soul**, [no exceptions given] **who will not hear that Prophet**, [speaking for God His Father, Lk. 10:16; John 13:20] **shall be destroyed from among the people'** [without hearing and obeying Jesus, one is lost, Mk. 16:16; 2 Thes. 1:8].

**Acts 3:24** **Yes, and all the prophets** [not limited to Moses, Lk. 24:25] **from Samuel** [2 Sam. 7:12] **and those who follow, as many as have spoken, have likewise foretold of these days** [although the prophets spoke to the problems and needs of their time, they all worked toward the general purpose of the coming Messiah].

**Acts 3:25** **You are the children** [sons] **of the prophets**, [of the same race, followers, disciples; seeking the same things] **and of the covenant which God made with our fathers, saying to Abraham**, [Gen. 12:3; 18:18; 22:18; 28:14] **'And in your seed shall all the families of the earth be blessed'** [Christ brought the spiritual blessing of this promise, Rom. 4:13,16; Gal. 3:16].

**Acts 3:26** To you [the Jews; descendants of Abraham, Rom. 1:16] **first**, [before the Gentiles, Rom. 1:16; 2:9] **God, having raised up** [as in verse 22; brought Him to earth for a special mission which would include His death and resurrection] **His Son** [Servant] **Jesus, sent Him to bless you**, [the spiritual blessing of salvation] **in turning away every one of you from His iniquities**” [both John the Baptist and Jesus called Israel to repentance; Jesus came to save man from sin, Isa. 53:5; Mt. 1:21].

## CHAPTER 4

### Peter and John Arrested

**Acts 4:1** And as they spoke to the people, [Peter and John were both involved in speaking] **the priests**, [the course on duty] **and the captain of the temple**, [head of the temple guards] **and the Sadducees**, [those who denied the resurrection of the dead, spirits, and angels, Acts 23:8] **came** [down] **upon them**,

**Acts 4:2** being grieved that they taught the people, and preached through [in] **Jesus the resurrection from the dead** [they had put Jesus to death, and wanted Him to stay dead; Peter and John taught a living, resurrected Jesus].

**Acts 4:3** And they laid hands on [arrested] them, and put them in hold [prison] **until the next day, for it was now evening**.

**Acts 4:4** However, many of those who heard the word believed; [faith comes by hearing the word of God, even under difficult circumstances, Rom. 10:17] **and the number of the men grew to be about five thousand** [the count is of men only, but many women must have obeyed, and the number would be even a larger increase].

### Conflict With the Sanhedrin

**Acts 4:5** And it came to pass on the next day, that their rulers, and elders, and scribes, [here are the three classes making up the Sanhedrin

or Supreme Court of the Jews].

**Acts 4:6** and **Annas the high priest**, [he had been deposed ten years earlier by the Romans, but was still called a High Priest by the Jews] **and Caiaphas**, [reigning High Priest appointed by the Romans; son-in-law of Annas, John 18:13; cf. Lk. 3:2] **and John, and Alexander**, [nothing other than this verse is known about these two men] **and as many as were of the family of the high priest**, [high priestly descent] **were gathered together at Jerusalem** [probably in one of the halls of the temple].

**Acts 4:7** **And when they had set them** [Peter and John] **in the midst**, [center] **they asked**, “**By what power**, [authority] **or by what name**, **have you done this?**“ [this was the very question that Peter and John wanted to answer].

**Acts 4:8** **Then Peter, filled with the Holy Spirit**, [the Holy Spirit answers through Peter, Mt. 10:19,20;] **said to them**, **You rulers of the people, and elders of Israel**, [honors their positions].

**Acts 4:9** **if we this day are examined** [on trial] **for the good deed done to the impotent** [sick, helpless, cripple] **man, by what means he has been made whole**; [cured].

**Acts 4:10** **be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth**, [Acts 3:6] **whom you crucified**, [the guilt of the crucifixion of Jesus was on the hands of the Jews, Mt. 27:25] **whom God raised from the dead**, [the resurrection is continually taught; without it, Christianity would fall, 1 Cor. 15:14-19] **by Him does this man stand here before you whole** [cured with good health].

**Acts 4:11** **This is the ‘stone** [Jesus, not Peter; the church was built upon the rock of Jesus the Son of God, Mt. 16:16,18; 1 Cor. 3:10,11] **which was rejected by you the builders**, [God chose the Jews as builders to bring the Messiah into the world, but in their building they rejected Jesus the chief corner stone, Ps. 118:22,23; Isa. 28:16; Mt. 21:42; 1 Pet. 2:6-8] **which has become the head of the corner’** [chief corner; most important to God].

**Acts 4:12** Neither is there salvation in any other, [name, authority or person, Acts 10:43] for there is no other name under heaven given among men, [Phil. 2:9] by which we must be saved” [Jesus is the only way and mediator to God for salvation, John 14:6; 1 Tim. 2:5,6].

## Commanded Not to Speak In Jesus' Name

**Acts 4:13** Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, [in the special schools of the Jewish leaders] they marveled [because of what they knew and said]. And they took knowledge of them, [recognized] that they had been with Jesus [Jesus, and His sending the Holy Spirit was the source of their knowledge and wisdom; we still need to spend much time with Jesus].

**Acts 4:14** And seeing the man who had been healed [lame from birth] standing with them, they could say nothing against it [God's power, whether in a biblical example of healing or in creation, shows evidence that cannot be honestly denied, Acts 19:36; Ps. 19:1-3].

**Acts 4:15** But when they had commanded [ordered] them to go aside out of the Council, they conferred among themselves,

**Acts 4:16** saying, “What shall we do to [with] these men? For indeed a notable [noteworthy, remarkable] miracle [nature was bent from its natural course by supernatural power] has been done by them is apparent [evident] to all who dwell in Jerusalem, and we cannot deny it [they should have let them go and obeyed Jesus, but their concern was how to avoid the truth; many today still work at finding ways to please men and reject truth].

**Acts 4:17** But in order that it may not spread any further among the people, [here is their evil plan] let us severely threaten [warn] them, that from now on they speak to no man in this name” [since they could not deny the miracle, they tried to stop the ones performing the miracles].

**Acts 4:18** And they called [summoned] them, and commanded them not to speak or teach at all in the name of Jesus [this command of man

opposed the command of Jesus, Mk. 16:15,16; and must be rejected].

**Acts 4:19** But Peter and John answered and said to them, “Whether it is right in the sight of God to give heed [listen] to you [as men] more than to God, you judge [turned the judgment back to them to consider].

**Acts 4:20** For we cannot but speak [stop speaking or keep from telling] the things which we have seen and heard” [how much does it take to stop most in the church today from speaking of Jesus compared to this example?].

**Acts 4:21** So when they had further threatened them, [a last effort to stop them] they let them go, finding nothing [no basis] how [on which] they might punish them, because of the people, [this is the only thing that stopped them; the people] for they all glorified God for what had been done [what had happened].

**Acts 4:22** For the man was more than forty years old, on whom this miracle of healing had been performed [there could be no doubts surrounding the miracle].

## **Prayer For Boldness**

**Acts 4:23** And being let go, they went to their own company, [companions] and reported all that the chief priests and elders [the Sanhedrin] had said to them [must have been encouraging to see the Lord win over these sinful Jewish leaders].

**Acts 4:24** And when they heard this, they lifted up their voice to God with one accord, [all felt the need to honor God in prayer; we must still pray without ceasing, 1 Thes. 5:17] and said, “Lord, You are God, who has made heaven, and earth, [Acts 17:24] and the sea, and all that is in them, [the Genesis story of creation has been true in all centuries of time; it lifts the hearts of Christians to recognize this in prayer and in praise to God].

**Acts 4:25** who [through the Holy Spirit] by the mouth of Your servant David have said, [quotes a prophecy from Ps. 2:1,2] ‘Why did the heathen

[nations, Gentiles] **rage, and the people** [Jews] **imagine** [devise] **vain things?** [foretold that the Gentiles, as well as the Jews, would be angry with Jesus the Christ].

**Acts 4:26** **The kings of the earth stood up, and the rulers** [specifically the Jewish Sanhedrin who used the officials of the Romans to carry out their hatred against the Christ] **were gathered together** [cooperated] **against the Lord, [God] and against His Christ'** [to oppose Jesus, means that one also opposes God].

**Acts 4:27** **For of a truth** [truly] **against Your holy child** [servant] **Jesus, whom You anointed, both Herod, [a king, Lk. 23:6-12] and Pontius Pilate,** [a governor, Lk. 23:1-5] **with the Gentiles and the people of Israel,** [representatives of all the world] **were gathered together,** [united in purpose].

**Acts 4:28** **to do whatever Your hand and Your counsel determined before to be done** [out of the evil actions of Jews and Gentiles, God brought forth His predetermined plan to give His Son in sacrifice for the world, John 3:16; God did not decree them to do this, but from what they did, His purpose came forth].

**Acts 4:29** **And now, Lord, behold their threats,** [the same evil against Jesus is now threatening His followers, John 15:20] **and grant to Your servants, that with all boldness** [confidence] **they may speak Your word,** [they did not pray for no persecutions, but that the persecutions would not hinder their boldness to preach Jesus and perform miracles, vs. 30].

**Acts 4:30** **by stretching out Your hand** [God's hand] **to heal,** [they could do nothing of their own strength] **and that signs and wonders may be done by the name of Your holy Child** [servant] **Jesus"** [these signs and wonders had already begun, Acts 2:43; and they were continued, Acts 3:6; 5:12].

**Acts 4:31** **And when they had prayed, the place where they were assembled together was shaken,** [God let them know (as He would also do later on) that their prayers were granted by this unusual happening, Acts

16:26] **and they were all filled with the Holy Spirit**, [Acts 2:2,4] **and they spoke the word of God with boldness** [then came the boldness they sought; they had prayed an unselfish prayer to glorify God, and He responded with power and guidance].

## **Shared Everything With One Heart**

**Acts 4:32** **And the multitude of those who believed** [the whole church] **were of one heart and of one soul**; [the Lord's church cannot be strong without unity, cf. Acts 2:44; Rom. 15:5,6; 1 Pet. 3:8] **neither did anyone of them say that any of the things which he possessed was his own; but they had all things in common** [they practiced good stewardship by allowing what already belonged to God to be shared with others; this was not forced, but came out of love and concern for those in need, Acts 2:44].

**Acts 4:33** **And with great power the apostles gave witness of the resurrection of the Lord Jesus. And great grace was upon them all** [when God is first in the lives of Christians, He does marvelous things to guide in spreading the gospel and causing church growth].

**Acts 4:34** **Neither was there any among them who lacked**; [their necessities were met] **for as many as were possessors of lands or houses sold them**, [Acts 2:45] **and brought the prices of the things that were sold**, [they chose to give their earthly possessions for the cause of Christ during this emergency in Jerusalem].

**Acts 4:35** **and laid them at the apostles' feet**; [the apostles received the Holy Spirit and represented God's will, and they sought guidance from the Spirit, Acts 5:3] **and distribution was made to everyone according as he had need** [in proportion to his need].

**Acts 4:36** **And Joses**, [Joseph] **who by the apostles was also named Barnabas, (which is translated, The Son of Encouragement)**, [a man of comfort; a cousin to John Mark, Col. 4:10] **a Levite**, [from the tribe that looked after spiritual matters for Israel] **and of the country of Cyprus**, [island in the Mediterranean Sea].

**Acts 4:37** having land, [probably in Judea; the Levites received certain lands, Num. 35:1-8] **sold it, and brought the money, and laid it at the apostles' feet** [this is the first place Barnabas is mentioned; later becomes a companion with Paul on his first missionary journey, Acts 13:2,3].

## CHAPTER 5

### Ananias and Sapphira

**Acts 5:1** But a certain man named Ananias, with Sapphira his wife, [Luke records even the sinful acts in the church; Christ's church is perfect on His part, but the human members have weaknesses] **sold a possession, [a piece of property].**

**Acts 5:2** and kept back part of the price, [while pretending to give all as Barnabas had done] **his wife also being aware of it, [they planned their lie together] and brought a certain part, and laid it at the apostles' feet** [all the good in the world will not justify a lie].

**Acts 5:3** But Peter said, “Ananias, why has Satan filled your heart [as the devil did Judas Iscariot, Lk. 22:3] **to lie to the Holy Spirit, [not to man] and to keep back part of the price of the land?** [also the sin of hypocrisy led him to lie; wanted praise for giving all, but desired the money].

**Acts 5:4** While it remained, [was unsold] **was it not your own? And after it was sold, was it not in your own power?** [they were not forced; it was voluntary]. **Why have you conceived this thing in your heart?** [thoughts can be pure or impure; God knows and sees the heart, 1 Sam. 16:7]. **You have not lied to men, [as they supposed] but to God”** [what we do on earth affects our relationship to God, Mt. 25:40,45].

**Acts 5:5** And Ananias hearing these words fell down, and breathed his last; [fell dead] **and great fear came on all those who heard these things** [punishment for his sin was immediate, and brought great fear to others; punishment reserved for the future is often ignored by man].

**Acts 5:6** And the young men [of the congregation] arose, wrapped him up, [as was the custom for burial] and carried him out, and buried him [Luke does not mention a funeral service; no eulogy or honor given].

**Acts 5:7** And it was about three hours later, when his wife [Sapphira] came in, not knowing what had happened [to her husband for lying].

**Acts 5:8** And Peter answered her, “Tell me whether you sold the land for so much?” [such and such a price]. And she said, “Yes, for so much” [that was the price; she told the same lie].

**Acts 5:9** Then Peter said to her, “How is it that you have agreed together to tempt [test] the Spirit of the Lord? Behold, the feet of those [the young men, vss. 6,10] who have buried your husband are at the door, and they will carry you out.”

**Acts 5:10** Then she fell down immediately at his feet, and breathed her last; [fell dead] and the young men came in, and found her dead, and, carrying her out, buried her by her husband [all generations have known this couple as liars who received the immediate judgment of God; God has always hated lying, Prov. 6:16,17].

**Acts 5:11** And great fear came upon all the church, [they saw the punishment for sin, and the power of the apostles to know, by the Holy Spirit, the deeds of the heart; all this brought fear, Acts 19:17] and upon all who heard of these things [the Bible teaches the love of God, and also the fearful results of disobedience, Heb. 10:30,31].

## **They Grow With Power**

**Acts 5:12** And by [at] the hands of the apostles [at this point in time, only the apostles were using such miraculous power; later on they would impart certain gifts to others by the laying on their hands, [Acts 6:6; 8:17; 19:6] many signs and wonders were performed among the people; [they had prayed to have this power, Acts 4:30; cf. Rom. 15:19; this is the way God bore witness, Heb. 2:4] and they were all with one accord in Solomon's porch [a covered portico; built on foundations from Solomon's day; Jesus

walked here, John 10:23; Peter had preached here earlier, Acts 3:11].

**Acts 5:13** And of the rest, [other than the apostles] no one dared join [associate] himself to them, but the people magnified them highly [held them in esteem].

**Acts 5:14** And believers were increasingly added to the Lord, [this is genuine church growth] multitudes both of men and women, [Luke now mentions women as well as men being added to the Lord; earlier in his counting, he speaks only of men, Acts 4:4; cf. Acts 2:47].

**Acts 5:15** so that they brought the sick out into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow [fall on] some of them [it does not say that the shadow of Peter healed them, but this shows the faith they had in him to heal through the Holy Spirit].

**Acts 5:16** There came also a multitude out of the surrounding cities to Jerusalem, [this work spread outside of Jerusalem] bringing sick folks, and those who were troubled [affected or tormented] with unclean spirits, and they were all healed [no failures mentioned; the preaching of the word was fully confirmed by these miracles].

## **Apostles Freed From Prison**

**Acts 5:17** Then the high priest [Annas, Acts 4:6] rose up, and all those who were with him, (which is the sect of the Sadducees), [since they taught there is no resurrection, they were trying to stop the preaching of the resurrection of Christ, Acts 4:2,4,6; 23:8] and were filled with indignation, [jealousy].

**Acts 5:18** and laid their hands on the apostles, [arrested them] and put them in the common [public] prison [jail].

**Acts 5:19** But at night an angel [heavenly messenger] of the Lord opened the prison doors, and brought them [the apostles, vs. 18] out,

and said,

**Acts 5:20** “Go, stand and speak in the temple [as they were doing before they were arrested] to the people all the words of this life” [the life that Jesus brought and taught through the resurrection; that which the Sadducees denied, John 6:63,68].

**Acts 5:21** And when they heard that, they entered the temple early in the morning, and taught [they obeyed God rather than man, Acts 4:19,20]. But the high priest and those who were with him, [Acts 4:5,6] came, and called the council [Sanhedrin] together, and all the senate [elders] of the children of Israel, and sent to the prison to have them [the apostles] brought.

### **Apostles On Trial Again**

**Acts 5:22** But when the officers came, [to get them] and did not find them in the prison, they returned, and reported back, [to the council].

**Acts 5:23** saying, “Truly we found the prison shut [locked] with all safety, [security] and the guards standing outside before the doors; but when we had opened, [them up] we found no one inside” [another miracle for these insincere rulers to try to deny].

**Acts 5:24** Now when the high priest, [Annas, Acts 4:6] the captain of the temple, [Acts 4:1; 5:26] and the chief priests heard these things, they doubted [were greatly perplexed] about them as to what this would grow [as to what the outcome of this would be].

**Acts 5:25** Then one came and told them, saying, “Behold, the men [apostles] whom you put in prison are standing in the temple, [as usual or as though nothing had happened] and teaching the people.”

**Acts 5:26** Then the captain with the officers went and brought them without violence, [evidently they wanted to use violence and would have except for the people] for they feared the people, lest they should have been stoned [the teaching and miracles of the apostles had brought respect

from the people; therefore, these selfish leaders feared for their own lives].

**Acts 5:27** And when they had brought them, they set [stood] them before the council. And the high priest [Annas, Acts 4:6] asked them,

**Acts 5:28** saying, “Did we not strictly command you that you should not teach in this name? [yes he had, and the apostles understood the command]. And, behold, you have filled Jerusalem with your doctrine, [teaching] and intend to bring this Man's blood on us!” [a great compliment is paid the apostles; we need today to fill all cities of the world with the gospel of Christ, Lk. 24:46,47].

**Acts 5:29** Then Peter and the other apostles answered and said, “We ought to obey God [Acts 4:19] rather than men [cf. Gal. 1:10].

**Acts 5:30** The God of our fathers raised up Jesus, [again the resurrection of Jesus is taught; a teaching despised by the Sadducees] whom you slew [put to death, Acts 3:15] and hanging [Him] on a tree [the cross, Acts 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24].

**Acts 5:31** Him God [the Father] has exalted to His right hand [Mk. 16:19; Phil. 2:9-11] to be a Prince [Jesus is presently reigning as Prince and King over His kingdom, Isa. 9:6; Acts 3:15] and a Savior, [this purpose was announced at His birth, Mt. 1:21] to give repentance [reformation; change of heart and life] to Israel, [first to the Jews and later to the Gentiles, Lk. 24:47; Acts 10:43; Rom. 1:16] and forgiveness of sins [Eph. 1:7; Col. 1:14].

**Acts 5:32** And we [the apostles] are His witnesses of these things; [not just something they heard, but saw; they were with Him from the beginning, John 15:26,27; 1 John 1:1] and so also is the Holy Spirit, whom God has given to those who obey Him” [Acts 2:1-4,38; 10:44].

### **Gamaliel's Wisdom**

**Acts 5:33** When they heard this, they were cut to the heart, [furious or cut to the quick] and took counsel to slay them [in Acts 2:37, believers

were “cut to the heart” and obeyed: the disbelievers here, and when Stephen preached his message were “cut to the heart” and wanted to kill the speakers, Acts 7:54].

**Acts 5:34** Then there stood up one in the council, a Pharisee, [a sect of the Jews believing in the resurrection, angels, and spirits, Acts 23:8] named **Gamaliel**, [may have been the same man who taught Paul, Acts 22:3] a **doctor of the law**, [Jewish teacher who interpreted the laws of Moses] **held in reputation** [respect] **among all the people, and commanded** [them] **to put the apostles outside for a little while** [he wanted to speak privately to the members of the council].

**Acts 5:35** And he said to them, “You men of Israel, take heed to yourselves what you intend to do regarding [with] these men.

**Acts 5:36** For [gives examples to back up his warning] **before these days** [some time ago] **Theudas** [nothing known of this man except what is mentioned here] **rose up boasting himself** [claiming] **to be somebody** [with authority or importance]. **A number of men, about four hundred, joined themselves to him. He was slain, and all who obeyed him, were scattered,** [disposed] **and brought to nothing** [he was false, and those who followed him suffered].

**Acts 5:37** After this man **Judas of Galilee** [a happening that they would remember; the historian Josephus records the actions of this man] **rose up in the days of the taxing,** [the census] **and drew away many people after him. He also perished, and all who obeyed him, were dispersed** [scattered].

**Acts 5:38** And now [applies these two examples to the present situation] **I say to you, stay away from these men,** [the apostles] **and let them alone;** [stop fighting their teaching] **for if this plan** [program] **or this work be of men,** [as the council claimed] **it will come to nothing;**

**Acts 5:39** **but if it is of God,** [as the apostles taught] **you cannot overthrow it; lest you even be found to fight against God** [those who oppose Christ, then and now, fight against God, Acts 7:51; cf. Saul of

Tarsus, Acts 9:5].

**Acts 5:40** And they agreed with him, [he used sound wisdom, and basically they accepted to the point of not killing them] **and when they had called the apostles, and beaten [flogged] them,** [as Jesus said would happen, Mt. 10:17; Mk. 13:9; the customary number of lashes was thirty-nine, 2 Cor. 11:24] **they [the council] commanded that they [the apostles] should not speak in the name of Jesus, and let them go** [Jesus and His resurrection continue to be forbidden words among the Sadducees].

**Acts 5:41** And they [the apostles] **departed from the presence of the council, rejoicing** [even though in physical pain from the beating, Mt. 5:10-12; Rom. 5:3; 2 Cor. 12:10] **that they were counted worthy to suffer shame for His name** [1 Pet. 4:12-16].

**Acts 5:42** And daily in the temple, [publicly] **and in every house,** [private homes, Acts 2:46] **they did not cease to teach and preach Jesus Christ** [they again disobeyed the council made up of men, Acts 4:20,29; this example needs to be followed in all generations].

## CHAPTER 6

### Solution To The Neglect Of Widows

**Acts 6:1** And in those days, when the number of the disciples was **multiplying,** [at first they were added, Acts 2:47; 4:4, now they are multiplying] **there arose a murmuring [complaining] of the Grecians** [Hellenistic Jews; those of foreign birth and Greek education, cf. Acts 9:29] **against the [native] Hebrews, because their widows were neglected in the daily ministrations** [distribution of food, Acts 4:34,35].

**Acts 6:2** Then the twelve [apostles] **called the multitude of the disciples to them,** [began making an effort to solve this problem] **and said, "It is not desirable [right] that we [the apostles] should leave the [teaching of the] word of God, and serve** [this is the verb form of the noun for the Greek word for deacon] **tables** [looking after physical needs is important, but not as

much so as the word; cf. Mary and Martha with their choices, Lk. 10:38-42].

**Acts 6:3** Therefore, brethren, [takes the lead in suggesting a solution] **seek out from among you** [set forth guidelines for them to follow] **seven men** [evidently the number needed to meet the needs] **of honest report, full of the Holy Spirit and wisdom,** [wise men who were right with fellowmen and God] **whom we may appoint over this business;** [the multitude selected the men, but the apostles did the final appointing or assigning them this work, vs. 6].

**Acts 6:4** but we [the apostles] **will give ourselves continually to prayer and to the ministry of the word**” [these men are not called deacons at this point, but were appointed to serve; one of the purposes of deacons as found in other passages is to serve, 1 Tim. 3:8-13; this allows the elders or bishops to feed on the word, pray, and oversee the flock, Acts 20:28].

**Acts 6:5** And the saying [the apostle’s suggestion] **pleased the whole multitude** [on both sides; the Hebrews and the Grecians]. **And they chose Stephen,** [first Christian martyr, Acts 22:20; see Acts 7] **a man full of faith and the Holy Spirit, and Philip,** [later preached Christ in Samaria; taught Simon the sorcerer, Acts 8:4-13; taught Christ to an Ethiopian eunuch and baptized him, Acts 8:26-40; he lived in Caesarea, was called “the evangelist,” had four virgin daughters who prophesied, and Paul visited him on his way to Jerusalem, Acts 21:8,9] **Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proselyte** [a Greek who had converted to the Jewish religion by being circumcised] **of Antioch,** [of Syria; all these are Greek names; shows that the Hebrews wanted to be fair and did not wish to neglect the Grecian widows].

**Acts 6:6** whom they set before the apostles; and when they had **prayed,** [called upon the help of God for this important work] **they laid their hands on them** [prayer, laying on hands, and fasting were used often in New Testament times to ordain various ones for the Lord’s work, Acts 13:3; 14:23; 1 Tim. 4:14; 2 Tim. 1:6; suggests that they were acting under divine guidance, publicly showing approval of these men, and in some cases bestowing spiritual gifts].

**Acts 6:7** **And the word of God increased**, [when Christians plan the work of the Lord with prayer, teaching the word, unity, and work, disciples will be multiplied; this is still God's way for church growth] **and the number of the disciples multiplied in Jerusalem greatly, and a large number of the priests** [there were thousands of priestly descent in Jerusalem from the Old Testament priesthood; it is recorded that more than four thousand returned from Babylon, Ezra 2:36-39] **were obedient to the faith** [were converted to Christ].

## **Stephen Falsely Accused**

**Acts 6:8** **And Stephen**, [one of the chosen seven, Acts 6:5] **full of faith** [believed with all his heart in the grace of Jesus, the hope of the world] **and power**, [full of the Holy Spirit, Acts 6:3] **did great wonders and miracles among the people** [these great demonstrations of God's miraculous power, first performed by the apostles, Acts 2:43; 5:12, confirmed the word preached by Stephen and others].

**Acts 6:9** **Then there arose some from the synagogue**, [one of the many places of Jewish worship] **that is called the synagogue of the Libertines**, [Freemen] **(Cyrenians, and Alexandrians, and those from Cilicia and Asia)**, [representatives from these places united together to oppose the teaching of this faithful preacher for Jesus] **disputing with Stephen** [each generation has those who oppose the truth of the gospel].

**Acts 6:10** **And they were not able to resist the wisdom and the Spirit by which he spoke** [because the Holy Spirit was guiding him to speak truth; man's wisdom still fails when facing God's truth; John 8:32; Lk. 21:15].

**Acts 6:11** **Then they secretly got men**, [Jesus faced false witnesses before His death, Mt. 26:59,60] **who said**, [this was perjury] **"We have heard him speak blasphemous** [evil, injurious, and unjust] **words against Moses, and against God."**

**Acts 6:12** **And they stirred up the people, the elders, and the scribes**, [those who copied the law to benefit the people] **and came upon him, caught him, and brought him to the council**, [Sanhedrin, the Jewish

court].

**Acts 6:13** And they set up false witnesses, [those who would either make up lies or distort the context of his teaching] **who said, “This man does not cease to speak blasphemous [evil, injurious, and unjust] words against this holy place, [the temple] and the law; [of Moses, vs. 11].**

**Acts 6:14** for we have heard him say, [this statement may have come down from the days of Jesus; remember they are false witnesses against Stephen] **that this Jesus of Nazareth will destroy this place, [the temple; they took the teaching of Jesus out of context and brought false witnesses against Him also, Mt. 26:61] and will change the customs which Moses delivered to us”** [they are seeking, through their lies, a way to make the audience believe that Stephen is an enemy to them and God].

**Acts 6:15** And all who sat in the council, looking steadfastly at him, saw his face as it had been [like] **the face of an angel** [he had so much of God, the Holy Spirit, faith, God’s will, sincerity, confidence, and meekness in him, that they were reminded of the face of an angel].

## CHAPTER 7

### Stephen’s Sermon: Abraham’s Call

**Acts 7:1** Then the high priest said, “Are these things so?”

**Acts 7:2** And he said, “Men, brethren, and fathers, hear me: [begins his sermon and defense, as Paul would in later years, Acts 22:1]. **The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, [Gen. 11:31].**

**Acts 7:3** and said to him, [Gen. 12:1] ‘**Get out of your country, [Gen. 15:7; Neh. 9:7] and from your kindred, [relatives] and come into the land that I will show you’** [by faith he would seek this new land of promise, Heb. 11:8,9].

**Acts 7:4** Then he came out of the land of the Chaldeans, [Ur, Gen. 11:31] and dwelt in Haran. And from there, when his father was dead, [although Abraham may have been in Canaan before this, he now settles there at this point] he moved him to this land, where you now dwell [first called Canaan, now called Palestine].

**Acts 7:5** And he gave him no inheritance in it, [Abraham moved around and did not have a permanent place] not even enough to set his foot on [an illustration to emphasize that he did not receive any of this land]. Yet when he had no child, He [God] promised that He would give it to him as a possession, and to his seed [offspring or descendents] after him [the land would come to his descendents even though in his old age he had no children].

**Acts 7:6** And God spoke in this way; that his [Abraham's] seed [offspring or descendents] would sojourn in a strange land, [Gen. 15:13,14,16] and that they should bring them into bondage and mistreat [oppress] them for four hundred years [in round numbers, Gen. 15:13; Paul gives four hundred and thirty years as a more specific number, Gal. 3:17; cf. Ex. 12:40].

**Acts 7:7** 'And the nation to whom they will be in bondage [Egypt] I will judge,' [punish] said God, 'and after that they will come out and serve Me in this place' [Canaan, Gen. 17:8; the place where God made the promise, Ex. 3:12; Josh. 3:1-17].

**Acts 7:8** And He gave him [Abraham] the covenant [an agreement between two persons, Gen. 17:7] of circumcision; ['surgical removal of the foreskin of the male reproductive organ;'] to seal this covenant with Abraham, Gen. 17:1-14] and so Abraham begat Isaac, and circumcised him the eighth day; [Gen. 21:1-5] and Isaac begat Jacob; [Gen. 25:21-26] and Jacob begat the twelve patriarchs [Gen. 29:31-30:24; 35:18, 22-26; from these sons came the nation of Israel].

## The Patriarchs In Egypt

**Acts 7:9** And the patriarchs, [sons who became fathers and rulers of

families; the source of the Israelite nation] **becoming envious**, [jealous] **sold Joseph into Egypt** [Gen. 37:28]. **But God was with him**, [Gen. 39:2].

**Acts 7:10** and delivered [rescued] him out of all his afflictions, [troubles] and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house [Gen. 41:38-44].

**Acts 7:11** Now there came a famine over all the land of Egypt and Canaan, [the land God promised Abraham's descendents; also recognized as Palestine] and great affliction with it, and our fathers found no sustenance [food].

**Acts 7:12** But when Jacob heard that there was corn [grain] in Egypt, he sent out our fathers [Jacob's sons, except Joseph and Benjamin] first [the first time to investigate, Gen. 42:1,2].

**Acts 7:13** And at the second time [they returned to Egypt] Joseph was made known to his brothers, [Gen. 45:4] and Joseph's family was made known to Pharaoh [Gen. 45:16].

**Acts 7:14** Then Joseph sent and called his father Jacob to him, [down to Egypt, Gen. 45:9,27,28] and all his kindred, family threescore and fifteen [seventy-five] souls [Moses records only seventy, Gen. 46:26,27,28; evidently Stephen included the five sons of Joseph's two sons, Manasseh and Ephraim, 1 Chro. 7:14-21].

**Acts 7:15** So Jacob went down to Egypt and died, [Gen. 49:33] he, and our fathers [Gen. 50:26; Ex. 1:6].

**Acts 7:16** And [from there] were carried over [removed] to Shechem, [a village near Samaria, forty miles north of Jerusalem] and laid in the sepulchre [tomb] that Abraham [Jacob, Gen. 33:19] bought for a sum of money from the sons of Hamor the father of Shechem [since the Genesis account records that Jacob bought this land rather than Abraham, Gen. 33:18,19; Josh. 24:32, some have thought that a transcriber may have inserted the name Abraham; the error would not be on the part of Stephen

since he was guided by the Holy Spirit; Abraham purchased the cave of Machpelah for burial, Gen. 23:8-20].

## **Moses Delivers Israel**

**Acts 7:17** But when the time of the promise drew near, which God had sworn to Abraham, [the promise to come out of Egyptian bondage with great possessions, Gen. 15:13,14] **the people grew and multiplied in Egypt,**

**Acts 7:18** till another king arose, who did not know Joseph [as a person who had done so much for Egypt].

**Acts 7:19** The same [this new Pharaoh] **dealt shrewdly** [treacherously or took cunning advantage] **with our kindred,** [people] **and mistreated** [oppressed with evil] **our fathers,** [forefathers] **so that they cast out** [exposed] **their young children, so that they might not live** [see Ex. 1,2 for this awful time for Israel when Moses was born].

**Acts 7:20** In which time [at this time] **Moses was born, and was exceedingly fair,** [beautiful before God] **and he was nurtured up in his father's house for three months** [Pharaoh's daughter gave her permission for this arrangement].

**Acts 7:21** And when he was set out, Pharaoh's daughter took him away, and nurtured him as her own son.

**Acts 7:22** And Moses was learned [educated] in all the wisdom of the Egyptians, [reared as the son of Pharaoh's daughter with all the advantages of Egyptian culture, Heb. 11:24] **and was mighty** [had power] **in words and in deeds.**

**Acts 7:23** And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel [compare Ex. 2:11-15; Heb. 11:24].

**Acts 7:24** And seeing one of them [a Hebrew or Israelite] **suffer wrong,**

he defended and avenged him who was oppressed, and struck [down] the Egyptian.

**Acts 7:25** For he supposed his brethren [the Israelites] would have understood that God would deliver them by his hand, but they did not understand [Stephen is inferring that they rejected Moses as their leader and savior just as these Jews had rejected Jesus the Christ as their leader and Savior, vss. 51-53].

**Acts 7:26** And the next day he showed himself to them [Israelites] as they were fighting, and would have reconciled [brought them back to friendship] them in peace, saying, ‘Men, you are brethren; why do you wrong [injure] one another?’ [this is still a good question for brethren to ask in the church today when there is quarreling].

**Acts 7:27** But he who did his neighbor wrong pushed him away, saying, ‘Who made you a ruler and a judge over us? [Moses was rejected at this point as their leader; a picture of how Jesus received the same rejection, vss. 51-53].

**Acts 7:28** Will you kill me, as you did the Egyptian yesterday?’ [Ex. 2:14; “A prophet is not without honor except in his own house,” Mt. 13:57].

**Acts 7:29** Then Moses fled at this saying, and was a stranger in the land of Madian, [a part of Arabia, located on the east side of the Red Sea] where he begat [became the father of] two sons [Ex. 2:15,21,22; Heb. 11:27].

**Acts 7:30** And when forty years had expired, [passed; Moses is now eighty years old] an angel of the Lord [God speaks to Moses through this heavenly messenger] appeared to him in the wilderness of Mount Sinai [close to the center of a peninsula which lies between the horns of the Red Sea; contains a mountain range rising 9300 feet above sea level] in a flame of fire in a bush.

**Acts 7:31** When Moses saw it, he marveled at the sight; [because the bush burned, but was not consumed, Ex. 3:2,3] and as he drew near to

see it, the voice of the Lord came to him,

**Acts 7:32** saying, [Ex. 3:1-10] ‘I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob’ [identifies Himself; the God who promised a nation and blessings through Abraham and His seed, Gen. 12:1-3]. **Then Moses trembled, and dared not look** [even God speaking through an angel is an awesome thing, Ex. 3:6,15].

**Acts 7:33** Then the Lord said to him, ‘Put off your shoes [sandals] from your feet, for the place where you stand is holy ground [the presence of the Lord made it a holy place, cf. Josh. 5:15].

**Acts 7:34** I have certainly seen the affliction [oppression] of My people who are in Egypt, and have heard their groaning [God is still concerned about His people, Heb. 13:6] and have come down [this is the purpose of the burning bush and God speaking through the angel] to deliver them. And now come, I will send you to Egypt’ [Ex. 2:24,25; Ps. 105:26].

**Acts 7:35** This Moses whom they [the Israelites] refused, saying, [Stephen now applies this historical background to these Jews] ‘Who made you a ruler and a judge?’ is the one whom God sent to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush [they had refused Jesus, God’s Son, who had come to deliver and save the world, Mt. 1:21; John 3:16; 1 John 3:16].

**Acts 7:36** He [God through Moses] brought them out, after He had shown wonders and signs in the land of Egypt, [to study these wonders, read Exodus, Chapters 7-11, 14] and in the Red Sea, [Ex. 14:21] and in the wilderness forty years [Ex. 16:1,35].

## **A Prophet Promised—Israel Rebels**

**Acts 7:37** This is that Moses, [the same rejected Moses, vs. 35] who said to the children of Israel, ‘A prophet will the Lord your God raise up for you from your brethren, [from the Jews] like me [a leader, a deliverer of the people, Deut. 18:15-19]. Him shall you hear’ [consider the transfiguration and what God said, Mt. 17:5; cf. Heb. 1:1,2].

**Acts 7:38** This is he [Moses] who was in the church [assembly or congregation] in the wilderness with the angel who spoke to him [Heb. 2:2; Acts 7:53; Gal. 3:19] on Mount Sinai, [close to the center of a peninsula which lies between the horns of the Red Sea; contains a mountain range rising 9300 feet above sea level] and with our fathers, the one who received the living oracles to give to us, [cf. Ex. 23:20,23].

**Acts 7:39** whom our fathers [forefathers] would not obey, but pushed him aside [rejected Moses and the law that he had received from God] from them, and in their hearts turned back to Egypt, [their forefathers had rejected Moses and his teaching from God, just like these Jews had rejected Jesus and His teaching, Ex. 16:2,3; 17:4; cf. Ps. 95:8-11].

**Acts 7:40** saying to Aaron, ‘Make us gods to go before us; as for this Moses, who brought us out of the land of Egypt, we do not know what has become of him’ [Ex. 32:1,23].

**Acts 7:41** And they made a calf [of gold, Ex. 32:4] in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands [in later history under Jeroboam, the northern kingdom would also worship golden calves, 1 Kgs. 12:28].

**Acts 7:42** Then God turned, and gave them up to worship the host of heaven, [Deut. 4:19] as it is written in the book of the Prophets, [Amos 5:25-27] ‘O you house of Israel, did you [really] offer Me slain beasts and sacrifices for forty years in the wilderness? [the question, was it to Me or to false gods?].

**Acts 7:43** Yes, you took up the tabernacle of Moloch, [a god of the Amorites; worshiped with human sacrifice, 1 Kgs. 11:7; 2 Kgs. 23:10; cf. Lev. 18:21; 20:1-5; 2 Chr. 28:3; 2 Kgs. 21:6] and the star of your god Remphan, [Rompha] images which you made to worship them [thought to be the worshiping of one or more of the stars]. And I will carry you away beyond Babylon’ [Jeremiah foretold this before it happened, Jer. 25:9-12].

**Acts 7:44** Our fathers [forefathers] had the tabernacle of witness

[testimony of the covenant] **in the wilderness, as He [God] had appointed, speaking to Moses, that he should make it according to the pattern [model] that he had seen,** [Heb. 8:5; cf. Ex. 25:9,40].

**Acts 7:45** which also our fathers who came afterward [received it in their turn; the generation that came out of Egypt did not enter because of unbelief, except for Joshua and Caleb, Num. 14:22-24; 32:11,12] **brought it [the tabernacle, Jos. 3:14] in with Joshua [the Hebrew form of the word Jesus] into the land [Canaan] possessed by the Gentiles, [the Canaanites] whom God drove out before the face of our fathers until the days of David,** [the conquest of Canaan was a continual process which began with Joshua until David].

**Acts 7:46** who [David] found favor before God and asked to find a **tabernacle [dwelling] for the God of Jacob** [a permanent place for the ark of the covenant; instead of the portable tent; he wanted to build the temple].

**Acts 7:47** But Solomon built Him a house [David had shed too much blood, and his son built this dwelling for God, 1 Chro. 22:7-11; cf. 1 Kgs. 6].

**Acts 7:48** However, the Most High does not dwell in temples made with hands, [this earthly structure was a place for God to come down to His people, but under Christ such a physical sacred structure would not be necessary (it would be destroyed A.D. 70) God is a Spirit, John 4:24, and dwells in heaven; compare Paul's Athenian address concerning the nature of God, Acts 17:24-31] **as the prophet says:** [Isa. 66:1,2].

**Acts 7:49** 'Heaven is My throne, and earth is My footstool [proves that God does not depend on earthly things for His dwelling]. **What [kind of] house will you build for Me? says the Lord, or what is the place of My rest?**

**Acts 7:50** Has My hand not made all these things?' [Ps. 102:25, man is limited only to physical materials that God has made, and given to him].

## **Resisting The Holy Spirit**

**Acts 7:51** **You stiff-necked** [a figure taken from a stubborn and rebellious ox refusing submission of his yoke, cf. Ex. 32:9; 33:3,5; 34:9; Deut. 9:6,13] **and uncircumcised in heart and ears!** [circumcision was a sign for the Jews to keep the law faithfully, but these had rebelled in their hearts, and refused to listen, Jer. 9:26; Rom. 2:28,29]. **You always resist the Holy Spirit; as your fathers did, so do you** [applies his sermon to these Jews, vss. 27, 35, 39-43].

**Acts 7:52** **Which of the prophets did your fathers not persecute?** [Jesus taught this same truth, Mt. 21:33-40; 23:29-35]. **And they have slain those who foretold the coming of the Just** [righteous] **One,** [Jesus, the Christ] **of whom you now have become the betrayers and murderers,** [Acts 3:14; 22:14; 1 John 2:1; their forefathers had slain prophets who foretold of Jesus; these Jews were worse; they had murdered Jesus!].

**Acts 7:53** **who have received the law** [of Moses] **by the direction of angels,** [vs. 38; Heb. 2:2; cf. Ex. 20:1-17; Gal. 3:19-25] **and have not kept it”** [boasted of the greatness of the law, but did not keep it].

## **The Stoning Of Stephen**

**Acts 7:54** **When they heard these things,** [the sermon applied to their lives and actions] **they were cut to the heart,** [angry, furious; in Acts 2:37, believers were “cut to the heart” and obeyed; the disbelievers here, and in Acts 5:33, were “cut to the heart” and wanted to kill the speakers] **and they gnashed at him with their teeth** [an expression of anger and a desire to destroy].

**Acts 7:55** **But he,** [Stephen] **being full of the Holy Spirit,** [Acts 6:5] **looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God,**

**Acts 7:56** **and said, “Behold, I see the heavens opened, and the Son of Man standing** [may remind us of the concern that God had for this first recorded Christian martyr] **at the right hand of God”** [Stephen sees the Christ whom he has preached to these Jews, exalted to the highest possible position, just as Jesus had promised, Mt. 26:64; Acts 2:25].

**Acts 7:57** Then they [these angry Jews] **cried out with a loud voice, and stopped** [covered] **their ears**, [they could not listen to anything more] **and ran** [rushed] **upon him with one accord**; [not just one, but all in harmony].

**Acts 7:58** and **cast him out of the city, and stoned him** [they wanted to follow the customs of the Jews, and pretended to carry out the law, Lev. 24:14-16; cf. John 10:31; 8:5]. **And the witnesses** [the false witnesses who had spoken against him] **laid their clothes** [outer garments, Mt. 5:40] **down** [aside] **at the feet of a young man** [he was to guard or look after them] **whose name was Saul** [later converted to become the apostle Paul, Acts 22:20].

**Acts 7:59** And they **stoned Stephen**, [the Romans used crucifixion and the Jews used stoning] **as he was calling upon God**, [in prayer] **and saying**, “**Lord Jesus, receive my spirit**” [Lk. 23:46].

**Acts 7:60** And he **knelt down**, [no doubt, wounded to the point of death from the stones] **and cried with a loud voice**, “**Lord, do not lay this sin to their charge**” [do not hold this sin against them; this is what Jesus taught and practiced, Mt. 5:44; Lk. 23:34]. **And when he had said this, he fell asleep** [in death to await the resurrection of the dead in victory, 1 Cor. 15:57].

## CHAPTER 8

### Saul of Tarsus The Persecutor

**Acts 8:1** And **Saul** [of Tarsus, Acts 9:11, later known as the apostle Paul] **was consenting to his** [Stephen’s] **death** [Acts 22:20]. **And at that time there was a great persecution against the church which was at Jerusalem; and they** [the members] **were all scattered** [as a result of this persecution] **throughout the regions of Judea and Samaria**, [southern and central Palestine; many would later return to Jerusalem, while others would carry the gospel to their home country] **except the apostles** [we are not told how the apostles escaped, but keep in mind that God is in control of

everything].

**Acts 8:2** And devout men [Jews who were devout like Cornelius, Acts 10:2] carried Stephen to his burial, and made great [loud] lamentation over him [they showed respect for Stephen through the custom of Jewish mourning, John 11:33-35; Acts 9:39; this is different from the burial of Ananias and Sapphira, Acts 5:6,10].

**Acts 8:3** As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison [Paul would remember this awful experience throughout his ministry, Acts 22:4; 26:10; 1 Cor. 15:9; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13].

### **Samaritans Obey Christ**

**Acts 8:4** Therefore those who were scattered abroad [all except the apostles, vs.1] went everywhere preaching the word [gospel, good news of Christ, Mt. 28:19,20; Mk. 16:15,16; Lk. 24:47; this persecution became a stepping stone to spread the gospel everywhere beyond Jerusalem; after being trained by the apostles, these brethren were scattered everywhere to teach it].

**Acts 8:5** Then Philip [not the apostle Philip, the apostles stayed in Jerusalem, but one of the seven chosen to serve tables, Acts 6:5; later called an evangelist, Acts 21:8] went down to the city of Samaria, [means a city in the region of Samaria; there had been an ancient city called Samaria, but it had been destroyed; one of the principle cities of Samaria was Sychar, John 4:5] and preached Christ to them [Luke singles out an example (in Samaria) of how they preached when scattered, vs. 4].

**Acts 8:6** And the people with one accord [opposite to Stephen's audience, Acts 7] gave heed to those things which Philip spoke, [he no doubt preached Jesus, Acts 8:5,35; the gospel, Mk. 16:15,16] hearing and seeing the miracles [the bending of nature from its course by a supernatural power] which he did [both Stephen and Philip could perform miracles and signs after the apostles laid their hands on them, Acts 6:6,8].

**Acts 8:7** For [gives examples of these miracles] **unclean [evil] spirits, crying with a loud voice, came out of many who were possessed with them; and many who had been paralyzed and lame, were healed** [Jesus performed similar miracles during His ministry, Mt. 4:24; Mk. 3:11].

**Acts 8:8** And there was great joy in that city [of Samaria, vs. 5].

### **Simon The Sorcerer Baptized**

**Acts 8:9** But there was a certain man, called [named] **Simon, who formerly [before hearing Philip preach and perform miracles] used [practiced] sorcery [magical arts] in the same city, [of Samaria, vs. 5] and bewitched [astonished, deceived, and confused] the people of Samaria, [the region of central Palestine] claiming [through his magic as a magician] that he was someone great,**

**Acts 8:10** to whom they all gave heed, from the least to the greatest, [he had all classes of people totally deceived] **saying, “This man is the great power of God”** [he must have wanted them to associate his sorcery as being real and the power of God rather than the tricks of a magician].

**Acts 8:11** And to him they had regard, [great honor and respect] **because for a long time he had bewitched [astonished and confused] them with sorceries [magic art].**

**Acts 8:12** But when they [these people of Samaria, from the least to the greatest, vs. 10] **believed Philip preaching the things concerning the kingdom of God [Christ’s church, Mt. 16:18,19; Acts 2:47; 5:11; 8:1] and the name of Jesus Christ, [Acts 4:12] they were baptized, [immersed, submersed, dipped, Rom. 6:4; Col. 2:12] both men and women [a tremendous response to the gospel].**

**Acts 8:13** Then Simon himself also believed; and when he was **baptized, [his belief and baptism compare exactly to what all men and women did in vs. 12; he had the right beginning] he continued with Philip, and wondered, [was amazed] beholding [seeing or observing] the miracles and signs which were done [it was not wrong to see and be**

amazed at the miracles performed by Philip; the wrong came when he sought to buy the power to lay his hands on others, vs. 18,19].

## **Simon The Sorcerer Sins**

**Acts 8:14** Now when the apostles who were at Jerusalem [they had not been run out of Jerusalem during heavy persecution] **heard that Samaria** [central Palestine] **had received the word of God**, [just as Jesus had commanded, Acts 1:8] **they sent unto them Peter and John**,

**Acts 8:15** **who, when they had come down, prayed for them that they might receive the Holy Spirit** [the apostles could pass on the Holy Spirit by prayer and the laying on of their hands, Acts 6:6; 8:17; 19:6].

**Acts 8:16** **For as yet He** [the Holy Spirit, one of the three persons of the Godhead] **had fallen upon none of them. They had only** [simply] **been baptized in the name of the Lord Jesus** [Mt. 28:19,20; they had been born of water and the Spirit, John 3:5, but had not received the Holy Spirit, vs. 17].

**Acts 8:17** **Then they** [the apostles] **laid their hands on them**, [Acts 6:6] **and they received the Holy Spirit** [for a similar example, see Acts 19:2-7].

**Acts 8:18** **And when Simon** [the sorcerer, Acts 8:9] **saw that through the laying on of the apostles' hands the Holy Spirit was given**, [only the apostles could do this] **he offered them money**,

**Acts 8:19** **saying, "Give me also this power, [authority] that on whomever I lay hands, he may receive the Holy Spirit"** [he wanted to buy the power or authority which had been given only to the apostles].

**Acts 8:20** **But Peter said to him, "Your money perish with you, because you have thought that the gift of God may be purchased with money** [1 Tim. 6:9,10].

**Acts 8:21** **You have neither part nor portion in this matter, for your heart is not right** [had the wrong motive] **in the sight of God** [he had

violated God's will; his sin was, not in just wanting to be like the apostles, but in trying to purchase such with money].

**Acts 8:22 Repent** [change your heart and actions] **therefore of this your wickedness**, [he had returned to a sinful attitude that had separated him from God, cf. Israel, Isa. 59:2] **and pray God if perhaps the thought of your heart may be forgiven you** [there are two laws of pardon mentioned so far in Acts; the believing alien sinner was told to repent and be baptized, Acts 2:38; the erring Christian is told here to repent and pray; these are still God's laws today!].

**Acts 8:23 For I perceive that you are in the gall of bitterness, and in the bondage of iniquity**" [without repentance and prayer, he will be lost forever; yes Christians can fall from the grace of God, Gal. 5:4; cf. 1 Cor. 9:27; 10:12; 1 Tim. 4:1-3; 2 Tim. 3:1-6; 4:10; Heb. 3:12-15; 6:4-6; 10:26; 2 Pet. 1:10; 2:4; 2:20-22].

**Acts 8:24 Then Simon answered and said, "Pray to the Lord for me,** [ask God to forgive me] **that none of the things which you have spoken come upon me"** [by seeking prayer, it infers that he repented of this wickedness as Peter commanded, vs. 22].

**Acts 8:25 And so, when they** [the apostles] **had testified and preached the word of the Lord**, [in this city in Samaria; the work they were appointed to do, Acts 6:2,4] **they returned to Jerusalem**, [southward through Samaria] **and preached the gospel in many villages of the Samaritans** [on their way back to Jerusalem they preached the gospel to many villages of the Samaritans].

## The Ethiopian Eunuch

**Acts 8:26 And the angel of the Lord** [God used His heavenly messengers often to direct His people, cf. Acts 10:3, 30; 11:13,14] **spoke to Philip, saying, "Arise, and go toward the south** [south of Samaria] **to the way** [road] **that goes down** [descends; Jerusalem was built on a chain of mountains] **from Jerusalem to Gaza** [a city about sixty miles southwest of Jerusalem]. **This is desert** [a desert; a deserted road].

**Acts 8:27** And he arose and went; [he obeyed; the only way to please God] and behold, a man of Ethiopia, [a powerful kingdom of Africa; south of Egypt on the Nile River] a eunuch [one emasculated or deprived of masculine vigor; often employed for confidential offices or counselor of state, cf. Mt. 19:12] of great authority under Candace [family name of the queen of upper Egypt] the queen of the Ethiopians, who had charge of all her treasury, [held a high office, a trusted man of great importance] and had come to Jerusalem to worship, [either as a Jew or a Jewish proselyte, he had probably come to attend one of the Jewish feasts].

**Acts 8:28** was returning [to Ethiopia]. And sitting in his chariot, he was reading Isaiah the prophet [the Messianic prophet].

**Acts 8:29** Then the Spirit [Holy Spirit] said to Philip, “Go near [up] and join yourself to this chariot” [to teach Jesus, one must go to the sinner; to his house, chariot or wherever he is found, Mt. 9:10-12].

**Acts 8:30** And Philip ran [how anxious he must have been to teach him!] up to him, and heard him reading [was reading aloud] the prophet Isaiah, and said, “Do you understand what you are reading?” [the goal of every preacher and teacher is to make others know and understand the will of God, Mt. 7:21; John 8:32].

**Acts 8:31** And he said, “How can I, unless some man [someone] should guide me?” [how can the lost be saved unless we share with them the gospel, Rom. 10:14,15]. And he invited Philip to come up and sit with him [this invitation allowed Philip to obey the command of the Spirit, vs. 29, and to teach him about Jesus].

**Acts 8:32** The place [passage] of the Scripture which he was reading was this, [Isa. 53:7,8] “He [a prophecy of Jesus the Christ] was led as a sheep to the slaughter; [foretells His death] and like a lamb dumb [silent and unresisting] before its shearer, so He opened not His mouth [did not complain or murmur, Mt. 26:62,63; 27:12,14; John 19:9].

**Acts 8:33** In His humiliation His judgment [justice, Lk. 23:1-25] was

**taken away; and who will declare His generation? For his life is taken [removed] from the earth” [Jesus was put to death, Lk. 23:33-46].**

**Acts 8:34 And the eunuch answered Philip, and said, “I pray you, of whom does the prophet speak this? Of himself, or of some other man?”** [the style used by this prophet sounded like he was speaking of himself, but he was foretelling the coming events of Jesus the Christ].

**Acts 8:35 Then Philip opened his mouth, and beginning from the same Scripture, preached to him [the good news of] Jesus [showed that the prophet was speaking of some other man, Jesus, cf. Acts 18:28].**

**Acts 8:36 And as they went along the road, they came to some water, and the eunuch said, “See, here is water. What hinders [prevents] me from being baptized?”** [one cannot completely preach Jesus without preaching baptism, because He commanded baptism, Mt. 28:19,20; Mk. 16:15,16; John 3:3,5, and submitted to baptism Himself, Mt. 3:13-17].

**Acts 8:37 And Philip said, “If you believe with all your heart, you may”** [one cannot obey the command of Jesus to be baptized, Mk.16:16, without believing Him to be the Christ; like this eunuch did, one must confess with his mouth, Rom. 10:9,10]. **And he answered and said, “I believe that Jesus Christ is the Son of God”** [some versions have omitted this verse because it is not in the oldest still existing manuscripts; however, it is in manuscripts older than any that are now existing; it is referred to by Irenaeus as early as the second century, and the principle is taught in other Scriptures, cf. Mt. 10:32,33; 16:13-19; Rom. 10:9,10; 1 John 2:23; 4:15].

**Acts 8:38 And he commanded [ordered] the chariot to stand still [stop]. And they both went down into the water, Philip as well as the eunuch; and he baptized him** [since baptism was a burial, Rom. 6:4; Col. 2:12, it was essential for both of them to get into the water; the Greek word for baptism means to immerse].

**Acts 8:39 And when they came up out of the water, [after the baptism] the Spirit of the Lord caught Philip away, so that the eunuch saw him no more;** [Philip had completed his work in leading this man to Jesus, and

had assisted him in completing his obedience to reach the blood of Jesus through baptism, Rom. 6:2-5; Gal. 3:26,27] **and he went on his way rejoicing** [it should be the greatest joy one can experience in life to find forgiveness and salvation in Christ from all sins, and to receive in Him all spiritual blessings, Eph. 1:3].

**Acts 8:40** **But Philip was found at Azotus** [located near the Mediterranean seacoast; between Gaza and Joppa]. **And passing through, he preached in all the** [seacoast] **cities until he came to Caesarea** [a Mediterranean seacoast northeast of Jerusalem; his message was “Jesus is the Christ,” and his aim was to baptize those who confessed Jesus to be the Christ, Acts 8:37,38].

## CHAPTER 9

### Saul Meets Jesus

**Acts 9:1** **And Saul**, [of Tarsus, Acts 21:39; cf. Acts 7:58; 8:3] **still breathing threats and murder against the disciples of the Lord**, [Paul later refers back to this awful thing in fuller detail read Acts 22:4; 26:10,11] **went to the high priest**, [representing the Sanhedrin, Acts 22:5; cf. Mt. 2:4].

**Acts 9:2** **and desired** [asked] **letters** [official epistles or documents] **from him to the synagogues** [Gr. “place of assembly” a Jewish place for reading and exposition of the Holy Scriptures] **of Damascus**, [the capital of Syria, one hundred twenty miles northeast of Jerusalem] **so that if he found any who were of this Way**, [believers and followers of Christ, John 14:6; any Christians] **whether they were men or women**, [none were exempt] **he might bring them bound** [as prisoners] **to Jerusalem**.

**Acts 9:3** **And as he** [Saul] **journeyed, he came near Damascus**, [see vs. 2] **and suddenly** [about noon, Acts 22:6] **there shone** [flashed] **around him a light** [great light, Acts 22:6; brighter than the sun, Acts 26:13] **from heaven** [it was the Lord Jesus appearing to him from heaven, Acts 9:27; 1 Cor.15:8].

**Acts 9:4** And he [Saul, along with his companions, Acts 26:14] **fell to the ground**, [due to astonishment and fear from the light, Acts 22:9; it does not say that the light knocked him or them to the ground] **and heard a voice** [all with Saul heard a voice, vs. 7, but only Saul heard specifically and understood the voice as it was addressed to him, Acts 22:9; 26:14] **saying to him, “Saul, Saul, why are you persecuting Me?”** [an important question for Saul to consider especially now that Jesus has appeared to him].

**Acts 9:5** And he said, **“Who are You, Lord?”** [at this point, Saul addresses Him as an unknown awesome speaker]. **And the Lord said, “I am Jesus whom you are persecuting** [now Saul understands in an instant the question, “why are you persecuting Me” all those weeks of hatred, cruelty, and murder had been wrong]. **It is hard for you to kick against the pricks** [goads; sharp pointed rods used to prevent the oxen from kicking; illustrates that Saul had believed that he was faithfully serving God (in persecution) as a faithful oxen would serve his master, but now Jesus, through this proverbial saying, is telling him that he has been as a rebelling ox kicking against the sharp goads].

**Acts 9:6** And he, **trembling and astonished**, [at this point he knew he had been wrong in persecuting Christians] **said, “Lord, what do You want me to do?”** [some say today, there is nothing to do; Jesus recognized things one must do, Mt.19:16; cf. Acts 16:30; Saul wanted to know what to do to correct his mistakes, and be forgiven and saved from his sins; he now believes in Jesus]. **And the Lord said to him, “Arise, and go into the city, [Damascus, vs. 8] and it shall be told you what you must do”** [Jesus could have told Saul what to do to be saved, but He chose to allow a preacher (Ananias, vs. 10) to tell him; Saul must obey to be saved as are all other sinners].

**Acts 9:7** And the men who journeyed with him **stood speechless, hearing a voice**, [the sound or noise of a voice, but not hearing the message, Acts 22:9; 26:14] **but seeing no one** [Jesus appeared in the light].

**Acts 9:8** And Saul arose from the ground, and when his eyes were

**opened, he saw no one** [he had a blindness that lasted for three days, vs. 9]. **But they** [his traveling companions] **led him by the hand, and brought him into Damascus** [the capital of Syria, one hundred twenty miles northeast of Jerusalem; they were near this city when Jesus appeared through the light, vs. 3].

**Acts 9:9** **And he was three days without sight, and neither ate nor drank** [this must have been a time to feel deeply about his sins and to repent].

## **Ananias**

**Acts 9:10** **And there was a certain disciple at Damascus, named Ananias;** [“a devout man according to the law, having a good testimony with all the Jews who dwelt there,” Acts 22:12] **and to him the Lord** [since Jesus appeared to Saul, it is thought that this is still Jesus who speaks to Ananias, cf. vss. 11,13,15] **said in a vision, “Ananias”** [calls him by his name to give him a specific assignment]. **And he said, “Behold, here I am, Lord”** [he was ready to hear His request, cf. Isa. 6:8].

**Acts 9:11** **And the Lord said to him, “Arise, and go into the street which is called Straight,** [this street can still be found in Damascus; about half mile in length running east and west] **and inquire in the house of Judas for a man called Saul of Tarsus,** [capital of Cilicia, a province of Asia Minor, Acts 21:39] **for behold, he is praying** [indicates the sincerity of his heart, and his desire to obey and be forgiven; this fact must have encouraged Ananias].

**Acts 9:12** **And has seen in a vision** [Peter and Cornelius received messages from God through visions, Acts 10:3,9,10; 11:5] **a man named Ananias coming in, and putting his hand on him, so that he might receive his sight”** [the Lord and Saul knew of this detailed vision which prepared the way for Ananias to approach Saul].

**Acts 9:13** **Then Ananias answered, “Lord, I have heard by many of this man, how much evil he has done to Your saints at Jerusalem** [the human side of Ananias came out at this point, and will need the Lord to

reassure him].

**Acts 9:14** And here [in Damascus] he has authority from the chief priests to bind all who call on Your name” [Ananias had only part of the facts, but the Lord had them all, Acts 9:2,21; he did not know of the light; this is why we should never question God’s wisdom and knowledge].

**Acts 9:15** But the Lord said to him, “Go, for he is a chosen vessel [instrument] to Me, to bear My name [the name of Jesus; the purpose of his calling, Acts 13:2] before the Gentiles [Acts 22:21] and kings, [King Agrippa, Roman rulers, and Caesar] and the children of Israel [to the Jews first, and also to the Greeks, Rom. 1:16].

**Acts 9:16** For I will show him how many things he must suffer for My name's sake” [Acts 20:23; 2 Cor. 11:23-28].

**Acts 9:17** And Ananias went his way and entered the house, [of Judas on Straight Street where Saul was staying, Acts 9:11] and putting his hands on him [not to pass on a gift, but an act often used when pronouncing God’s blessing] said, “Brother Saul, [he was a Jewish brother, Acts 2:37] the Lord Jesus, who appeared to you on the way as you came, [to Damascus] has sent me, that you might receive your sight, and be filled with the Holy Spirit” [the blindness had served its purpose, and as an apostle, it would be necessary for Paul, after being an eyewitness to the resurrected Lord, to be filled with the Holy Spirit like the other apostles, Acts 2:4].

**Acts 9:18** And immediately there fell from his eyes something like scales, [that which had kept him from seeing] and he received sight at once, and arose [if sprinkling had been used, he could have stayed seated; sprinkling is not biblical baptism] and was baptized [buried, Rom. 6:4; baptized into Christ and put Him on, Gal. 3:26,27; to have his sins washed away, Acts 22:16; had he been saved at the light, the washing away of sins would not have been necessary].

**Acts 9:19** And when he had received food, [he had fasted three days, vs. 9] he was strengthened [for more details on these happenings, see Acts

22:13-16]. Then **Saul spent some days with the disciples who were at Damascus** [he came to bind Christians, but after conversion, he enjoyed their fellowship].

## **Saul Immediately Preaches Christ**

**Acts 9:20** And straightway [immediately] he preached the Christ [Jesus] in the synagogues, [Gr. “place of assembly” a Jewish place for reading and exposition of the Holy Scriptures] that **He is the Son of God** [Saul met Him, and is now guided by the Holy Spirit].

**Acts 9:21** But all who heard him were amazed, [at his change] and said, “**Is this not he who destroyed those who called on this name** [the name of Jesus] **in Jerusalem, and who came here for that purpose,** [as he did in Jerusalem, to destroy] **so that he might bring them** [Christians] **bound to the chief priests?**” [they had all the facts correct except that they did not know of his conversion].

**Acts 9:22** But Saul increased all the more in strength, [in influence and power to preach Jesus] and confounded the Jews who dwelt at Damascus, proving that this Jesus is the Christ [Acts 18:28].

## **Saul Escapes Death Plot**

**Acts 9:23** And after many days were fulfilled, [passed; since Luke is giving a summation of Paul’s ministry and the spread of the church, this may have been a rather long period of time; he first spent time here, then went to Arabia, and then returned to Damascus, cf. Gal. 1:16,17] **the Jews took counsel to kill him** [just as he had threatened Christians with death, he is now being threatened and learns how they felt].

**Acts 9:24** But their plot [to kill him] became known to Saul. And they watched the gates day and night to kill him [they assumed that he would escape through the gates].

**Acts 9:25** Then the disciples took him by night, and let him down through [or through an opening or window] **the wall in a basket** [for Paul’s

summation of this incident, see 2 Cor. 11:32,33].

## **Saul Goes To Jerusalem**

**Acts 9:26** And when Saul had come to Jerusalem, [after three years had passed, Gal. 1:18] he tried to associate with the disciples, but they were all afraid of him, and did not believe that he was a disciple [they knew so much about his reputation as a persecutor, but did not know about his conversion, cf. Acts 22:17-20; 26:20].

**Acts 9:27** But Barnabas [Acts 4:36,37] took him, and brought him to the apostles, [Gal. 1:18] and declared to them how he [Saul] had seen the Lord [Jesus] in the way, [on the road, 1 Cor. 15:8] and that He [Jesus] had spoken to him, and how he [Saul] had preached boldly at Damascus in the name of Jesus [Acts 9:20,22].

**Acts 9:28** and he was with them at Jerusalem, [he saw Peter for fifteen days, Gal. 1:18] coming in and going out [moving about freely].

**Acts 9:29** And he spoke boldly in the name of the Lord Jesus, and disputed against the Grecians, [Hellenistic Jews; those born in foreign countries, Greek speaking Jews, cf. Acts 6:1] but they went about to kill him [now Saul knows what Stephen faced with these Greek speaking Jews, Acts 7].

**Acts 9:30** But when the brethren [Christians in Jerusalem] learned of it, they brought him down to Caesarea, [the chief seaport of Palestine located on the Mediterranean Sea, about twenty-five miles northwest of Samaria: home of Philip the evangelist, Acts 8:40; 21:8,9; Paul was later imprisoned here, Acts 23:31; 26:33] and sent him out [away] to Tarsus [his home country, cf. Gal. 1:21-23].

## **The Church Has Peace**

**Acts 9:31** Then the churches throughout all Judea and Galilee and Samaria, [Palestine] had rest [from Roman persecution and from Saul the persecutor] and were edified [built up, Rom. 14:19]. And walking in the

fear of the Lord and in the comfort of the Holy Spirit, they were multiplied [there is growth in the church when everyone involved fears the Lord, and follow the guidance of the Holy Spirit through the word of God, Acts 16:5].

## Peter Heals Aeneas

**Acts 9:32** And it came to pass, as Peter went [traveled] through all those parts, [of the country] he came down also to the saints who dwelt at Lydda [a city in Judea, a few miles southeast of Joppa; also now called Ladd].

**Acts 9:33** And there he found a certain man named Aeneas, who had been bedridden eight years, for he was paralyzed.

**Acts 9:34** And Peter said to him, “Aeneas, Jesus Christ [gives credit to Jesus for this power, Acts 3:16; 4:10] makes you whole [heals you]. Arise and make your bed.” And he arose immediately [genuine miracles in the name of Jesus are complete].

**Acts 9:35** And all who dwelt at Lydda [a city in Judea, a few miles southeast of Joppa; also now called Ladd] and Sharon [seacoast plain between Joppa and Caesarea] saw him, and turned to the Lord.

## Peter Raises Dorcas From Death

**Acts 9:36** Now there was at Joppa [a seaport on the Mediterranean Sea; used by Jerusalem about thirty miles northwest of Jerusalem] a certain disciple named Tabitha, which translated in Greek, is called Dorcas. This woman was full [suggests an abundance] of good works and charitable deeds, which she did [the spirit of Christianity is sharing and giving, cf. 1 Tim. 2:9,10; Titus 2:6,7,14].

**Acts 9:37** And it came to pass in those days that she became sick and died. And when they had washed her, [prepared her body for burial] they laid her in an upper room [a room upstairs; customarily the guest

chamber].

**Acts 9:38** And since Lydda [where Peter was, and where he healed Aeneas, vss. 32-35] was near Joppa, and the disciples had heard that Peter was there, they sent to him two men, urging him [an emergency plea] not to delay in coming to them [they must have believed that Peter could help even though Dorcas was dead].

**Acts 9:39** Then Peter arose and went with them. When he had come, they brought him into the upper room, [upstairs; guest chamber] and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made, while she was with them [she had, no doubt, given many garments to needy widows, Eccl. 9:10].

**Acts 9:40** But Peter put them all out, [compare Mt. 9:25] and knelt down [one of many positions for prayer; this position truly shows submission to God] and prayed [he needed to be alone with God]. And turning to the body said, “Tabitha, arise” [compare this to Jesus raising Jairus’ daughter, Mk. 5:41,42]. And she opened her eyes, and when she saw Peter, she sat up [this is the first recorded miracle of an apostle raising the dead].

**Acts 9:41** And he gave her his hand, and lifted her up, [indicating to her that all was well, even the sickness that caused her death was cured] and when he had called the saints and widows, he presented her alive [what a thrilling moment for the mighty power of God!].

**Acts 9:42** And it became known throughout all Joppa, [for description, see vs. 36] and many believed in the Lord [the spiritual purpose of miracles; such had caused many to believe in Jesus during His ministry, John 11:45].

**Acts 9:43** And it came about, that he stayed many days in Joppa [see vs. 36] with Simon a tanner [this tanner lived by the seaside: Peter was living here when Cornelius sent for him, Acts 10:6,32].

## CHAPTER 10

## Cornelius Sends For Peter

**Acts 10:1** There was a certain man in Caesarea [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northwest of Samaria; home of Philip the evangelist, Acts 8:40; 21:8,9; Paul was later imprisoned here, Acts 23:31-26:32] **called Cornelius**, [a Gentile Roman military officer] **a centurion** [a commander of one hundred soldiers in the Roman army] **of what was called the Italian** [captured Italians serving in the Roman army] **cohort**, [about six hundred men].

**Acts 10:2** **a devout man**, [a Gentile who had forsaken heathenism to follow Jehovah, but had not become a proselyte] **and one who feared God** [Acts 13:16,26] **with his entire household, who gave many alms to the people, and prayed to God always** [continually; a benevolent, praying, and God-fearing man who needed Jesus for salvation, Acts 11:14].

**Acts 10:3** He saw in a vision clearly [distinctly] **about the ninth hour of the day** [3:00 p.m.] **an angel** [a man in bright clothing, Acts 10:30] **of God coming in and saying to him, “Cornelius.”**

**Acts 10:4** **And when he looked on** [stared at] **him, he was afraid**, [looked upon him with awe] **and said, “What is it, Lord?” And he said to him, “Your prayers and your alms have come up for a memorial before God** [cf. Acts 10:22,35].

**Acts 10:5** **And now** [his assignment] **send men to Joppa**, [a seaport on the Mediterranean Sea, used by Jerusalem about thirty miles northwest] **and call for Simon, whose surname is Peter** [who will tell you words whereby you and all your house will be saved, Acts 11:14].

**Acts 10:6** He is lodging with one Simon a tanner, whose house is by the sea [Acts 9:43]. **He will tell you what you ought to do** [to be saved, Acts 11:14; the angel came to bring the preacher and the person to be saved together, cf. Acts 9:6].

**Acts 10:7** **And when the angel who spoke to Cornelius had departed**, [his mission was completed] **he** [Cornelius] **called two of his household**

**servants** [those who waited on his family] **and a devout soldier** [military household servant] **of those who waited on him continually** [he could trust these men to carry out this important assignment].

**Acts 10:8** **And when he had declared all these things to them,** [given them their orders] **he sent them to Joppa** [see vs. 5, about thirty miles south of Caesarea].

## **Peter Sees A Vision**

**Acts 10:9** **On the morrow,** [the next day] **as they went on their journey,** **and drew near to the city,** [of Joppa] **Peter went up on the housetop** [a flat top roof designed to be used for quietness and sleep] **to pray about the sixth hour** [12 o'clock noon; compare Acts 11:5-14].

**Acts 10:10** **And he became very hungry,** [this set the scene for the command to eat unclean animals, vs. 13] **and would have eaten;** [it was noon time] **but while they made ready, he fell into a trance** [a mental state of mind (out of the mind's normal state) a scene from God].

**Acts 10:11** **and saw heaven opened, and a certain vessel** [object] **descending to him,** [Peter] **like a great sheet knit** [bound] **at the four corners, and let down to the earth.**

**Acts 10:12** **In it were all kinds of four-footed beasts of the earth, wild beasts, creeping things, and fowls of the air** [the creatures that were forbidden the Jews to eat because they were considered unclean, see Lev. 11; Deut. 14].

**Acts 10:13** **And there came a voice** [from the Lord] **to him, “Rise, Peter; kill, and eat.”**

**Acts 10:14** **But Peter said, “Not so, Lord! For I have never eaten anything that is common or unclean”** [he had kept the law concerning unclean animals, Lev. 20:25].

**Acts 10:15** **And the voice** [of God] **spoke to him again the second time,**

**“What God has cleansed, [declared clean] no longer call common.”**

**Acts 10:16 This was done three times, and the vessel was received up again into heaven** [the Lord presented these unclean animals to lay the foundation for Peter to carry the gospel of Christ to the Gentiles; the new covenant was for Jews and Gentiles, and would not divide the races; all meats can now be eaten with thanksgiving, cf. Mt. 15:11; Rom. 14:14; 1 Tim. 4:4].

### **Peter Is Sent To Cornelius**

**Acts 10:17 Now while Peter doubted** [wondered or was perplexed] **in himself what this vision which he had seen meant,** [he knew it had a divine message, but it was against the law and traditions of the Jews] **behold, the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,** [God had brought the two parties together; He still providently guides the lives of His children, Rom. 8:28].

**Acts 10:18 And they called, and asked whether Simon, who was surnamed Peter,** [important to identify which Simon they were seeking] **was lodging there.**

**Acts 10:19 While Peter thought on the vision, the Spirit said to him,** [God is in full control of these happenings] **“Behold, three men seek you** [the men Cornelius had sent, vs. 7].

**Acts 10:20 Arise therefore, and go down** [from the house-top, vs. 9] **and go with them,** [the men from Cornelius, vs. 17] **doubting nothing; for I have sent them”** [when God is guiding our lives, all doubts can be removed, Ps. 23:1; Phil. 4:19].

**Acts 10:21 Then Peter went down** [from the house-top, vs. 9] **to the men who were sent to him from Cornelius; and said, “Behold, I am he whom you seek** [Peter was seeking them, and they were seeking Peter]. **What is the reason for which you have come?”** [at this point, Peter knows that he must go with them without doubting, vs. 20, but he does not know why; he is

walking by faith, 2 Cor. 5:7].

**Acts 10:22** And they said, “Cornelius the centurion, a just man, and one who fears God, [Acts 10:1,2] and of good report among all the nation of the Jews, [compare Acts 22:12] was warned from God by a holy angel to send for you to come to his house, and to hear words from you” [the angel did not preach the Christ, but asked Cornelius to send for Peter to speak words about Christ].

**Acts 10:23** Then he invited them in, and lodged them [this was against Jewish law and custom to “lodge,” eat, and in the house of a Gentile, vs. 28, however, this is the first case of breaking down the Jewish/Gentile barrier in Christianity, cf. Eph. 2:12-17. Peter believed now that he must go, and treated these men with hospitality, Rom. 12:13]. **And on the morrow** [the next day] **Peter went away with them, and some brethren from Joppa** [see vs. 5] **accompanied him** [six Christians who were Jews, Acts 10:45; 11:12].

### **Peter Meets Cornelius**

**Acts 10:24** And on the following day [it required a part of two days for this journey] **they entered Caesarea** [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northwest of Samaria; home of Philip the evangelist, Acts 8:40; 21:8,9; Paul was later imprisoned here, Acts 23:31-26:32]. **And Cornelius waited for them**, [he was anxious for their arrival] **and had called together his relatives and close friends** [wanted to share this wonderful occasion with others; this is still a very important thing to do!].

**Acts 10:25** And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him [Cornelius associated Peter with God since an angel gave the command to send for him, but Peter came to teach and lead him to Jesus, the One worthy of worship, Rev. 5:12].

**Acts 10:26** But Peter lifted him up, [refused his worship] saying, “Stand up; I myself am also a man” [cf. Acts 14:14,15; Rev. 22:9].

**Acts 10:27** And as he [Peter] talked with him, [Cornelius] he went in and found many who had come together [vs. 24].

**Acts 10:28** And he [Peter] said to them, “You know how unlawful [according to Jewish custom, John 4:9; 18:28] it is for a man who is a Jew to keep company with or go to one of another nation [Peter was later tempted to separate himself from the Gentiles when Jews came from Jerusalem, Gal. 2:11,12]. But God has shown me that I should not call any man common or unclean [at least a part of the purpose of the vision is recognized at this point, Acts 10:15].

**Acts 10:29** Therefore I came to you without objection [after God showed him this] as soon as I was sent for. I ask therefore for what intent you have sent for me?” [the first step was to come to the Gentiles, the second is to learn the purpose of his coming].

**Acts 10:30** And Cornelius said, “Four days ago I was fasting until [to] this hour, [3:00 p.m., Acts 10:3] and at the ninth hour [3:00 p.m.] I prayed in my house, and, behold, a man [also called an angel, Acts 10:3] stood before me in bright [shining] clothing,

**Acts 10:31** and said, ‘Cornelius, your prayer has been heard, and your alms are remembered [has come up as a memorial to God, vs. 4] in the sight of God [cf. Heb. 6:10].

**Acts 10:32** Send therefore to Joppa, [a seaport on the Mediterranean Sea, used by Jerusalem about thirty miles northwest of Jerusalem] and invite Simon here, whose surname is Peter [“stone” and Cephas, Aramaic for “Rock,” Mt.16: 17,18; John 1:42]. He is lodging [staying] in the house of Simon, a tanner, by the sea. When he comes, he will speak to you’ [who will tell you words whereby you and all your house will be saved, Acts 11:14].

**Acts 10:33** Therefore immediately I sent to you, and you have done well that you have come [Cornelius was pleased that Peter had responded]. Now therefore we are all here present before God, to hear all things that are commanded you of God” [this is an ideal audience; there is nothing more beautiful than souls who are ready to hear God’s commands;

this is the first Gentile audience to hear the gospel].

## **Peter's Sermon To Cornelius and Household**

**Acts 10:34** Then Peter opened his mouth, [to use the keys to the kingdom for the Gentiles as he had done for the Jews, Mt. 16:19; Acts 2] and said, “Of a truth I perceive [I now understand] that God is no respecter of persons [is not one to show partiality, Deut. 10:17; Rom. 2:11].

**Acts 10:35** But in every nation [both Jews and Gentiles] he who fears Him, and works righteousness, [obeys the gospel through which His righteousness is revealed, Rom. 1:16,17] is accepted by Him [will be accepted by Him, and will become His children, Rom. 3:22,29; 8:16,17; Eph. 2:13,18].

**Acts 10:36** The word [the doctrine or teaching] which God sent to the children of Israel, [the Jews] preaching peace through Jesus Christ—He is Lord of all—[Peter now knows that the Gentiles are included, Rom. 10:12].

**Acts 10:37** that word, [that story of Jesus while on earth] you know, which was proclaimed throughout all Judea, and began from Galilee, [Lk. 4:14] after the baptism, which John preached, [the teaching and miracles of Jesus which followed John's preparation for the coming of Jesus was known throughout Palestine].

**Acts 10:38** how God anointed [set Him apart for the work, Lk. 4:18,19] Jesus of Nazareth with the Holy Spirit [Mt. 3:16,17] and with power, [without measure, John 3:34] who went about doing good [Mt. 4:23] and healing all who were oppressed by the devil, for God was with Him [John 3:2; 8:29].

**Acts 10:39** And we are witnesses [John 15:27; Acts 1:8] of all things [His doing good and healing] which He [Jesus] did both in the land of the Jews, [country of Judea] and in Jerusalem, whom they killed [murdered] and hanged on a tree [crucified, Acts 2:23; 1 Pet. 2:24].

**Acts 10:40 God raised Him up the third day, [Mt. 12:39,40; Peter and others were also witnesses of His resurrection, John 20:19-28] and showed Him openly, [after His resurrection, 1 Cor. 15:6].**

**Acts 10:41 not to all the people, but to witnesses [John 15:27] chosen before of God, even to us, [the apostles] who ate and drank with Him after He arose from the dead [Lk. 24:30,41-43; John 21:12,13].**

**Acts 10:42 And He commanded us to preach to the people, [see the great commission, Mk. 16:15,16; Mt. 28:19,20; Lk. 24:46-49] and to testify that it is He [Jesus the Christ] who was ordained of God to be Judge [John 5:22,27; Acts 17:31; 2 Cor. 5:10] of the living and the dead [1 Pet. 4:5].**

**Acts 10:43 To Him [Jesus the Christ, Lk. 24:27,44] all the prophets bear witness, [they foretold the coming of Jesus hundreds of years before He appeared; He fulfilled each of these prophecies, Isa. 53; 55:1-3; Joel 2:32] that through His name whoever believes in Him [to the point of obeying and following Him, Mk. 16:16; Heb. 5:9] will receive remission of sins” [this was the purpose of shedding His blood on the cross; to establish a new covenant for the remission of sins, Mt. 26:28; Lk. 24:47; Acts 2:38].**

## **Gentiles Receive Holy Spirit: Baptized**

**Acts 10:44 While Peter was still speaking these words, the Holy Spirit fell [on these Gentiles as it had the Jews, Acts 11:15-17] on all those who heard the word [Cornelius, along with his relatives and friends, Acts 10:24,27,33].**

**Acts 10:45 And those of the circumcision who believed were astonished, as many as came with Peter, [the six Jewish Christians who came with Peter from Joppa, Acts 10:23; 11:12] because the gift of the Holy Spirit was [had been] poured out on the Gentiles also [the purpose of this pouring out of the Holy Spirit was to give proof that the Gentiles can also receive the gospel; Peter later used this fact in Jerusalem to defend his preaching to the Gentiles, Acts 11:2,3,15].**

**Acts 10:46** For they heard them [the Gentiles] speak with tongues and magnify God [Peter was given the keys to kingdom by Jesus, Mt. 16:19; he opened the kingdom for the Jews in Acts 2 with the coming down of the Holy Spirit, and now he opens the kingdom to the Gentiles with the coming down of the Holy Spirit, Acts 11:15,16]. **Then Peter answered,**

**Acts 10:47** “Can anyone forbid water, that these [Gentiles] should not be baptized, [immersed; buried, Rom. 6:4; baptized into Christ to put Him on, Gal. 3:26,27; to have their sins washed away like Saul, Acts 22:16] **who have received the Holy Spirit as well as we?”** [the Jewish apostles].

**Acts 10:48** **And he commanded them to be baptized** [immersed: baptism is a command from Jesus, Mk. 16:15,16] **in the name of the Lord** [Jesus had commanded His apostles to baptize in the name of the Father, Son, and Holy Spirit, Mt. 28:19]. **Then they asked him to tarry** [stay on] **a few days.**

## CHAPTER 11

### Peter Reviews Gentile Work To Jerusalem

**Acts 11:1** **And the apostles** [except Peter] **and brethren** [Jewish Christians] **who were in Judea** [southern part of Palestine; especially Jerusalem, vs. 2] **heard that the Gentiles had also received the word of God** [the gospel of Christ].

**Acts 11:2** **And when Peter came up** [the mountain] **to Jerusalem, those who were of the circumcision** [the Jews] **contended** [took issue] **with him,**

**Acts 11:3** **saying,** “You went in to uncircumcised men, [Gentiles] **and ate with them”** [for so many years, this was totally forbidden, John 4:9].

**Acts 11:4** **But Peter rehearsed** [explained] **the matter in orderly sequence** [step by step how it all happened] **saying,**

**Acts 11:5** “I was in the city of Joppa [a seaport on the Mediterranean Sea,

used by Jerusalem about thirty miles northwest of Jerusalem] **praying**; [this happened at noon while Peter was very hungry waiting to eat, Acts 10:10] **and in a trance I saw a vision, a certain vessel** [an object] **descending, like a great sheet**, [bound at the four corners, Acts 10:11] **let down from heaven by four corners; and it came** [right down] **to me**.

**Acts 11:6** **And when I had fixed my eyes upon it and considered, I saw four-footed beasts of the earth, wild beasts, creeping things, and fowls** [birds] **of the air** [the creatures that were forbidden the Jews to eat because they were considered unclean, see Lev. 11; Deut. 14].

**Acts 11:7** **And I heard a voice saying to me, ‘Arise, Peter; kill and eat.’**

**Acts 11:8** **But I said, ‘Not so, Lord! For nothing common or unclean has at any time entered my mouth’** [he had kept the law concerning unclean animals, Lev. 20:25].

**Acts 11:9** **But the voice** [of the Lord] **answered me again from heaven, ‘What God has cleansed, [declared clean] you are not to call that common.’**

**Acts 11:10** **And this was done three times, and all were drawn up again into heaven** [the Lord presented these unclean animals to lay the foundation for Peter to carry the gospel of Christ to the Gentiles; the new covenant was for Jews and Gentiles, and would not divide the races; all meats can now be eaten with thanksgiving, cf. Mt. 15:11; Rom. 14:14; 1 Tim. 4:4].

**Acts 11:11** **And, behold, immediately** [at that moment; while Peter wondered or was perplexed, Acts 10:17] **there were three men before the house where I was, having been sent from Caesarea to me** [God had brought the two parties together; He still providently guides the lives of His children, Rom. 8:28].

**Acts 11:12** **And the Spirit told me** [God is in full control of these happenings] **to go with them, doubting nothing** [without misgivings]. **Moreover these six brethren** [Jewish Christians, Acts 10:45,46]

accompanied me, and we entered the man's [Cornelius'] house [Cornelius had invited his relatives and friends to his house, Acts 10:24, 33].

**Acts 11:13** And he showed us how he had seen an angel [a man in bright clothing at 3:00 p.m., Acts 10:3,30] in his house, who stood and said to him, ‘Send men to Joppa, [see vs. 5] and call for Simon, [lodging at Simon, a tanner whose house is by the sea, Acts 10:6] whose surname is Peter, [“stone” and Cephas, Aramaic for “Rock,” Mt.16:17,18; John 1:42].

**Acts 11:14** who will tell you words, whereby you and all your house will be saved’ [he will tell you what you must do, Acts 10:6].

**Acts 11:15** And as I began to speak, the Holy Spirit fell on them, [these Gentiles] as on us [the Jewish apostles] at the beginning [when the church or kingdom began, Acts 2:2-4; 10:44-46].

**Acts 11:16** Then I remembered the word of the Lord, how that He said, ‘John indeed baptized [immersed] with water, but you shall be baptized [immersed] with the Holy Spirit’ [Mt. 3:11; Mk. 1:8; Lk. 3:16; Acts 1:5].

**Acts 11:17** If therefore God gave them [the Gentiles] the same gift [the Holy Spirit, Acts 10:44-46] as He did to us [the Jews] who believed on the Lord Jesus Christ, who was I [just a man, Acts 10:26] that I could withstand God?” [by forbidding water and these to be baptized, Acts 10:47].

**Acts 11:18** When they [these Jewish brethren] heard these things, they held their peace, [quieted down] and glorified God, saying, “Then God has also granted to the Gentiles [Isa. 42:1; Lk. 2:31,32; Rom. 10:12,13; 15:9-16; cf. Gal. 3:28] repentance to life” [Acts 2:38; 3:19; cf. Lk. 24:47].

## **Barnabas and Saul at Antioch in Syria**

**Acts 11:19** Now those who were scattered abroad because of the persecution that arose over Stephen [Acts 8:1,4] traveled as far as Phoenicia, [a long fertile plain along the Mediterranean shore line on which Tyre and Sidon were located] and Cyprus, [an island eighty miles southwest

of Antioch of Syria in the Mediterranean Sea] **and Antioch**, [in Syria, located on the Orontes River, fifteen miles inland from the Mediterranean Sea with Selucia as the seaport; three hundred miles north of Jerusalem] **preaching the word** [of the gospel] **to no one except the Jews only** [later the Gentiles would hear the gospel in Antioch, vs. 20].

**Acts 11:20** **And some of them were men of Cyprus** [an island eighty miles southwest of Antioch of Syria in the Mediterranean Sea] **and Cyrene**, [a province and city of Libya in Africa] **who, when they had come to Antioch**, [in Syria, see vs. 19] **spoke to the Greeks**, [Hellenistic Jews; those of foreign birth and Greek education, cf. Acts 9:29] **preaching the Lord Jesus**.

**Acts 11:21** **And the hand of the Lord was with them**, [God is with His children who carry the gospel to the lost; Jesus promised this, Mt. 28:20] **and a great number believed**, [the preaching about Jesus and salvation through His blood] **and turned to the Lord** [gladly received the word and obeyed, Acts 2:41,47; cf. Acts 9:35; 14:1].

**Acts 11:22** **Then news of these things** [the great number believing and turning to the Lord] **came to the ears of the church at Jerusalem, and they sent out Barnabas** [the son of encouragement, a Levite of the country of Cyprus, Acts 4:36; a good man full of the Holy Spirit, Acts 11:24] **that he should go as far as Antioch** [in Syria, vs. 19].

**Acts 11:23** **When he** [Barnabas] **came**, [to Antioch in Syria] **and had seen the grace of God**, [this work was fully approved of God] **he was glad**, [Christians should rejoice when they learn of true churches growing anywhere in the world, 3 John 4] **and exhorted** [encouraged, Acts 14:22] **them all that with purpose of heart** [be one in their goals and in their love for the Lord and lost souls] **they should hold to the Lord** [this is the first Gentile church, and the first church named outside of Palestine; Barnabas gives his stamp of approval for this Gentile work].

**Acts 11:24** **For he** [Barnabas] **was a good man, and full of the Holy Spirit and of faith** [the same was said of Stephen, Acts 6:5]. **And a great many people were added to the Lord** [this was accomplished by the preaching of the gospel, their gladly receiving Jesus, and being baptized for the remission

of sins, Acts 2:38,41,47].

**Acts 11:25** Then Barnabas [see vs. 22] departed for Tarsus [about one hundred miles northwest of Antioch in Syria; near the coastline of the Mediterranean Sea, and on the banks of the Cydnus River; capital of Cilicia, a province of Asia Minor; Paul's native land] to seek Saul [the man Jesus met on the road to Damascus; the man Jesus chose to go to the Gentiles, and will later be called Paul, Acts 9:15,16; 13:2; 22:21].

**Acts 11:26** And when he [Barnabas] had found him, [Saul] he brought him to Antioch [in Syria, see vs. 19]. And it came to pass, that for a whole year they assembled with the church, [in Antioch] and taught a great many people [the church continues to grow through teaching the word; faith comes this way, Rom. 10:17]. And the disciples [learners and followers; those who had heard the word preached and obeyed it] were called Christians [an adherent of Jesus; the word used three times in the New Testament, Acts 11:26; 26:28; 1 Pet. 4:16; a new name, cf. Isa. 62:2] first in Antioch [in Syria, see vs. 19].

### Agabus Foretells A Famine

**Acts 11:27** And in these days [while Saul and Barnabas were in Antioch] prophets [those chosen to speak to the present time, and to foretell future events, cf. Acts 2:17; 13:1; 15:32; 1 Cor. 12:28; Eph. 4:11] came from Jerusalem to Antioch [in Syria, see vs. 19].

**Acts 11:28** And one of them named Agabus, [this prophet is mentioned in one other place, Acts 21:10,11] stood up and signified [showed] by the Spirit [Holy Spirit] that there would be a great famine [dearth; a situation causing hunger, cf. Mt. 24:7; Rom. 8:35; Rev. 18:8] throughout all [Luke's figure of speech indicating a wide-spread calamity] the world, which came to pass [affirms the fulfillment of this prophecy] in the days of Claudius Caesar [one of the Roman emperors who reigned for thirteen years beginning A.D. 41; some four severe famines are recorded during his reign; one was extremely severe in Judea].

**Acts 11:29** Then the disciples, [Christians at Antioch in Syria] each [a

personal concern] **according to his ability**, [as prospered] **determined to send relief to the brethren who dwelt in Judea** [Christians were taught to share with the needy from the beginning of the church, Acts 2:44,45; Rom. 15:25-27; 1 Cor. 16:1,2; 2 Cor. 9:1,2; Gal. 2:10; 6:10].

**Acts 11:30** **This they did**, [gave their money] **and sent it to the elders** [in Jerusalem] **by the hands of Barnabas and Saul** [these two men were concerned about souls as well as helping physical needs; after this work was completed, they returned to Antioch in Syria, accompanied by John Mark, Acts 12:25].

## CHAPTER 12

### Herod Kills James

**Acts 12:1** **Now about that time** [of the famine when Saul and Barnabas completed their mission to Jerusalem] **Herod the king** [Herod Agrippa I, son of Aristobulus, and grandson of Herod the Great] **stretched out his hands to mistreat** [harass] **certain ones of the church**.

**Acts 12:2** **And he killed James** [the son of Zebedee, one of the apostles, Mt. 4:21] **the brother of John with the sword** [either had him beheaded or pierced through].

**Acts 12:3** **And because he saw that it pleased the Jews**, [the unbelieving Jews who fought the spread of Christianity] **he proceeded further to arrest Peter also** [Peter, James, and John had been close to Jesus, Mt. 17:1; 26:37; their death would please the unbelieving Jews]. **Now it was during the days of Unleavened Bread** [seven days immediately succeeding the eating of the Passover, Ex. 12:15-18; 23:15].

**Acts 12:4** **And when he had apprehended** [arrested] **him, he put him in prison, and delivered him to four squads of soldiers** [one squad was a company of four, thus a total of sixteen] **to keep him, intending after the Passover to bring him out to the people**.

## Angel Frees Peter From Prison

**Acts 12:5** Peter was therefore kept in prison, [until God chose to release him] **but without ceasing**, [constant, earnest, and fervent prayer, 1 Thes. 5:17] **prayer was made to God for him by the church** [a strong and active church is a praying church, Acts 2:42].

**Acts 12:6** And when Herod was about to bring him out, [to put him to death as he had done to James, vs. 2] **that same night Peter was sleeping between two soldiers, bound with two chains, and the guards before the door were watching the prison** [he was fully secured against physical escape by man, but not against the power of God].

**Acts 12:7** And, behold, an angel [heavenly messenger, compare Acts 5:19] **of the Lord came to him**, [stood by him] **and a light shone in the prison**; [this angel from God is associated with light, Lk. 2:9; 24:4] **and he struck Peter on the side, and raised him up, saying, “Arise quickly.”** **And the chains fell off his hands** [only the power of God could accomplish this].

**Acts 12:8** And the angel [heavenly messenger, vs. 7] **said to him, “Gird yourself, and tie on your sandals”** [get dressed to leave this prison]. **And he did so** [Peter obeyed the angel]. **And he said to him, “Cast [wrap] your [outer] garment around you, and follow me.”**

**Acts 12:9** And he went out, and followed him, and did not know that what was being done by the angel was true, [real] **but thought he was seeing a vision** [like the one in Joppa before going to the house of Cornelius, Acts 10:10-12].

**Acts 12:10** When they were past the first and the second guard, [post] they came to the iron gate [outer gate of the prison] **that leads into the city, which opened to them of its own accord**; [by itself] **and they went out, and passed along one street, and immediately the angel departed from him** [the angel had completed his mission; Peter had been delivered safely from prison].

**Acts 12:11** And when Peter came to himself, [became fully conscious of what had happened] he said, “Now I know for sure that the Lord has sent His angel, [Heb. 1:14] and has delivered me out of the hand of Herod, and from all that the Jewish people were expecting” [it must have been a thrill for Peter to know that the Lord was guiding his life and had saved him from death, 2 Pet. 2:9].

**Acts 12:12** And when he had considered this, [his deliverance by an angel of the Lord] he came to the house of Mary the mother of John, [a cousin to Barnabas, Col. 4:10] whose surname was Mark, [author of the Gospel According to Mark; Acts 13:5,13; 15:37; 2 Tim. 4:11] where many were gathered together praying [a prayer meeting, no doubt, for Peter’s deliverance].

**Acts 12:13** And as Peter knocked at the door of the gate, a girl [possibly a servant girl] named Rhoda, came to answer.

**Acts 12:14** And when she knew [recognized] Peter’s voice, because of her gladness, [joy] she did not open the gate, but ran in and announced that Peter stood before the gate.

**Acts 12:15** And they said to her, “You are mad” [out of your mind]. But she kept insisting that it was so. Then they said, “It is his angel” [although they had probably prayed fervently for Peter’s deliverance, they could not believe that Peter had been delivered from prison; our greatest need is to pray full of faith, Jas. 1:5-7].

**Acts 12:16** But Peter continued knocking; [he gave them time to consider] and when they opened the door and saw him, they were astonished [may have been surprised that he had not been put to death like James, and astonished that he had escaped; God’s power is beyond man’s power].

**Acts 12:17** But motioning to them with the hand [Acts 13:16] to hold their peace, [to keep silent] he declared to them how the Lord [Peter had not escaped through human strength] had brought him out of the prison. And he said, “Go show these things to James [James the Lord’s brother,

cf. Mt. 13:55; Mk. 6:3; Gal. 1:19; 2:9,12; Acts 21:18; a prominent leader in the Jerusalem, Acts 15:13] **and to the brethren**” [specifically other leaders]. **And he departed, and went to another place** [chose not to stay where he had been arrested].

**Acts 12:18** Now as soon as it was day, there was no small stir [disturbance] among the soldiers, as to what had become of Peter [no human explanation could be found].

**Acts 12:19** And when Herod [Herod Agrippa I, son of Aristobulus, and grandson of Herod the Great, vs. 1] **had searched for him, and had not found him; he examined the guards,** [they were accountable for the prisoners with their lives, cf. Acts 16:27] **and commanded** [ordered] **that they should be put to death** [executed]. **And he** [Herod] **went down from Judea to Caesarea,** [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northeast of Samaria] **and stayed there.**

### Herod Reaps What He Sowed

**Acts 12:20** And Herod [Herod Agrippa I, son of Aristobulus, and grandson of Herod the Great, vs. 19] **was highly displeased** [very angry] **with the people of Tyre and Sidon;** [rich trading cities on the eastern shore of the Mediterranean Sea; we are not told why he was displeased with them] **but they came to him** [Herod] **with one accord, and, having made Blastus the king's chamberlain** [guarded his bed chamber and probably at times advised him] **their friend, they asked for peace, because their country was nourished** [supplied with food] **by the king's country** [they needed peace with the king to survive].

**Acts 12:21** And on a set [appointed] day Herod, [see vs. 19] **arrayed in royal apparel, sat on his throne, and made an address** [speech] **to them** [Josephus, a famous historian, verifies Luke’s account of what happened to Herod, see Antiq. 19:8,2].

**Acts 12:22** And the people gave a shout, saying, “It is the voice of a god, and not of a man” [Herod must have desired worship from the people

and made every effort to receive it, vs. 23].

**Acts 12:23** And immediately the angel of the Lord struck him, [an angel of the Lord saved Peter, and now an angel of the Lord destroyed Herod] **because he did not give God the glory:** [he wanted to be a god and receive all the glory, compare to Nebuchadnezzar, Dan. 4:22-26; 5:20,21] **and he was eaten by worms, and he died** [no king or kingdom is great enough to stand when God chooses such to fall; man must never be praised above God, Ps. 115:1].

**Acts 12:24** But the word of God grew and multiplied [cf. Acts 6:7; 19:20].

### **Barnabas and Saul Appointed**

**Acts 12:25** And Barnabas and Saul returned from Jerusalem, [to Antioch in Syria to begin their Gentile mission in chapter 13] **when they had fulfilled their ministry,** [mission; they delivered the relief money to Jerusalem, Acts 11:30] **and they also took with them John, whose surname was** [who was also called] **Mark** [John Mark; son of Mary, and lived in Jerusalem, Acts 12:12; cousin to Barnabas, Col. 4:10; traveled for a while on Paul's first journey, and returned home, Acts 13:5,13; later joined Barnabas, Acts 15:37].

## **CHAPTER 13**

### **Sent From The Church In Antioch**

**Acts 13:1** Now there were in the church that was at Antioch [in Syria] **certain prophets** [those who speak forth openly; a proclaimer of a divine message either to the present or the future] **and teachers:** [those who instruct messages from God's word, John 3:2; Heb. 5:12; Eph. 4:11] **as Barnabas,** [the son of encouragement, a Levite of the country of Cyprus, Acts 4:36; a good man full of the Holy Spirit, Acts 11:24] **Simeon that was called Niger, Lucius of Cyrene,** [Acts 11:20; cf. Rom. 16:21] **Manaen who had been brought up with Herod the tetrarch,** [Antipas, the one who murdered John the Baptist, Mk. 6:16-28] **and Saul** [Acts 13:9].

**Acts 13:2** As they [these prophets and teachers, vs. 1] **ministered to the Lord and fasted**, [in their worship and prayers they must have asked guidance] **the Holy Spirit said**, [to some of the prophets, vs. 1; cf. Heb. 1:1] **“Separate** [these two men were set apart, consecrated and sent forth to the Gentiles; God had separated Paul from his mother’s womb, Gal. 1:15; 2:9] **for Me Barnabas and Saul** [Barnabas is mentioned first here, but later it will become often Paul and Barnabas, Acts 13:50; 15:2] **for the work to which I have called them”** [1 Tim. 2:7].

**Acts 13:3** Then, when they had fasted and prayed, and laid their hands on them, [these three important things were done to send them forth with their blessings, and more importantly, the blessings of God] **they sent them away** [the church sent them forth as missionaries for Christ].

## **Island of Cyprus**

**Acts 13:4** So they, being sent out by the Holy Spirit, [God is directing this journey and all the others that Paul will make] **departed to Seleucia**, [the seaport of Antioch in Syria, five miles from the mouth of the Orantes River, located about sixteen miles from Antioch] **and from there they sailed to Cyprus** [home country of Barnabas, Acts 4:36; an island in the Mediterranean Sea, located eighty miles southwest of Seleucia].

**Acts 13:5** And when they reached Salamis, [nearest seaport from Antioch; located on the eastern side of the island] **they preached the word of God** [first preaching mentioned on this journey] **in the synagogues** [Gr. “places of assembly” Jewish places for reading and exposition of the Holy Scriptures] **of the Jews** [this island had a large Jewish population]. **They also had John** [John Mark, Acts 12:12,25] **as their helper** [assistant].

**Acts 13:6** And when they had gone through the island to Paphos, [the chief city of the one hundred fifty mile long island, (fifty miles wide) located on the extreme west of the island] **they found a certain sorcerer**, [a magician who deceived people with his magic art, cf. Acts 8:9-11] **a false prophet**, [claimed the power to prophesy, but his power was false] **a Jew whose name was Bar-Jesus**, [also called Elymas, vs. 8].

**Acts 13:7** who was with the proconsul [one acting in the place of a consul; governor of a senatorial province] **of the country**, [other than Asia and Africa] **Sergius Paulus, an intelligent man** [he was evidently eager to learn]. **This man called for Barnabas and Saul, and wanted** [sought] **to hear the word of God** [those who hunger and thirst for righteousness will be filled, Mt. 5:6].

**Acts 13:8** **But Elymas** [Bar-Jesus, vs. 6] **the sorcerer** [a magician who deceived people with his magic art, cf. Acts 8:9-11] **(for so is his name translated) withstood them**, [opposed these missionaries and their efforts to teach the word of God] **seeking to turn away the proconsul from the faith** [the one faith, Eph. 4:5, complete teaching of Jesus and Him crucified, 1 Cor. 2:2; 15:1-4].

**Acts 13:9** **Then Saul, who also is called Paul**, [at this point, Saul begins wearing the name Paul; some have thought he got this name from Sergius Paulus, but it is more logical to believe that Saul was his Hebrew name and Paul his Roman] **filled with the Holy Spirit, set his eyes on him,**

**Acts 13:10** **and said, “O full of all deceit** [he was totally false, vs. 6] **and all fraud**, [nothing he claimed to be was true] **you child of the devil**, [his father, the devil, was a murderer and a liar from the beginning, John 8:44] **you enemy of all righteousness**, [another characteristic of the devil] **will you not cease to pervert** [make crooked] **the right** [straight] **ways of the Lord?** [this evil man brought Paul forward as God’s great leader].

**Acts 13:11** **And now, behold, the hand of the Lord is upon you**, [to bring judgment] **and you will be blind, not seeing the sun for a time. And immediately a mist and a darkness fell on him**, [causing his blindness] **and he went about seeking someone to lead him by the hand** [this incident is proof that God is with Paul and Barnabas in their efforts to preach Christ].

**Acts 13:12** **Then the proconsul**, [Sergius Paulus, see vs. 7] **when he saw what had happened, believed, being astonished at the doctrine** [teaching] **of the Lord** [instead of Elymas destroying the faith of this

proconsul, the miracle brought against him helped this ruler to believe].

## **Perga In Pamphylia**

**Acts 13:13** Now when Paul and his companions put out to sea from Paphos, [a distance of one hundred-fifty miles northwest] they came to Perga in Pamphylia; [the capital of the province of Pamphylia located on the Cestris River, about seven miles from its mouth] and John [Mark] departing from them returned to Jerusalem [to his home, Acts 12:12; no reason is given for his quitting: this incident will later keep Paul from accepting him on his second journey, and will divide Paul and Barnabas as traveling partners, Acts 15:36-40].

## **Antioch In Pisidia**

**Acts 13:14** But when they departed from Perga, [in Pamphylia] they came to Antioch in Pisidia, [located one hundred miles north of Perga through difficult chains of dangerous mountains; God protected them from robbers and all harm] and went into the synagogue [when possible, Paul first went to the Jews and their place of worship, and then to the Gentiles, cf. Acts 16:13; 18:4] on the Sabbath day, [the Jews who did not know Jesus, continued to keep the Jewish Sabbath, the seventh day, Saturday] and sat down [waited for the invitation to speak].

**Acts 13:15** And after the reading of the Law [first five books of the Old Testament, Genesis through Deuteronomy] and the Prophets, [other Old Testament books, cf. Lk. 4:16-20] the rulers of the synagogue sent to them, [Paul and Barnabas] saying, “You men and brethren, if you have any word of exhortation [encouragement] for the people, say on” [say it].

## **Paul’s First Recorded Sermon**

**Acts 13:16** Then Paul stood up, [he had been sitting until asked to speak, vs. 14] and motioning [gesturing] with his hand said, “Men of Israel, [addresses his message to the Jews; this is Paul’s first recorded sermon] and you who fear God, [Eccl. 12:13] listen: [Paul has an important

message for them].

**Acts 13:17** The God of this people of Israel chose our fathers, [Deut. 7:6,7; like Stephen, Acts 7, Paul begins with the history of Israel] and exalted the people when they dwelt as strangers in the land of Egypt, [Acts 7:17] and with an uplifted arm [mighty power] He brought [led] them out of it [Ex. 13:14,16; 14:8].

**Acts 13:18** And for a time of about forty years, [Ex. 16:35] He put up with their ways in the wilderness [they often rebelled against God and Moses as their leaders as they traveled from Egypt to Canaan through the wilderness, cf. Ex. 16:35; Num. 33:38].

**Acts 13:19** And when He had destroyed seven nations in the land of Canaan, [the period of conquest, Deut. 7:1; Josh. 3:10; Neh. 9:8] He divided their land to them by allotment [see Josh. 14].

**Acts 13:20** And after that [these things; the events of verse 19] He gave them judges [God was their ruler during this period of time, but through weakness, they turned from Him, got in trouble, and over these years He raised up judges (including Eli and Samuel) to deliver them, Judges 2:16; cf. Judges 3-17 for the names of these judges] for about four hundred and fifty years, [the period in which God gradually gave His people full possession of the land of Canaan] until Samuel the prophet [during Samuel's time, the people asked for a king, vs. 21].

**Acts 13:21** And afterward [after the judges] they asked for a king, [1 Sam. 8:5] and God gave to them Saul the son of Kish, [his father was a mighty man of power or wealth, 1 Sam. 9:1; owned a drove of donkeys, and Saul was seeking some donkeys that had gone astray when he was approached to be king, 1 Sam. 9:1,21; Samuel anointed him king, 1 Sam. 9:25-10:1] a man of the tribe of Benjamin, [of the smallest tribe, 1 Sam. 9:21] for forty years [Saul, David, and Solomon each served forty years].

**Acts 13:22** And when He had removed him, [Saul disobeyed God, and was removed by being wounded in battle and later fell on his own sword, 1 Sam. 31:3-6] he raised up for them David [son of Jesse; Samuel first

secretly anointed David while Saul was still alive, 1 Sam. 16:13; after Saul's death, the elders of Israel anointed him as their king, 2 Sam. 5:3] **to be their king, to whom also He gave testimony, and said, 'I have found David the son of Jesse, a man after My own heart,** [1 Sam. 13:14; David was opposite of Saul; even though he made mistakes later on in his life, his heart was set on obeying God] **who will fulfill [do] all My will'** [David sought God's will, but Saul his own!].

**Acts 13:23** **Of this man's seed,** [Judah, Jesse, David] **according to the promise,** [2 Sam. 7:12; Isa. 11:1] **God has raised to Israel a Savior, Jesus,** [the angel told Mary that her Son would be a Savior, Mt. 1:21].

**Acts 13:24** **after John [the Baptist] had first preached, before His coming,** [Mt. 3:1-12] **the baptism of repentance** [for the remission of sins, Lk. 3:3] **to all the people of Israel** [John worked to prepare the Jews for the coming Messiah, [Mk. 1:7].

**Acts 13:25** **And as John was completing his course,** [his mission or race] **he said, 'Who do you think that I am? I am not He** [the Christ or the Messiah]. **But, behold, there comes One after me, the shoes [sandals] of whose feet I am not worthy to loose'** [John's course was important only because of the importance of the One for whom he prepared, cf. John 1:20; Mt. 3:11; Mk. 1:7].

**Acts 13:26** **Men and brethren,** [they were not brothers in Christ, but were Paul's Jewish brethren] **children of the stock of Abraham,** [descendants through the seed of Abraham] **and whoever among you fears God,** [proselytes, vs. 16; cf. John 10:16] **to you the word of this salvation has been sent** [the Jews were to receive the message of salvation first, Mt. 10:6; and then to the Gentiles, Rom. 1:16].

**Acts 13:27** **For those** [refers to what had happened when Jesus was crucified] **who dwell at Jerusalem, and their rulers, because they did not know Him,** [Jesus as the Messiah, 1 Cor. 2:8; Lk. 23:34] **nor even the voices of the Prophets which are read every Sabbath day, have fulfilled them** [these prophecies] **in condemning Him** [when they put Jesus to death, they fulfilled prophecies they had read each Sabbath day].

**Acts 13:28** And though they found no cause of death in Him, [Mt. 27:22,23] yet they asked Pilate that He should be slain [executed].

**Acts 13:29** And when they had fulfilled all that was written concerning Him, [by the prophets, vs. 27] they [Joseph of Arimathea and Nicodemus, Mt. 27:57-60; John 19:38-42] took Him down from the tree, [cross, 1 Pet. 2:24] and laid him in a sepulchre [a tomb belonging to Joseph of Arimathea, Mt. 27:59,60].

**Acts 13:30** But God raised Him from the dead [Mt. 12:39,40; 28:6].

**Acts 13:31** And He [Jesus the Christ] was seen many days [forty days, Acts 1:3] by those who came up with Him from Galilee to Jerusalem, [specifically by His apostles; they even watched Him ascend into heaven, Acts 1:11; before His ascension, He was also seen by other brethren, 1 Cor. 15:6] who are His witnesses to the people.

**Acts 13:32** And we [Paul and Barnabas] declare to you glad tidings, [gospel, good news] how that the promise [first made in Gen. 3:15, and continued with Abraham, Gen. 12:2,3] which was made to the fathers, [through the many prophecies, vs. 27].

**Acts 13:33** God has fulfilled [completed or put into effect] this promise to us their children, [descendants] in that He has raised up Jesus, [the resurrection culminated or completed the promise of salvation] as it is also written in the second Psalm, 'You are My Son, this day I have begotten You' [Ps. 2:7; the Sonship of Jesus is fully proven by the fact that God raised Jesus from the dead].

**Acts 13:34** And as for the fact that He [God] raised Him [His Son, Jesus] up from the dead, no more to return to corruption, [to death or the state of decay] He said in this way: 'I will give you the sure mercies of David' [the mercies promised David, Isa. 55:3].

**Acts 13:35** Therefore He also says in another Psalm, [Ps. 16:10] 'You will not allow Your Holy One to see corruption' [death or the state of

decay; Peter taught that this applies to Jesus, Acts 2:31,32].

**Acts 13:36** For David, after he had served his own generation by the will of God, fell asleep, [died and remained dead, Acts 2:29] and was laid among his fathers, [1 Kings 2:10] and saw [underwent] corruption [decay].

**Acts 13:37** But He, [Jesus] whom God raised again, [Acts 2:24] saw no corruption [decay; because He was raised from the dead].

**Acts 13:38** Therefore let it be known to you, men and brethren, that through this Man [Jesus] is preached to you the forgiveness of sins, [Jer. 31:34; Lk. 24:47; 1 John 2:12].

**Acts 13:39** and by Him [Jesus] all [Jews and Gentiles, Rom. 3:29] who believe [to the point of accepting Him as the Messiah and by submitting through an obedient faith, Mk. 16:16; Heb. 5:9] are justified [freed, pardoned, made righteous, Rom. 1:16,17] from all things, from which you could not be justified [as many Jews claimed] by the Law of Moses [Rom. 3:28].

**Acts 13:40** Beware [sounds a serious warning] therefore, lest that which is spoken in the prophets [the portion of Scripture called the prophets] come upon you [the next verse gives an example from Habakkuk 1:5].

**Acts 13:41** ‘Behold, you despisers! Then wonder, and perish; for I work a work in your days, a work which you will by no means believe, though someone should declare it to you’ “ [this quotation by Habakkuk was first a fruitless warning to God’s people against the approaching of Jerusalem by the Chaldeans and the Babylonian captivity; Paul closes his sermon by applying it to those who refuse Jesus].

## **Response At Antioch in Pisidia**

**Acts 13:42** And when the Jews went out of the synagogue, [were leaving their seats; their place of worship] the Gentiles begged [urged] that these words [Paul’s sermon] might be preached to them the next Sabbath

[Jewish day of rest; Saturday the seventh day].

**Acts 13:43** Now when the congregation had broken up, [were leaving the synagogue] **many of the Jews and religious [God-fearing] proselytes** [Gentiles who were converts to Judaism, vss. 16,26; cf. Mt. 23:15; Acts 6:5] **followed Paul and Barnabas**, [they believed Paul's teaching concerning Jesus the Christ] **who, speaking to them, persuaded them to continue in the grace of God** [they were to continue in allowing God to regard them with favor, which would lead them to His saving grace that comes only through Jesus Christ, Titus 2:11-13].

**Acts 13:44** And the next Sabbath day [vs. 14; Saturday, the Jewish day of rest] **almost the whole city came together to hear the word of God** [Paul's message, considered as the word of God, spread throughout all the city].

**Acts 13:45** But when the Jews saw the multitudes, [coming to hear Paul] **they were filled with envy**, [wrath, indignation] **and spoke against** [opposed] **those things, which were spoken by Paul, contradicting and blaspheming** [they must have made their attack against Jesus, the One whom Paul preached; for an example of blasphemy against Jesus, see Lk. 22:63-65].

**Acts 13:46** Then Paul and Barnabas grew bold, [were not frightened; spoke out plainly] **and said, "It was necessary that the word of God should be spoken to you [the Jews] first**, [Rom. 1:16; Acts 3:26; Lk. 24:47] **but since you put it from you**, [rejected it] **and judge yourselves unworthy of everlasting life**, [to be saved through Christ, John 4:14;10:10; they had their own righteousness, Rom. 10:3] **behold, we turn to the Gentiles.**

**Acts 13:47** For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, [Isa. 42:6; 49:6; Jesus also brought light to the Gentiles, Lk. 2:32] **that you should be for [bring] salvation to the ends of the earth'** " [all nations, Mt. 28:19,20; Acts 1:8].

**Acts 13:48** And when the Gentiles heard this, [that they were included in

God's way of salvation; the Jews had taught that salvation was only for Jews!] **they were glad, and glorified the word of the Lord: and as many as had been appointed to eternal life** [those who were willing, determined or disposed; this was said about the Gentiles in contrast to the envy, contradiction, and blasphemy of the Jews, vs. 45; the Gentiles gladly received the word, cf. Acts 2:41] **believed** [the effect of their joy and accepting, without envy, the gospel that saves, Mk. 16:15,16].

**Acts 13:49** **And the word of the Lord was published** [spread] **throughout all the region** [in and around Pisidia].

**Acts 13:50** **But the Jews** [motivated by jealousy and envy, vs. 45] **stirred up the devout and honorable women,** [women with influence and rank] **and the chief men of the city,** [men of leadership and authority] **raised persecution against Paul and Barnabas, and expelled them out of their coasts** [district; Paul later referred to the persecutions in this area, and states that Timothy had carefully followed his doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 2 Tim. 3:10,11].

**Acts 13:51** **But they shook off the dust of their feet against them,** [a gesture signifying a testimony from God against them] **and came to Iconium** [located about seventy five-miles southeast of Antioch in Pisidia; the capital of Lyconia in Asia Minor, at the foot of the Taurus Mountains, about one hundred twenty-five miles north of the Mediterranean Sea].

**Acts 13:52** **And the disciples** [back at Antioch in Pisidia] **were filled with joy and with the Holy Spirit** [the preaching of Paul and Barnabas in this city was very successful even though they were finally expelled from this place, vs. 50].

## CHAPTER 14

### Iconium

**Acts 14:1** **And it came to pass in Iconium** [for description see Acts 13:51] **that they** [Paul and Barnabas] **went together into the synagogue** [Gr.

“place of assembly” - a Jewish place for reading and exposition of the Holy Scriptures] **of the Jews, and so spoke**, [the gospel of Jesus Christ, 1 Cor. 15:1-4] **that a great multitude both of the Jews and of the Greeks believed** [their message concerning Jesus the Messiah].

**Acts 14:2** **But the unbelieving Jews** [like those of Antioch in Pisidia, Acts 13:45] **stirred up the Gentiles, and embittered their minds against the brethren** [consider Paul’s description of this to Timothy, 2 Tim. 3:10,11].

**Acts 14:3** **Therefore they stayed a long time there** [in Iconium—the opposition did not expel them from here as in Antioch in Pisidia, Acts 13:50] **speaking boldly in the Lord**, [in the name and authority of Jesus, Acts 4:10] **who gave testimony** [bore witness] **to the word of His grace, and granting signs and wonders to be done by their hands** [Heb. 2:3,4; Jesus was with them in guidance and power, just as He had promised, Mt. 28:20].

**Acts 14:4** **But the multitude of the city** [of Iconium] **was divided: and part sided with the Jews**, [in their opposition to the message about Jesus the Savior] **and part with the apostles** [believing the message about Jesus the Savior].

**Acts 14:5** **And when there was a violent attempt made** [a rush made to put them to death] **by both the Gentiles and the Jews, with their rulers, to use them** [Paul and Barnabas] **despitefully**, [to mistreat, Mt. 5:11,12,44] **and stone them**, [the same circumstance faced by Stephen, except Stephen did not escape, Acts 7].

**Acts 14:6** **they became aware of it**, [Luke does not say how] **and fled** [Mt. 10:23] **to Lystra** [about twenty-five miles south of Iconium; controlled by Rome and full of heathen worship] **and Derbe**, [a city about thirty-five miles southeast of Lystra] **cities of Lycaonia**, [the district east of Pisidia, and north of the Taurus mountains] **and to the surrounding region**, [Luke first gives a general view of the area they worked, and then will single out specific happenings].

**Acts 14:7** **and there they continued preaching the gospel** [the good

news and glad tidings of Christ crucified, Mk. 16:15,16].

## Lystra

**Acts 14:8** And there sat a certain man at Lystra, [for description of Lystra, see vs. 6] **without strength in his feet**, [totally lame] **a cripple from his mother's womb, who never had walked** [has a great need to be healed, cf. Acts 3:2].

**Acts 14:9** This man heard Paul speaking. Paul steadfastly fixed his gaze upon him, and seeing that he had faith to be healed, [he believed that Paul could heal him from hearing Paul speak].

**Acts 14:10** said with a loud voice, "Stand upright [straight] on your feet." And he leaped [Isa. 35:6] and walked [two parts to this miracle: strength came to his feet when they were healed, and he could leap and walk without being taught; he had never walked, vs. 8].

**Acts 14:11** And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [the district east of Pisidia, and north of the Taurus mountains; possibly a mixture of Greek and Syriac] "The gods [those worshiped in Greece] have come down to us in the likeness of men."

**Acts 14:12** And they called Barnabas, Jupiter, [supreme god of the Romans, corresponding to "Zeus" of the Greeks] and Paul, Mercury, [a Roman deity, corresponding to "Hermes" of the Greeks; herald of the gods] because he was the chief speaker [Mercury or Hermes was believed to deliver messages for the gods].

**Acts 14:13** Then the priest of Jupiter, [Zeus, vs. 12] whose temple was in front of [just outside] their city, brought oxen and garlands [wreaths to be used in sacrifice] to the gates, and wanted to offer sacrifice [to Paul and Barnabas thinking they were these two gods] with the people [crowds].

**Acts 14:14** But when the apostles, Barnabas and Paul, [the word apostle means 'one sent forth,' and in this context, as applied to Barnabas, does not

mean one of the chosen apostles, but is used in a broader sense; sometimes it is translated messenger, cf. Acts 14:4; Rom. 16:7; 2 Cor. 8:23; Phil. 2:25; 1 Thes. 2:6; Paul was a messenger, but also commissioned by the Lord as a chosen apostle to the Gentiles] **heard of it, they tore their clothes, and ran in among the people, crying out,**

**Acts 14:15** and saying, "Sirs, why do you do these things? [these acts of worship]. **We are also men of the same nature** [Peter told Cornelius the same thing, Acts 10:26] **as you,** [we are not gods as you suppose] **and preach to you that you should turn from these vain things** [refers to their gods and worship as false and useless; idolatry] **to the living God,** [1 Thes. 1:9] **who made the heaven, and the earth, and the sea, and all things that are in them,** [Gen. 1:1; Ps. 146:6].

**Acts 14:16** **who in times past** [generations gone by] **permitted all nations** [specifically Gentiles] **to walk in their own ways** [God did not give the Gentiles a written law; however, mankind (Jews or Gentiles) has never been able to spiritually direct his own steps, Jer. 10:23].

**Acts 14:17** **Nevertheless He did not leave Himself without witness,** [even though He gave them no written law, God continued His goodness and evidences of His greatness through creation, Rom. 1:20,21] **in that He did good and gave us rain from heaven,** [Ps. 147:8] **and fruitful seasons, filling** [satisfying] **our hearts with food and gladness"** [Mt. 5:45; in spite of man's rebellion and sin, God had been long-suffering, cf. Acts 17:26-30; 2 Pet. 3:9].

**Acts 14:18** **And with these sayings** [about Paul and Barnabas being men, and the remarks about the true God, vs. 15-17] **they could scarcely restrain the people from offering sacrifice to them** [they wanted Paul and Barnabas to be their gods].

## **Paul Thought Stoned To Death**

**Acts 14:19** **But certain Jews from Antioch** [in Pisidia; the capital of the province of Pamphylia located on the Cestrus River, about seven miles from its mouth] **and Iconium** [located about seventy five-miles southeast of

Antioch in Pisidia; the capital of Lyconia in Asia Minor, at the foot of the Taurus Mountains, about one hundred twenty-five miles north of the Mediterranean Sea] **came there and having persuaded** [won over] **the people, they stoned Paul** [he refers to this in 2 Cor. 11:25] **and dragged him out of the city, supposing him to be dead** [Paul escaped a stoning in Iconium only to receive one in Lystra; they thought he was dead, but God was with him to preserve his life].

**Acts 14:20** **However, as the disciples stood around him,** [perhaps believing that he was not dead] **he rose up and went into the city** [returned to Lystra where he had been stoned and left for dead; whether this is an example of a direct miracle, it does not say, but without doubt, God was keeping him safe]. **And the next day he departed** [went] **with Barnabas to Derbe** [a city about thirty-five miles southeast of Lystra].

### **Return—Strengthening Disciples**

**Acts 14:21** **And when they had preached the gospel** [good news, glad tidings of Christ] **to that city,** [Derbe] **and had taught many,** [made many disciples] **they returned to Lystra,** [about twenty-five miles south of Iconium; controlled by Rome and full of heathen worship] **Iconium,** [vs. 19] **and Antioch,** [in Pisidia, vs. 19].

**Acts 14:22** **strengthening the souls of the disciples,** [the ones converted earlier on this journey] **and exhorting them to continue in the faith,** [the one faith based on Jesus, the Savior of the world, Eph. 4:5; Phil. 1:27; Jude 3] **and saying, “We must through much tribulation enter the kingdom of God”** [2 Tim. 3:12; young Timothy was among these disciples being exhorted, and he will join Paul later on his second journey, Acts 16:1].

**Acts 14:23** **And when they had ordained** [appointed] **them elders** [Presbyters; older men with specific qualifications were appointed to oversee the flocks, Acts 20:17-28; 1 Tim. 3:1-7; Titus 1:5-9] **in every church,** [each local church had two or more elders, Phil. 1:1,2] **and had prayed with fasting, they commended them to the Lord,** [Jesus the Christ] **in whom they had believed** [these two missionaries were moving on to other works, and by commending them through prayer and fasting, they could carry on

the Lord's work].

**Acts 14:24** And after they had passed through Pisidia, [revisited Antioch in Pisidia, the capital of the province of Pamphylia located on the Cestrus River, about seven miles from its mouth, see first visit, Acts 13:13-52] **they came to Pamphylia** [located on the southern coastline of Asia Minor with Pisidia on the north, and Cilicia on the east].

**Acts 14:25** And when they had preached the word [the gospel of Christ] in Perga, [in Pamphylia; the capital of the province of Pamphylia located on the Cestrus River, about seven miles from its mouth] **they went down to Attalia** [a city in Pamphylia, located about five miles southwest of Perga on the seashore].

**Acts 14:26** And from there [Attalia; they chose not to return to Cyprus] **they sailed to Antioch**, [in Syria; about three hundred fifty miles] **from where they had been commended** [Acts 13:1-3] **to the grace of God for the work, which they had fulfilled** [accomplished or completed].

**Acts 14:27** And when they had come, [arrived at Antioch in Syria] **and gathered the church together, they rehearsed** [reported, cf. Acts 15:4,12] **all that God had done with them**, [God received all the credit and praise] **and how He had opened the door of faith to the Gentiles** [given opportunities to preach the gospel to the Gentiles; compare 1 Cor. 16:9; 2 Cor. 2:12].

**Acts 14:28** And they [Paul and Barnabas] **stayed there** [in Antioch in Syria] **a long time with the disciples**.

## CHAPTER 15

### What About Circumcision?

**Acts 15:1** And certain men [Jews who had been taught Christianity, but had returned to parts of Judaism, see Gal. 2:4] **who came down from Judea** [from the hill country of Judea down to the plains of Syria] **taught the**

brethren, [Gentile Christians] and said, “Unless you are circumcised according to the custom of Moses, you cannot be saved” [cf. Acts 15:5].

**Acts 15:2** Therefore when Paul and Barnabas had no small dissension and dispute with them, [these Jews from Judea] they [the church at Antioch, vs. 3] determined that Paul and Barnabas, and certain others of them, [Gentile brethren; Paul later mentions Titus going with him, Gal. 2:1] should go up to Jerusalem to the apostles and elders about this question [the question, should circumcision be required for salvation, vs. 1].

**Acts 15:3** And being sent on their way by the church, [at Antioch in Pisidia] they passed through Phoenicia [a strip of land to the north of Palestine along the Mediterranean Sea where the cities Tyre and Sidon were located] and Samaria, [located in central Palestine] declaring [describing] the conversion of the Gentiles; [specifically on Paul’s first journey, Acts 14:27] and they caused great joy to all the brethren [they rejoiced that the kingdom was growing through Gentile conversions].

**Acts 15:4** And when they [Paul, Barnabas, and the others] had come to Jerusalem, they were received by the church and the apostles and elders; [they were hospitable and friendly to them and their work, Gal. 2:9] and they declared all things that God had done with them [in taking the gospel to the Gentiles].

**Acts 15:5** But certain ones of the sect of the Pharisees [a strict sect of the Jews who believed in the resurrection, spirits, and angels] who believed, [had become Christians] stood up saying, “It is needful [necessary] to circumcise them, and to command them to keep the Law of Moses” [Acts 15:1].

## The Jerusalem Council

**Acts 15:6** And the apostles [eleven remained after James was put to death by Herod, Acts 12:2] and elders came together to consider this matter.

**Acts 15:7** And when there had been much dispute, [debate] Peter rose up, and said to them, “Men and brethren, you know how that a good

**while ago God made a choice among us**, [chose Peter from among the other apostles to receive the keys of the kingdom, Mt. 16:18,19] **that by my mouth the Gentiles should hear the word of the gospel and believe** [sent him to Cornelius to preach Christ, Acts 10:20; 11:13,14].

**Acts 15:8** **And God, who knows the hearts**, [Acts 1:24] **bore witness to them**, [the Gentiles] **giving them the Holy Spirit** [proof that God had accepted them, Acts 10:44,47; 11:15] **just as He did to us**, [the Jewish apostles, Acts 2:1-4].

**Acts 15:9** **and made no difference between us** [the Jews] **and them**, [the Gentiles] **purifying their hearts by faith** [they did not need circumcision to save and purify them from sin as the false brethren, Gal. 2:4, had suggested, Acts 15:1, but an obedient faith, Heb. 9:13,14; 1 Pet. 1:22].

**Acts 15:10** **Now therefore, why do you test God, by putting a yoke** [a heavy burden that enslaves and places one in bondage, Gal. 5:1] **upon the neck of the disciples**, [specifically the Gentiles, but the principle also applies to Jews] **which neither our fathers** [Jewish forefathers] **nor we** [the present generation of Jews] **were able to bear?**

**Acts 15:11** **But we** [Paul, Barnabas, Peter and others] **believe that through the grace** [unearned or unmerited favor] **of the Lord Jesus Christ** [Rom. 3:24; Eph. 2:8; Titus 2:11] **we shall be saved, even** [in the same manner] **as they**" [the Gentiles].

**Acts 15:12** **Then all the multitude kept silence**, [Peter got their attention for Barnabas and Paul] **and listened to Barnabas and Paul, declaring what miracles and wonders God had worked by them among the Gentiles** [for other reports see Acts 14:27; 15:3,4; this is further proof that God had accepted the Gentiles by faith and grace rather than by circumcision].

**Acts 15:13** **And after they had stopped speaking, James** [most often believed to be James the Lord's brother, cf. Acts 12:17; 1 Cor. 15:7; Gal. 1:19; Jas. 1:1] **answered, saying, "Men and brethren, listen to me:** [he is now ready to give his judgment, vs. 19].

**Acts 15:14** Simon [Peter] has declared how God at the first visited the Gentiles, to take out of [from among] them a people for His name [Gentiles who would believe and obey the gospel, vs. 7].

**Acts 15:15** And with this [the Gentiles being accepted] the words of the prophets [those who speak forth openly; a proclaimer of a divine message either to the present or the future] agree, just as it is written, [Amos 9:11,12].

**Acts 15:16** 'After this I will return, and will build again the tabernacle of David, [refers to raising up the Messiah through David] which has fallen down, and I will rebuild its ruins, and I will set it up, [restore it].

**Acts 15:17** that the rest of mankind [other than the Jews; Gentiles] may seek the Lord, and all the Gentiles, who are called by My name, [any who call upon and wear His name, Rom. 10:13-17] says the Lord, who does all these things' [circumcision is not mentioned in this prophecy].

**Acts 15:18** Known to God are all His works from the beginning of the world [God knew about the acceptance of the Gentiles from eternity or of old].

**Acts 15:19** Therefore my judgment is, that we do not trouble those from among the Gentiles [with the yoke of circumcision, Acts 15:10; 21:25] who are turning to God, [1 Thes. 1:9].

**Acts 15:20** but that we write to them, [the Gentiles] that they abstain from things polluted [contaminated] by idols, from fornication, [sexual immorality; idolatry was associated with all the works of the flesh, Gal. 5:19-21; Col. 3:5; cf. 1 Cor. 8:1; 10:20] and from things strangled, [such things would retain blood, therefore must be avoided] and from blood [this had been forbidden to the Jews under the law, Lev. 3:17; it is now restated for Christians under Jesus Christ].

**Acts 15:21** For Moses from ancient generations has in every city those who preach him, being read in the synagogues [Gr. "places of assembly"]

Jewish places for reading and exposition of the Holy Scriptures] **every Sabbath day**” [the eating of meats from idols and eating blood would be very offensive to the many religious Jews in every city; therefore to avoid offenses was another reason why these commands should be obeyed, cf. 1 Cor. 8:10-13].

## **A Decision By The Apostles and Elders**

**Acts 15:22** Then it pleased the apostles and elders, with the whole church, [Peter, Barnabas, Paul, and James had convinced them to make the following decision] **to send chosen men of their own company** [Jews] **to Antioch** [in Syria] **with Paul and Barnabas, namely, Judas called Barsabas**, [a prophet, vs. 32] **and Silas**, [Silvanus; also called a prophet, vs. 32, and a future worker with Paul, Acts 15:40; 1 Thes. 1:1; 2 Cor. 1:19] **leading men among the brethren,**

**Acts 15:23** and they wrote this letter by them: “The apostles, the elders, [the contents of this letter represents the authority and decisions of these men] **and brethren send greeting** [this greeting is sent from the whole church in Jerusalem] **to the brethren who are of the Gentiles in Antioch, Syria**, [the land where Antioch was capital; located, north of Palestine, south of Tarsus with the Mediterranean Sea on the west, and the Euphrates and Arabian desert on the east] **and Cilicia**: [a province on the Mediterranean Sea southeast of Asia Minor; with Pamphylia on the west, Lycaonia and Cappadocia on the north, and Syria on the east]. **Greetings.**

**Acts 15:24** Since we have heard that some who went out from us [from the apostles and elders; the church in Jerusalem] **have troubled you with words, upsetting your souls**, [Acts 15:1,2] **saying, ‘You must be circumcised, and keep the law:’ to whom we gave no such commandment**: [cf. Titus 1:10,11; Gal. 1:7].

**Acts 15:25** it seemed good to us, [as they were guided by the Holy Spirit, vs. 28] **being assembled with one accord**, [in unity of purpose and mind] **to send chosen men** [Judas and Silas, vs. 27] **to you with our beloved Barnabas and Paul,**

**Acts 15:26** men [still speaking of Barnabas and Paul] **who have risked their lives** [their report of the first journey verifies that their lives were in danger, Acts 15:4] **for the name of our Lord Jesus Christ** [Acts 13:50; 14:19].

**Acts 15:27** **Therefore we have sent Judas and Silas**, [leading men among the brethren who are also prophets, vss. 22,32] **who will also tell you** [report] **the same things** [in this letter] **by word of mouth**.

**Acts 15:28** **For it seemed good to the Holy Spirit, and to us**, [they are being guided by the Holy Spirit] **to lay upon you no greater burden** [Acts 15:10] **than these necessary** [essential] **things**: [compare Acts 15:20].

**Acts 15:29** **that you abstain from meats** [things] **offered to idols**, [idolatry was associated with all the works of the flesh, Gal. 5:19-21; Col. 3:5; cf. 1 Cor. 8:1; 10:20] **from blood**, [this had been forbidden to the Jews under the law, Lev. 3:17; it is now restated for Christians under Jesus Christ] **from things strangled**, [such things would retain blood, therefore must be avoided] **and from fornication** [sexual immorality]. **If you keep yourselves from these, you will do well. Farewell**" [circumcision is not bound in this letter].

## Back To Antioch in Syria

**Acts 15:30** **So, when they** [Paul, Barnabas, Silas and Judas] **were dismissed**, [sent away] **they came to Antioch**; [in Syria; located on the Orontes River, fifteen miles inland from the Mediterranean Sea with Selucia as the seaport; three hundred miles north of Jerusalem] **and when they had gathered the multitude** [the Antioch church] **together, they delivered the letter**.

**Acts 15:31** **And when they** [these Gentile Christians at Antioch] **had read it**, [the letter] **they rejoiced because of its consolation** [they were pleased that circumcision was not bound on them].

**Acts 15:32** **And Judas and Silas**, [two Jews sent with Paul and Barnabas from Jerusalem] **also being prophets themselves**, [those who speak forth

openly; a proclaimer of a divine message either to the present or the future] **exhorted the brethren with many words and confirmed** [strengthened] **them** [the letter and words from these two prophets brought great exhortation to these brethren].

**Acts 15:33** **And after they** [Judas and Silas] **had stayed there for a time, they were sent back** [to Jerusalem] **in peace** [with a friendly greeting] **from the brethren** [at Antioch in Syria] **to the apostles.**

**Acts 15:34** **However, it pleased Silas to remain there.**

**Acts 15:35** **Paul and Barnabas also** [with Silas] **remained in Antioch,** [in Syria, see vs. 30] **teaching and preaching the word of the Lord, with many others also** [the church in Antioch must have grown large and strong from these men faithfully preaching the word, compare Acts 13:1].

### **Contention Over John Mark**

**Acts 15:36** **And after some days** [Luke chooses not to give the exact number of days] **Paul said to Barnabas, “Let us go again and visit our brethren in every city where we have preached the word of the Lord,** [the churches planted on the first missionary journey] **and see how they are doing”** [they revisited them, appointed elders, and strengthened them on their return (except Cyprus), Acts 14:21-25, but Paul wanted to visit them again].

**Acts 15:37** **And Barnabas was determined** [desirous] **to take with them John, also called Mark** [he began the first journey with them, Acts 13:5].

**Acts 15:38** **But Paul thought it best not to take with them the one who departed from them in Pamphylia,** [evidently Mark left the journey without an acceptable reason to Paul, Acts 13:13, and he did not wish to take him again] **and had not gone with them to the work.**

**Acts 15:39** **And the contention** [disagreement] **was so sharp between them,** [they could not agree] **that they parted** [separated] **from one another** [nothing here or in the future indicates that they were angry or

separated as enemies; they just chose separate partners and works after they could not agree]. **And so Barnabas took [John] Mark, and sailed to Cyprus;** [Barnabas took his cousin, John Mark, Col. 4:10, and returned to his native island, Acts 4:36].

**Acts 15:40** but Paul chose Silas, [one of the two prophets, sent by the apostles and elders, with the letter regarding circumcision and the Gentiles, Acts 15:22,32,34] **and departed, being commended [committed] by the brethren to the grace of God** [once again the church of Antioch in Syria, sends missionaries to the field to convert souls to Christ, Acts 13:1-3; 14:26].

**Acts 15:41** **And he** [Paul accompanied by Silas] **went through Syria** [as he moved north from Antioch, see vs. 23] **and Cilicia,** [Paul's native country located in southeast Asia Minor bounded on the south by the Mediterranean Sea, Tarsus was its chief city, Acts 21:39; 22:3; 23:34] **confirming [strengthening] the churches** [there is no record of the planting of these churches, but Paul had worked in these parts before his first journey, Gal. 1:21; cf. Acts 9:30].

## CHAPTER 16

### Derbe and Lystra Timothy Joins Paul and Silas

**Acts 16:1** **Then he came to Derbe** [a city about thirty-five miles southeast of Lystra] **and Lystra** [about twenty-five miles south of Iconium; controlled by Rome and full of heathen worship]. **And, behold, a certain disciple was there, named Timothy,** [he had been converted on Paul's first journey, Acts 13, cf. Acts 14:6-21; Rom. 16:21] **the son of a certain Jewish woman,** [Eunice, 2 Tim. 1:5; 3:15] **who believed,** [had obeyed the gospel, Mk. 16:16; Rom. 1:16] **but his father was a Greek,** [therefore, since his father was a Greek, Timothy had not been circumcised].

**Acts 16:2** **and was well spoken of** [Timothy had a good Christian reputation] **by the brethren who were at Lystra** [see vs. 1] **and Iconium** [located about seventy five-miles southeast of Antioch in Pisidia; the capital

of Lyconia in Asia Minor, at the foot of the Taurus Mountains, about one hundred twenty-five miles north of the Mediterranean Sea].

**Acts 16:3** Paul would have him [Timothy] to go with him; [on this journey] and he took and circumcised him [not for salvation, as the Judaizers claimed, Acts 15:1] because of the Jews who were in those quarters [to keep down problems among the Jews so that the gospel could be preached, 1 Cor. 7:19; 9:20; cf. Gal. 2:3]. For they all knew that his father was a Greek [cf. 1 Tim. 4:14; 2 Tim. 1:6].

**Acts 16:4** And as they went through the cities, [on this journey where churches were already planted] they delivered to them the decrees to keep, that were ordained [decided] by the apostles and elders who were in Jerusalem [see the special letter to the Gentiles, Acts 15:23-29].

**Acts 16:5** And so the churches were established [strengthened] in the faith, and increased in number daily [Acts 2:47].

### **A Call To Macedonia Mysia and Troas**

**Acts 16:6** Now when they had gone through Phrygia [an inland province of southeast Asia Minor, Acts 2:10] and the region of Galatia, [the large interior area east of Phrygia] they were forbidden by the Holy Spirit to preach the word in Asia, [Roman province of Asia Minor partially bounded by three seas, Black, Aegean and Mediterranean].

**Acts 16:7** after they had come to Mysia, [a district of the northwest end of Asia Minor; Propontis Sea on the north, Bithynia on the east, Lydia on the south, and the Aegean Sea on the west] they tried to go into Bithynia, [a province east of Mysia] but the Spirit did not permit them [God is guiding this journey].

**Acts 16:8** And passing by Mysia, [vs. 7] they came down to Troas [2 Cor. 2:12; a city on the northeast coast of the Aegean Sea, the western boundary of Asia Minor].

**Acts 16:9** And a vision [it was not an ordinary dream, compare Peter's trance, Acts 10:10] **appeared to Paul in the night. There stood a man of Macedonia**, [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea] **and pleaded with him, saying, "Come over to Macedonia, and help us"** [this man and his call is often used today as the call to carry the gospel to the whole world, Mk. 16:15,16; Mt. 28:19,20].

**Acts 16:10** And after he [Paul] had seen the vision, immediately we [at this point on the journey, Luke must have joined Paul, Silas and Timothy; he begins using the words, "we" and "our"] **sought to go to Macedonia**, [see vs. 9] **confidently** [the vision was convincing] **concluding that the Lord had called us to preach the gospel to them** [the Lord is guiding the extent of this journey; at first Paul wanted to revisit the brethren where they had preached, but the Lord sent them to Europe].

### Samothrace and Neapolis

**Acts 16:11** Therefore loosing [putting out to sea; the Aegean Sea] from Troas, [see vs. 8] **we ran a straight course** [to do this, the winds were blowing for their benefit] **to Samothracia**, [an island in the Aegean Sea, sixty miles northwest of Troas and about ten miles from Samothracia] **and the next day came to Neapolis** [the seaport of Philippi; a little town, a European port on the northeast shore of the Aegean Sea, southeast of Philippi].

### Philippi

**Acts 16:12** and from there [Neapolis] **to Philippi**, [a Macedonian town in the plain east of Mount Pangaeus] **which is the chief** [leading or first] **city of that part of Macedonia, and a** [Roman] **colony. And we** [Paul, Silas, Timothy, and Luke] **were staying in that city certain days.**

### Conversion of Lydia

**Acts 16:13** And on the [Jewish] **Sabbath day** [seventh day of rest or

Saturday] **we** [Paul and workers, vs. 12] **went out of the city by a river side**, [the Ganges River] **where prayer was customarily made**; [evidently there was no Jewish synagogue in Philippi] **and we sat down, and spoke to the women who resorted there** [these women who were either Jewish or Greeks converted to Judaism came to this river to worship; they knew only the Law of Moses].

**Acts 16:14** **And a certain woman named Lydia**, [since her name is Greek, she was probably a convert to the Jewish religion] **a seller of purple**, [she was no doubt a wealthy woman selling expensive clothing since the dye for clothing was an expensive process and used only on the best cloth; purple was associated with the rich, Lk. 16:19] **from the city of Thyatira**, [a city in the province of Asia on the boundary of Lydia some three hundred miles from Philippi; later was one of the seven churches of Asia, Rev. 1:11; 2:18-24] **who worshiped God, heard us** [listened to the preaching of the Gospel]. **The Lord opened her heart** [opened her understanding, Lk. 24:45] **to respond to** [obey] **the things, which were spoken by Paul** [Paul always preached the good news of the gospel of Jesus Christ; His death, burial and resurrection, 1 Cor. 15:1-4].

**Acts 16:15** **And when she** [Lydia] **and her household** [those making up her household; this could include servants and workers; three other households who were converted are recorded, Cornelius, Acts 10:24; the jailer, Acts 16:32,33; and Stephanas, 1 Cor. 1:16; 16:15] **were baptized**, [immersed, submersed, dipped, Rom. 6:4; Col. 2:12] **she urged** [begged] **us, saying, “If you have judged me to be faithful to the Lord, come into my house, and stay here”** [as a new Christian, she practiced hospitality, Rom. 12:13; cf. Heb. 13:2]. **And she constrained** [persuaded] **us** [this was the beginning of the church in Philippi, Phil. 1:1; 1 Thes. 2:2].

## **Paul and Silas Imprisoned**

**Acts 16:16** **And it came to pass, as we went to prayer**, [to the place of prayer] **a certain slave girl possessed with a spirit of divination** [believed to have superhuman power or a prophetic spirit, perhaps demon possessed, such was spoken of in the Old Testament times, called mediums and familiar spirits, see Lev. 19:31; 20:6,27; Deut. 18:11; 1 Sam. 28:7] **met us, who**

brought her masters much profit by fortune-telling [the people at least thought she could foretell the future].

**Acts 16:17** The girl followed Paul and us, [his fellow workers, vs. 13] and cried out, saying, “These men are the servants of the most high God, who show [proclaim] to us the way of salvation” [this was true, but the truth of the gospel was not to come from an evil source; therefore Paul must deal with this spirit, compare Mk. 5:7].

**Acts 16:18** And she did this many days. But Paul, being greatly annoyed, [by this continuing many days, and by the evil spirit that drove her to speak] turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he [the spirit] came out the same hour [Mk. 1:25,34; we are not told what happened to this girl after this miracle].

**Acts 16:19** And when her masters [she was a slave girl, vs. 16] saw that their hope of profit was gone, [the spirit of divination was gone, vs. 16] they seized Paul and Silas, and dragged them into the marketplace [the agora, open space, court or forum] to the authorities, [first to those of lower rank].

**Acts 16:20** and [the lower rank authorities] brought them to the magistrates, [chief officers or governors] saying, “These men, being Jews, exceedingly trouble our city, [only the troubled masters of the slave girl turned out to be “our city;” the same type of lies are told today!].

**Acts 16:21** and teach customs, [religious rites or a form of worship] which are not lawful for us to receive or to observe, being Romans” [these men try to bring in the Roman law to cover up their personal grievances].

**Acts 16:22** And the multitude rose up together against them; [this is what these men wanted to happen] and the magistrates [chief officers or governors] tore off their clothes, [the clothes of Paul and Silas which was customary before a beating] and commanded them to be beaten [with rods, 2 Cor. 6:5; 11:23,25; 1 Thes. 2:2].

**Acts 16:23** And when they had laid many stripes on them, [at least thirty-nine, 2 Cor. 11:24; cf. Deut. 25:3] they threw them into prison, [placed them in stocks and chains, vss. 24,26] charging the jailor to keep them securely,

**Acts 16:24** and he, [the jailer] having received such a charge, [it meant his own life if they escaped] threw them into the inner prison, [there was no source of light; such places known for being damp and cold] and fastened their feet fast in the stocks [a wooden frame with holes far apart to secure their feet; this must have been a miserable situation with their backs in pain from the beating].

### Conversion of Philippian Jailer

**Acts 16:25** But at midnight Paul and Silas were praying and singing praises to God, [it takes a deep faith and love for God and His Son Jesus to sing and pray under such conditions] and the prisoners heard [were listening to] them [these men made a positive impression on the prisoners even while in stocks and chains].

**Acts 16:26** And suddenly there came a great earthquake, [compare Acts 4:31; 5:19; 12:7] so that the foundations of the prison [prison-house] were shaken; and immediately all the doors were opened, and everyone's chains came loose [the power of God is all powerful, Lk. 1:27; here another miracle is performed].

**Acts 16:27** And the keeper of the prison [the jailer] awaking from sleep and seeing the prison doors open, drew his sword and would have killed himself, [he was responsible with his life for the security of all the prisoners] supposing that the prisoners had escaped [suicide was very common in the Roman Empire].

**Acts 16:28** But Paul cried out with a loud voice, [made a quick effort to stop him] saying, “Do yourself no harm, for we are all here!” [Paul informed him that there was no reason for him to take his life; no prisoners had escaped].

**Acts 16:29** Then he called for a light [Greek: “lights;” evidently there was no light where Paul and Silas were waiting] **and rushed in and came trembling with fear**, [he knew that something beyond the normal cause of nature had happened; the earthquake and the prisoners present suggested the power of a supreme Being] **and fell down before Paul and Silas** [associated these men with this miracle and divine protection].

**Acts 16:30** And he brought them out, [from the prison] **and said, “Sirs, what must I do** [many today would have said, “there is nothing to do;” Jesus taught that those who will not DO, build their spiritual houses on the sand, Mt. 7:26,27; cf. Mt. 7:21] **to be saved?”** [the most important question in the Bible; saved from sin is his need, cf. Lk. 3:10; Acts 2:37; 9:6; 22:10].

**Acts 16:31** And they said, **“Believe on the Lord Jesus Christ**, [the believing suggested here is a trusting, obedient faith as Paul later taught, Gal. 3:26,27; faith working through love, Gal. 5:6; 1 Thes. 1:3; cf. Jas. 2:18,20,22] **and you will be saved, you and your household”** [the saving gospel is open to all who will believe and obey it, Mt. 28:19,20].

**Acts 16:32** And they spoke to him the word of the Lord, [faith comes by hearing the word of God, Rom. 10:17] **and to all who were in his house** [these were all old enough to be taught the word of God, and thus subjects for baptism, vs. 33].

**Acts 16:33** And he [the jailer] took them [Paul and Silas] **the same hour** [that very hour] **of the night, and washed their stripes** [wounds from their beating, vs. 23]. **And immediately** [they did not put off baptism until another time as some do today] **he** [the jailer] **and all his household were baptized** [immersed; compare Lydia and household, Acts 16:15; Jesus had said, “He who believes and is baptized will be saved,” Mk. 16:16; this heathen jailer and his household are now saved just as he had requested, vs. 30].

**Acts 16:34** And when he [the jailer] had brought them into his house, he **set meat** [food] **before them; and rejoiced**, [just as the eunuch rejoiced after his salvation, Acts 8:39] **having believed in God with all his household** [there is nothing more beautiful than observing a complete Christian family].

## Paul Demands An Escort

**Acts 16:35** And when it was day, [so much had happened during the course of one night] **the magistrates** [chief officers or governors] **sent the officers**, [policemen] **saying, “Let those men [Paul and Silas] go.”**

**Acts 16:36** And the keeper of the prison [the jailer] **reported these words saying, “The magistrates** [chief officers or governors] **have sent to let you go** [release you]. **Now therefore depart, and go in peace”** [they had no intentions of keeping them in prison].

**Acts 16:37** But Paul said to them, [the officers] **“They have beaten us openly**, [in public] **uncondemned Romans, and have thrown us into prison**; [Roman citizens without a trial; they had violated their rights as a Roman citizen and could be in trouble with the higher Roman powers, compare Acts 22:25-29] **and now do they put us out secretly** [quietly]? **No indeed! But let them come themselves and bring** [escort] **us out”** [this is one time that Paul could speak as an attorney and demand his civil rights].

**Acts 16:38** And the officers [policemen] **told these words to the magistrates**, [chief officers or governors] **and they were afraid** [alarmed] **when they heard that they were Romans** [they had violated the law that they were attempting to enforce].

**Acts 16:39** And they came and appealed to them, [this incident brought them down to humility] **and brought** [escorted] **them out, and asked them to depart from the city** [these magistrates wanted to be free of their mistake].

**Acts 16:40** And they went out of the prison, and entered into the house of Lydia, [their first convert, vss. 11-15] **and when they saw** [met with] **the brethren**, [brothers and sisters in Christ; the church in Philippi is now a reality, Phil. 1:1] **they comforted** [encouraged] **them, and departed.**

## CHAPTER 17

## Thessalonica

**Acts 17:1** Now when they [the missionaries] had passed [traveled] through [no preaching mentioned] **Amphipolis** [a Roman military station, thirty three miles southwest of Philippi] and **Apollonia**, [a trade town, sixty three miles southwest of Philippi, and thirty-seven miles east of Thessalonica; named after the false god Apollo] **they came to Thessalonica**, [the seaport and largest city of the second part of Macedonia, located on the famous Roman military highway, the Egnatian Way] **where there was a synagogue** [a place for a Jewish religious gathering] **of the Jews.**

**Acts 17:2** And Paul, as his custom was, went in to them, [first to the Jews, cf. Acts 9:20; 13:5,14] and **three Sabbath days** [Saturday, the Jewish day of rest] **reasoned with them from the Scriptures**, [the method Paul used in the Jewish synagogues was to begin with an Old Testament Scripture and then prove that Jesus is the Messiah promised in the Scriptures, Acts 18:28].

**Acts 17:3** explaining and proving [giving evidence] **that Christ had to suffer and rise again from the dead**, [taught the gospel of Christ, His dying and coming forth from the grave, Lk. 24:25,26; Gal. 3:1] and **saying, “This Jesus, whom I preach to you is Christ”** [the Messiah].

**Acts 17:4** And some of them [the Jews in the synagogue] **believed**, [were persuaded] and **joined Paul and Silas, along with a great multitude of the devout** [God-fearing] **Greeks**, [Gentiles who had turned from heathenism, 1 Thes. 1:9, and came to the synagogue; compare Cornelius, Acts 10:2] and **not a few of the prominent women** [possibly some of the wives of the men who believed the preaching of Christ the Messiah; thus from the preaching of the gospel, a strong church was planted, 1 Thes. 1:1].

### Made Attack On Jason’s House

**Acts 17:5** But the Jews who did not believe, [did not obey the gospel, the good news of Jesus the Christ] **moved with envy**, [jealousy] **took some of**

**the wicked men of the baser sort**, [the rabble; vile men from the marketplace] **and gathering a mob, set all the city in an uproar**, [riot] **and attacked the house of Jason**, [evidently where Paul and Silas were staying] **and sought to bring them out to the people** [crowd].

**Acts 17:6** **And when they did not find them**, [Paul and Silas] **they dragged Jason** [Rom. 16:21] **and some [other] brethren to the rulers of the city**, [officials called in the Greek politarchs] **crying, “These who have turned the world upside down [Acts 17:6] have come here also** [a great compliment was paid Paul and Silas; in most cases today, there is not enough gospel preached to give the world even a tremor].

**Acts 17:7** **Jason has received** [harbored or welcomed] **them, and these are all acting contrary to the decrees of Caesar**, [the same false accusations were brought against Jesus, Lk. 23:2; John 19:12] **saying that there is another king**, [other than Caesar, John 19:15] **One called Jesus”** [Mt. 1:21].

**Acts 17:8** **And they troubled the crowd and the rulers of the city**, [with the threat of another king, cf. Mt. 2:3; John 11:48] **when they heard these things**.

**Acts 17:9** **And when they had received security** [a pledge; posted bond] **from Jason and the others, they let them go** [Paul later looks back on his work and persecution in planting this church, and writes a summation, 1 Thes. 2:1-16].

## **Berea**

**Acts 17:10** **And the brethren immediately sent Paul and Silas away by night** [the point had been reached where it was wise to move on, cf. Acts 9:25; this decision was best for the purpose of spreading the gospel] **to Berea**; [fifty miles southwest of Thessalonica] **and when they arrived, they went into the synagogue of the Jews** [a place for a Jewish religious gathering; follows his custom, vss. 1,2].

**Acts 17:11** **These [Bereans] were more noble-minded** [honest in heart]

than those in Thessalonica, [for description see vs. 1] **for they received the word with all readiness of mind**, [Jas. 1:21; 1 Pet. 2:2] **and searched the Scriptures daily**, [Isa. 34:16; John 5:39] **to see whether these things were so** [this is an important rule to follow in all generations; this rule, if followed, would bring an end to all man made doctrines].

**Acts 17:12** **Therefore many of them believed**, [the gospel of Christ, Mk. 16:15,16; Rom. 1:16; 1 Cor. 9:16] **and also not a few of the honorable** [prominent] **Greek women and men** [God continues to give Paul, Silas, and Timothy success].

**Acts 17:13** **But when the Jews of Thessalonica** [for description see vs. 1] **knew** [found out] **that the word of God was preached by Paul** [he took the lead as spokesman for the team] **at Berea**, [for description see vs. 10] **they came there also and stirred up the people** [these Jews of Thessalonica were still angry over Paul's preaching in Thessalonica].

**Acts 17:14** **And then immediately the brethren sent away Paul** [these Jews seemed to be specifically after Paul] **out to go as far as the sea**; [some have thought he traveled by sea, and others by land] **but Silas and Timothy stayed there** [at Berea; Timothy had evidently stayed back in Philippi when Paul and Silas left, Acts 16:40, but he is mentioned again here in Berea].

**Acts 17:15** **Now those who conducted** [traveled with] **Paul brought him to Athens**, [approximately two hundred twenty-five miles southeast of Berea; the capital of Attica, the chief seat of Grecian learning and civilization; located about three miles from the sea coast] **and receiving a commandment** [to be delivered by those who brought Paul to Athens] **for Silas and Timothy to come to him with all speed**, [as soon as possible] **they departed**.

## Athens

**Acts 17:16** **Now while Paul waited for them** [Silas and Timothy, vs. 15] **at Athens**, [see vs. 15 for description] **his spirit was stirred** [provoked or distressed; compare what happened to Lot, 2 Pet. 2:8] **within him, when he**

**saw the city fully given to idolatry [full of idols].**

**Acts 17:17 Therefore he reasoned in the synagogue [a place for a Jewish religious gathering] with the Jews, and with the God-fearing Gentiles, [Greeks] and in the marketplace [an open place of public resort for assemblies, trials, and selling of goods, Mt. 20:3; Mk. 12:38; Lk. 7:32] daily with those who met with him.**

**Acts 17:18 Then some [a group of] Epicurean [ignored completely God and creation as well as the gods of Athens having any providence over their lives; their god was pleasure] and Stoic [opposite the Epicureans; taught creation of things and the power of fate in their lives] philosophers encountered [contended with or opposed] him. And some said, “What does this babbler [one who picks up scraps of information and retells them] wish to say?” Others remarked, “He seems to be a proclaimer of strange [foreign to them] gods,” because he preached to them Jesus and the resurrection [they formed opinions without having all the truth].**

**Acts 17:19 And they took him, [Paul] and brought him to Areopagus, [the place is also called Mars’ Hill, where the supreme court of the Areopagites assembled; located in the middle of the city of Athens] saying, “May we know what this new doctrine [teaching] is which you speak?**

**Acts 17:20 For you are bringing some strange [foreign] things [ideas] to our ears; we want to know therefore what these things mean” [even though they had the wrong motives, Paul was given an invitation to preach the God of creation, and the risen Son of God].**

**Acts 17:21 For all the Athenians [natives of Athens] and strangers [Athens attracted many foreigners to study and promote various philosophies] who were there spent their time [gave all their time] in nothing else but either to tell or to hear some new thing.**

## **The Athenian Address**

**Acts 17:22 Then Paul stood in the midst of Mars’ Hill, [meeting of the Areopagus] and said, “You men of Athens, I perceive that in all things**

[in every way] **you are very religious** [Paul catches their attention with this opening statement; they were proud of their gods, and Paul will use this as a door to tell them about the true and living God].

**Acts 17:23** For as I was passing through [their altars and statues] and examining your devotions, I found an altar with this inscription: **TO THE UNKNOWN GOD** [some think they had lost the identity of this god, but more likely this god represented the desire to find and worship one whom they did not know]. **Therefore the One whom you ignorantly worship**, [the true God was the unknown God to them] **Him I proclaim to you** [states his purpose and gets their attention].

**Acts 17:24** God, [the true living God, Acts 14:15] **who made the world and all things in it**, [the true Creator, Gen. 1:1] **since He is Lord of heaven and earth**, [Mt. 11:25] **does not dwell in temples made with hands**; [Stephen proclaimed this same message, Acts 7:48-50].

**Acts 17:25** **neither is worshiped with men's hands**, [as these Athenians did their false gods] **as though He needed anything, seeing He gives to all life**, [Job 12:10] **and breath and all things** [consider Isaiah's summation of God the Creator, Isa. 42:5].

**Acts 17:26** **And He has made from one blood all nations of men to dwell on all the face of the earth**, [although there are many races on the earth, all have the oneness of blood representing life; even the same types of blood that can be interchanged] **and has determined their pre-appointed times, and the boundaries of their habitation**, [God is in complete control of the earth, mankind, and where he lives, Mal. 2:10].

**Acts 17:27** **that they should seek the Lord**, [man has a natural desire to seek a higher being, and the true God of eternity wants them to seek Him] **if perhaps they might feel** [reach out] **for Him, and find Him**, [Rom. 1:20; Acts 14:17] **though He is not far from each one of us** [Jer. 23:23,24].

**Acts 17:28** For [gives proof of the closeness of God] **in Him we live and move and have our being** [we look to God for our total existence] **as also some of your own poets have said, 'For we are also His offspring'** [even

though their poets did not know the true God, they had given a true statement that applies to God; He is the Father of all in creation, and also the spiritual Father of all who will obey His Son by being born again, John 3:3,5].

**Acts 17:29** Therefore since we are the offspring [children] of God, we ought not to think that the Godhead [Divine Being; God] is like gold or silver, or stone, formed [shaped] by the art and devising [thoughts or skills] of man [as they had done in forming their statues and images].

**Acts 17:30** And these times of ignorance [in the past] God overlooked, but now [God has revealed the Son of light to the world; there is no reason to continue in ignorance, Titus 2:12,13] commands all men everywhere to repent, [Lk. 24:46,47].

**Acts 17:31** because He has appointed [set or fixed] a day, in which He will judge the world in righteousness [Heb. 9:27] by the Man [Jesus] whom He has ordained [appointed]. He has given [further] assurance [proof] to all men, in that He has raised Him from the dead” [since Jesus was raised, this is proof that all can be raised, Acts 2:24].

**Acts 17:32** And when they [especially the Epicureans, see vs. 18] heard of the resurrection of the dead, some mocked, while others said, “We [probably the Stoics, see vs. 18] will hear you again on [concerning] this matter [on this subject].

**Acts 17:33** So Paul departed from among them [Paul had spoken the truth even though most of them rejected it].

**Acts 17:34** However, some men joined to him and believed, [the majority rejected his message, but some believed] among whom also was Dionysius the Areopagite, [a member of the Areopagus] and a woman named Damaris, and others with them [we do not learn of a church in Athens in future writings, however, a small congregation began with these precious souls who accepted the good news of Christ].

## CHAPTER 18

## Corinth

**Acts 18:1** After these things [his powerful address] Paul departed from Athens [for description, see Acts 17:15] and went to Corinth [fifty miles by sea, west of Athens; located on an isthmus, a strip of land extending from the mainland and joined on each end by water; Aegean Sea on the east and the Adriatic Sea on the west; the capital of the Roman province of Achaia; had two seaports].

**Acts 18:2** And he found a certain Jew named Aquila, born in Pontus, [a province south of the Black Sea] who had recently come from Italy [Rome] with his wife Priscilla; [we are not told when Aquila and Priscilla were converted, but they were great workers with Paul as a husband and wife missionary team, cf. vss. 18,26; Rom. 16:3,4; 1 Cor. 16:19; 2 Tim. 4:19] because Claudius [the fourth Roman Emperor, A.D. 41-54] had commanded [ordered] all Jews to depart from Rome; and he [Paul] came to them.

**Acts 18:3** And because he was of the same craft, [a tentmaker; each Jewish boy was taught a trade; basically this was his livelihood] he stayed with them, and worked; for by their occupation they were tentmakers [Paul often supported himself in order to preach the gospel, cf. Acts 20:34; 1 Cor. 4:12; 1 Thes. 2:9; 2 Thes. 3:8].

**Acts 18:4** And he reasoned in the synagogue [Gr. “place of assembly” a Jewish place for reading and exposition of the Holy Scriptures] every Sabbath, [the Jews who did not know Jesus, continued to keep the Jewish Sabbath, the seventh day, Saturday] and persuaded both Jews and the Greeks [his mission for the gospel was to the Jew first and also to the Greek, Rom. 1:16].

**Acts 18:5** And when Silas and Timothy had come from Macedonia, [specifically from Berea, Acts 17:14,15; Paul indicates in an epistle that Timothy came to him in Athens, and was sent back to Thessalonica, see 1 Thes. 3:1,2] Paul was pressed [constrained] in the spirit, [while guided by the Holy Spirit, Paul’s spirit was fully devoted] and testified to the Jews

**that Jesus was the Christ** [the Messiah, cf. vs. 28].

**Acts 18:6** **And when they** [the Jews in this synagogue] **opposed** [resisted] **him and blasphemed**, [spoke against and were abusive] **he shook his raiment**, [as a testimony against them, Mk. 6:11] **and said to them, “Your blood be upon your own heads;** [Paul had made every effort to save them with the gospel; now they can blame only themselves for being lost, 2 Sam. 1:16] **I am clean** [Ezk. 3:18,19]. **From now on I will go to the Gentiles”** [even though Paul’s mission was to the Gentiles, Acts 9:15; Rom. 10:12, he wanted his Jewish brethren to be saved; they refused and were cut off; see olive tree illustration, Rom. 11:11-24].

**Acts 18:7** **And he departed from there**, [the synagogue] **and entered the house of a certain man named Justus**, [some versions have Titus Justus; evidently a Gentile proselyte] **one who worshiped God**, [he extended hospitality to Paul] **whose house was next door to the synagogue** [Paul moved from the synagogue because the Jews opposed his teaching, vs. 6].

**Acts 18:8** **And Crispus, the chief ruler of the synagogue**, [Sosthenes is also called the chief ruler, vs. 17; perhaps he succeeded Crispus] **believed on the Lord with all his household**, [among the many unbelievers, this man and his family became Christians; he was among the few whom Paul personally baptized, 1 Cor. 1:14] **and many of the Corinthians, hearing, believed and were baptized** [this is the meaning of believing on the Lord; the New Testament process for obeying the gospel is: hearing and believing the word, Rom. 10:17; repenting of sins, Acts 2:38; confessing Christ to be the Son of God, Rom. 10:9,10; and being baptized for salvation and remission of sins, Mk. 16:16; Acts 2:38].

**Acts 18:9** **Then the Lord spoke to Paul in the night by a vision**, [an appearance, cf. Acts 9:10; 10:3,17,19; 11:5; 12:9; 16:9] **“Do not be afraid** [reassures Paul] **but speak, and do not keep silent;** [even though opposition most often arose from preaching the gospel, the Lord commands him to speak; compare Acts 23:11].

**Acts 18:10** **for I am with you, and no man will attack and hurt you;** [the Lord is more powerful than all the harmful powers of men, cf. Jer. 1:18,19]

**for I have many people in this city”** [God had great plans for Paul; a strong church would be established, and two epistles would later be written to this church to correct their weaknesses].

**Acts 18:11** **And he continued there a year and six months, teaching the word of God among them** [it is commonly believed that Paul wrote the epistles to the Thessalonians while here in Corinth; compare Acts 18:5 with 1 Thes. 1:1; 2 Thes. 1:1].

**Acts 18:12** **And when Gallio was proconsul of Achaia,** [southern part of Greece with Corinth its capital] **the Jews with one accord rose up against Paul, and brought him before the judgment seat,** [Gallio’s court].

**Acts 18:13** **saying, “This fellow persuades men to worship God contrary to the law”** [generally, all law, but specifically, the Law of Moses, vs. 15].

**Acts 18:14** **And when Paul was about to open his mouth,** [to defend his preaching] **Gallio said to the Jews, “If it were a matter of wrong or wicked crimes,** [Paul had not broken any Roman laws or had not committed any immoral or violent acts; compare Acts 23:29] **O Jews, there would be reason why I should bear with you** [Gallio felt that their request was personal and unreasonable].

**Acts 18:15** **But if it is a question of words and names,** [the Jews rejected Paul preaching the name and authority of Jesus] **and your law,** [cf. Acts 25:11,19] **you look to it; [yourselves] for I will not be a judge of such matters”** [such questions did not come under the duties of his office].

**Acts 18:16** **And he drove them from the judgment seat** [cleared his court refusing to get involved in their personal quarrels].

**Acts 18:17** **Then all the Greeks took Sosthenes,** [probably the one who stirred up the Jews against Paul to bring him to Gallio] **the chief ruler of the synagogue,** [perhaps he succeeded Crispus, vs. 8] **and beat him before the judgment seat** [if the same man, Sosthenes was later called by Paul a brother in Christ, 1 Cor. 1:1]. **And Gallio took no notice of these things**

[this is an example of indifference; such did not matter to him.]

## Cenchrea

**Acts 18:18** **And after this**, [the experience with Gallio and the beating of Sosthenes, who was a Jew, by the Greeks] **Paul stayed there yet a good while**, [the Lord had promised to keep him safe, vss. 9,10, this incident did not run Paul from Corinth] **and then took his leave of the brethren, and sailed for Syria**, [his destination; the land where Antioch was capital; located, north of Palestine, south of Tarsus with the Mediterranean Sea on the west, and the Euphrates and Arabian desert on the east] **and with him were Priscilla and Aquila** [see vss. 2,3]. **He** [Paul; Before he sailed] **had his hair cut off in Cenchrea**, [a small seaport nine miles east of Corinth] **for he had taken** [was keeping] **a vow** [on vows, see Gen. 28:20; Lev. 27:2; 1 Sam. 1:11; either Paul or another, planted a church here, because later on Paul commended Phoebe a servant of the church in Cenchrea, Rom. 16:1].

## Ephesus

**Acts 18:19** **And he came to Ephesus**, [about two hundred twenty-five miles east, over the Aegean Sea from Cenchrea; the capital of the Roman province of Asia Minor] **and left them** [Priscilla and Aquila] **there**; [in Ephesus] **but he himself** [Paul, before leaving] **entered the synagogue**, [Gr. “place of assembly” a Jewish place for reading and exposition of the Holy Scriptures; when possible, Paul went to the Jews first and then to the Gentiles, cf. Acts 16:13; 18:4] **and reasoned with the Jews** [made an effort to tell them the truth about Jesus the Messiah].

**Acts 18:20** **When they asked him to stay for a longer time with them**, [seems to be favorably received] **he did not consent**,

**Acts 18:21** **but as he bade them farewell**, [told them good-by] **he said**, **“I must by all means keep this coming feast in Jerusalem**; [the name of the feast is not given; it may have been either the Passover or Pentecost] **but I will return again to you, if it is God’s will”** [it was God’s will for Paul to return, Acts 19:1]. **And he sailed from Ephesus** [for description, see vs. 19].

## Caesarea and Antioch in Syria

**Acts 18:22** **And when he had landed at Caesarea**, [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northeast of Samaria; home of Philip the evangelist, Acts 8:40; 21:8,9; Paul was later imprisoned here, Acts 23:33-26:32] **and gone up** [from the ship to Jerusalem, about seventy-five miles] **and saluted the church**, [in Jerusalem; although it is not mentioned here, his purpose had also been to keep the feast, vs. 21] **he went down** [down the mountain, about three hundred and forty miles north of Jerusalem] **to Antioch** [in Syria; located, north of Palestine, south of Tarsus with the Mediterranean Sea on the west, and the Euphrates and Arabian desert on the east].

## Galatia and Phrygia

**Acts 18:23** **And after he had spent some time there**, [with the church at Antioch in Syria; Paul probably gave a full report as he did after the first journey, Acts 14:26,27] **he departed, and went over all the country** [region] **of Galatia** [the large interior area east of Phrygia] **and Phrygia** [an inland province of southeast Asia Minor, Acts 2:10] **in order**, [successively] **strengthening all the disciples** [the churches he had planted on his last journey, cf. Acts 16:6; Gal. 1:2].

## Ministry of Apollos

**Acts 18:24** **And a certain Jew named Apollos**, [this man will become an important worker in the spread of the gospel to the world after receiving further instruction, cf. 1 Cor. 1:12; 3:5,6; Titus 3:13] **born at Alexandria**, [a celebrated city of Egypt, located on the southeastern shore of the Mediterranean Sea] **an eloquent man and mighty in the Scriptures**, [was able to forcefully and beautifully proclaim the Scriptures as they applied to the Lord, vs. 25] **came to Ephesus** [for description, see vs. 19].

**Acts 18:25** **This man was instructed in the way of the Lord**; [he knew the same message that John the Baptist taught; he did not know the great

commission and the full message of how to obey the gospel, Mk. 16:15,16] **and being fervent** [boiling hot with zeal, Rom. 12:11] **in spirit, he spoke and taught diligently** [accurately and correctly] **the things of the Lord**, [as far as he knew; his knowledge was limited and he needed further instruction] **but knew only the baptism of John** [a baptism of repentance to prepare the people to believe in Jesus, Acts 19:4; since Jesus has come, all must be baptized in the name of Jesus, Acts 19:5; John's baptism is no longer valid].

**Acts 18:26** **And he** [Apollos] **began to speak** [out] **boldly in the synagogue** [went to the Jews preparing them for the Lord and teaching John's baptism, vs. 25]. **When Aquila and Priscilla** [see vs. 2] **heard**, [what Apollos was teaching] **they took him aside, and explained to him the way of God more accurately** [taught him the way of salvation that comes through faith, repentance, confessing Christ, being baptized for the remission of sins in the name of Jesus Christ, Acts 2:38; cf. Mt. 28:19,20; Mk. 16:15,16].

**Acts 18:27** **And when he** [Apollos] **wanted to go across** [the Aegean Sea] **to Achaia**, [Greece; where Corinth was located, Acts 18:12,27] **the brethren wrote**, [a letter] **exhorting the disciples to receive** [welcome] **him; and when he** [Apollos] **had arrived**, [in Achaia or Greece; Corinth] **he helped greatly those who had believed through grace** [unearned or unmerited favor from God, Eph. 2:8; Titus 2:11-13].

**Acts 18:28** **For he powerfully** [vigorously or eloquently, see vs. 24] **refuted the Jews publicly, showing from the Scriptures** [the Old Testament, John 5:39] **that Jesus was Christ** [the Messiah].

## CHAPTER 19

### Ephesus

**Acts 19:1** **And it came to pass**, [happened] **that while Apollos was at Corinth**, [fifty miles by sea, west of Athens; located on an isthmus, a strip of land extending from the mainland and joined on each end by water; Aegean Sea on the east and the Adriatic Sea on the west; the capital of the Roman

province of Achaia; had two seaports]. **Paul having passed through the upper coasts**, [regions of Asia Minor] **came to Ephesus** [the capital of the Roman province of Asia Minor]. **And finding some disciples**, [in Ephesus with the same limited knowledge of Jesus as Apollos, compare Acts 18:25; 19:3].

**Acts 19:2** he said to them, “**Have you received the Holy Spirit since you believed?**” [a test to see where they were in regard to Jesus and their baptism]. **And they said to him, “We have not so much as heard whether there is a Holy Spirit”** [John referred to the Spirit, Mt. 3:11; Lk. 3:16, but his main mission had been to prepare for Jesus; thus, these disciples had not heard about the coming of the Holy Spirit, Acts 2:2-4; 10:44; 11:15-17].

**Acts 19:3** **And he said to them, “Into what then were you baptized?”** [immersed, submersed, dipped, Rom. 6:4; Col. 2:12; what baptism did you receive?]. **And they said, “Into John's baptism”** [Paul now knows where they are spiritually].

**Acts 19:4** **Then Paul said, “John verily [indeed] baptized [immersed, vs.3] with the baptism of repentance, [Mk. 1:4] saying to the people, that they should believe on Him who should come after him, that is, on Christ Jesus”** [Mk. 1:7].

**Acts 19:5** **When they heard this, they were baptized [immersed, vs.3] in the name of the Lord Jesus** [as Peter commanded on Pentecost, Acts 2:38, cf. Acts 8:12,16; 10:48].

**Acts 19:6** **And when Paul had laid his hands on them, the Holy Spirit came on them**, [as an apostle, Paul had this power, Acts 8:14-17] **and they spoke** [began speaking] **with tongues** [other languages, Acts 10:46] **and prophesied** [proclaimed a divine message, speaking either to the present or the future].

**Acts 19:7** **And the men [who were baptized and had Paul's hands laid on them] were about twelve in all.**

**Acts 19:8** And he [Paul] went into the synagogue [when possible, Paul first went to the Jews and their place of worship, and then to the Gentiles, cf. Acts 16:13; 18:4] and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God [Christ, and the church that He promised and purchased, Mt. 16:18,19; Acts 20:28; John 3:3,5; Jesus taught often through parables about the kingdom of God, Mt. 13].

**Acts 19:9** But when some were [becoming] hardened, [a hard heart blocks the entrance of truth] and did not believe, [the message about Jesus the Messiah] but spoke evil of the Way [Acts 9:2; 19:23; 22:4; 24:14; Jesus offers the new and living way, Heb. 10:20] before the multitude, [some who do not believe in the truth make every effort through mockery to destroy the faith of others] he departed from them [these who would not believe] and withdrew the disciples, [took the believers and left the synagogue; as he did at Corinth, Acts 18:7] disputing [reasoning, Acts 17:2; 18:4,19; 24:25] daily in the school [lecture hall] of Tyrannus [nothing further is written about this man, but he opened his place to Paul for teaching].

**Acts 19:10** And this [public instruction] continued for two years, [Paul spent a total of three years in Ephesus, Acts 20:31] so that all those who dwelt in Asia [specifically Asia Minor in which Ephesus was the capital city] heard the word of the Lord Jesus, both Jews and Greeks [what a great opportunity Paul had to teach the gospel in Ephesus, all Asia Minor, and those who came from many miles away for commerce and religion].

### Special Miracles by Paul

**Acts 19:11** And God worked special [uncommon or unusual] miracles [the bending of nature from its natural course by a supernatural power] by the hands of Paul, [Acts 14:3].

**Acts 19:12** so that [examples of these special miracles] handkerchiefs or aprons were even carried from his body [these had touched his body] to the sick, and the diseases left them and the evil spirits went out of them [compare the woman who touched the hem of the garment of Jesus and was healed, Mt. 9:20-22].

**Acts 19:13** Then some of the wondering [strolling] Jewish exorcists, [those who claimed power to cast out demons; employed a formula of conjuration for the expulsion of demons] **took it upon themselves** [they did not ask anyone; had no authority] **to call the name of the Lord Jesus over those who had evil spirits, saying, “We adjure you by Jesus whom Paul preaches”** [1 Cor. 2:2].

**Acts 19:14** And there were seven sons of one Sceva, [gives an example] a Jewish chief priest, who did so [called the name of Jesus over those possessed, vs. 13].

**Acts 19:15** And the evil spirit answered and said, “Jesus I know, [recognized His power] and Paul I know; [recognized the power of God in him] **but who are you?”** [they would not obey their so-called power].

**Acts 19:16** And the man in whom was the evil spirit jumped on them, and overpowered them, and prevailed against them, so that they fled out of that house naked and wounded [cf. Mk. 5:3; 9:25-29; Lk. 9:42].

**Acts 19:17** And this became known to all, both the Jews and Greeks dwelling in Ephesus; [the sons of Sceva and the attack of the evil spirit, vss. 14-16] and fear fell on them all, [Acts 5:5,11] and the name of the Lord Jesus was magnified [the evil spirit recognizing Jesus and Paul, exalted the name of Jesus].

**Acts 19:18** And many who had believed [in these impostors] came, [openly] **confessed, and showed their deeds** [admitted that they had been involved in evil practices].

**Acts 19:19** Many of those also who practiced sorcery [magic art, cf. Acts 8:9-11] **brought their books** [scrolls on magic art] **together and burned them before** [in the sight of] **all men. And they counted up the price** [value] **of them, and found it fifty thousand pieces of silver** [drachmas; a drachma was about a day’s wage; the total amount is usually estimated at approximately nine thousand dollars].

**Acts 19:20** So the word of God grew mightily and prevailed [compare Acts 6:7; 12:24].

## Demetrius and A Riot at Ephesus

**Acts 19:21** After these things were ended, [finished the events just mentioned] Paul purposed in the spirit, [planned in his heart or determined] when he had passed through Macedonia and Achaia, [all of Greece where he had earlier preached; Athens, Corinth, Berea, Thessalonica, and Philippi, Acts 16-18] to go to Jerusalem, [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] saying, “After I have been there, I must also see Rome” [Paul later went to Macedonia, Acts 20:1, and finally to Rome, in Italy; capital of the ancient world, located on the Tiber River, fifteen miles from its mouth; but not the way he planned; he went as a prisoner, Acts 25:11].

**Acts 19:22** So he sent to Macedonia [a country in Europe immediately north of Greece; see vs. 21] two of those who ministered to him, Timothy [he had been converted on Paul’s first journey, cf. Acts 14:6-21; Rom. 16:21] and Erastus, [the first time he is mentioned; this name later appears as one who is treasurer of the city, Rom. 16:23] but he himself stayed in [the province of] Asia for a while.

**Acts 19:23** And about that time there arose no small disturbance [2 Cor. 1:8] about the Way [the teaching of Christ and His gospel, Acts 9:2].

**Acts 19:24** For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, [Greek, Artemis; this temple drew people from other parts of Asia and the world, vs. 27] brought no small profit to the craftsmen [those coming in, purchased their silver shrines; this was the real reason why Demetrius was disturbed; when the true God is accepted, idolatry is destroyed].

**Acts 19:25** These [the craftsmen responsible for this product] he called together with the workmen of like occupation, [those who depended on silver crafts associated with Diana] and said, “Sirs, you know that by this

**craft** [making silver shrines, vs. 24] **we have our wealth.**

**Acts 19:26** **Moreover you see and hear that not only at Ephesus, but throughout almost all Asia,** [specifically Asia Minor; he knew of Paul's work in other parts of the province of which Ephesus was the capital] **this Paul has persuaded and turned away many people,** [from idolatry to God] **saying that they are not gods which are made with hands** [consider his address in Athens, Acts 17:24,25; cf. Isa. 44:10].

**Acts 19:27** **So that not only is this our craft** [of making silver shrines to Diana] **in danger to be set at naught,** [lose its reputation, fall into disrepute] **but also that the temple of the great goddess Diana** [Greek, Artemis; this temple was four hundred twenty-five feet long, two hundred twenty feet wide, and supported by one hundred twenty-seven pillars of Parian marble, sixty feet high] **may be despised, and her magnificence** [divine majesty] **be destroyed, whom all Asia** [Asia Minor] **and the world worship**" [if so great, why were they so afraid of one man's preaching?].

**Acts 19:28** **And when they heard these sayings, they were full of wrath,** [enraged; when you threaten one's money, you disturb his heart] **and cried out, saying, "Great is Diana** [Greek, Artemis] **of the Ephesians"** [this was done to get the attention of the city].

**Acts 19:29** **And the whole city was filled with confusion** [this brought mob disorder and turmoil] **and rushed with one accord** [one purpose] **into the theatre** [a place of assembly where court and other functions were sometimes conducted] **having caught Gaius** [a fellow worker from Derbe, Acts 20:4; Paul's host, Rom. 16:23; if the same person, Paul personally baptized him, 1 Cor. 1:14; cf. 3 John 1] **and Aristarchus, Paul's companions in travel from Macedonia** [a worker from Thessalonica, Acts 20:4; 27:2; cf. Col. 4:10; Philemon 24].

**Acts 19:30** **And when Paul wanted to go in to** [appear before] **the people, the disciples would not let him** [made every effort to stop him; they feared for his life].

**Acts 19:31** **And also some of the officials of Asia,** [Asiarchs; political or

religious officials of the province of Asia] **who were his friends, sent to him and urging** [begging or pleading] **that he would not venture into the theatre** [see vs. 29; Paul probably wanted to speak and defend himself].

**Acts 19:32** **Some therefore cried one thing and some another, for the assembly was confused,** [typical of a mob out of control, compare Acts 21:34] **and the majority did not know why they had come together.**

**Acts 19:33** **And they** [the Jews] **drew Alexander** [a Jew, vs. 34] **out of the multitude, the Jews putting** [pushing] **him forward. And Alexander motioned with the hand,** [for silence] **and wanted to make** [intended to make] **his defense** [some form of apology] **to the people.**

**Acts 19:34** **But when they recognized** [found out] **that he was a Jew, all cried out with one voice for about two hours, “Great is Diana** [Greek, Artemis] **of the Ephesians!”** [they seemed to have such fear of losing their goddess; unfortunately, many fight harder for their false religions than Christians do for Christ].

**Acts 19:35** **And when the town-clerk** [city clerk, writer, scribe; a state clerk, an important official] **had quieted the people, he said, “You men of Ephesus, what man is there who does not know that the city of the Ephesians is a worshiper** [keeper or guardian] **of the great goddess Diana,** [Greek, Artemis] **and of the** [her] **image which fell down from Jupiter?** [heaven].

**Acts 19:36** **Seeing then that these things cannot be spoken against,** [these facts are undeniable] **you ought to be quiet, and do nothing rashly** [calm down and consider your actions].

**Acts 19:37** **For you have brought here these men,** [Gaius and Aristarchus, vs. 29] **who are neither robbers of churches,** [temples] **nor yet blasphemers of our goddess** [Paul and workers did not have to speak against this goddess, they only spoke of the true God, and the nature of the false one condemned it].

**Acts 19:38** **Therefore, if Demetrius, and the craftsmen who are with**

him, have a complaint [grievance] against any man, the law is open, [the courts are in session] and there are proconsuls [deputies, see Acts 13:7]. Let them bring [press] charges against one another [do not take the law into your own hands].

**Acts 19:39** But if you inquire anything beyond this, [anything further you wish to bring up] it shall be determined [settled] in a lawful assembly [not through inciting a riot].

**Acts 19:40** For we are in danger of being called in question for this day's uproar, [the Roman law was very strict against inciting a riot; such was considered a capital offence] there being no reason we may give account for this disorderly [mob] gathering,

**Acts 19:41** And when he [the town-clerk, vs. 35] had spoken these things, he dismissed the assembly [Paul and workers had faced a death threatening situation, see 2 Cor. 1:8-10].

## CHAPTER 20

### Greece

**Acts 20:1** And after the uproar had ceased, [the town-clerk had calmed them down] Paul called the disciples to him, embraced [encouraged] them, and departed to go to Macedonia [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea; as he had purposed, Acts 19:21; cf. 1 Tim. 1:3; 2 Cor. 7:5,6].

**Acts 20:2** And when he had gone over those parts, [districts] and had given them much exhortation, [encouraged them, cf. 1 Thes. 2:3,11] he came to Greece, [Achaia; south from Macedonia; Corinth and Athens were located here; Paul had also purposed to come to Greece, Acts 19:21].

**Acts 20:3** and there [in Corinth] he spent three months [it is thought that Paul wrote the epistle to the Romans during these three months at Corinth,

Rom. 15:25-27]. **And when the Jews plotted again for him**, [something Paul had to face often, see Acts 23:12; 25:3; 2 Cor. 11:26] **as he was about to sail to Syria**, [the land where Antioch was capital; located, north of Palestine, south of Tarsus with the Mediterranean Sea on the west, and the Euphrates and Arabian desert on the east] **he determined to return through Macedonia** [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea].

**Acts 20:4** **And Sopater of Berea** [for location, see Acts 17:10; nothing further is known of him] **accompanied him to Asia; Aristarchus** [see Acts 19:29; Col. 4:10] **and Secundus** [nothing further is known of him] **of the Thessalonians**, [for location, see Acts 17:1] **and Gaius** [a fellow worker, Acts 19:29; Paul's host, Rom. 16:23; if the same person, Paul personally baptized him, 1 Cor. 1:14; cf. 3 John 1] **of Derbe**, [a city about thirty-five miles southeast of Lystra] **and Timothy**; [from Derbe and Lystra, Acts 16:1; he had been converted on Paul's first journey, cf. Acts 14:6-21; Rom. 16:21; the son of a certain Jewish woman, Eunice, 2 Tim. 1:5; 3:15] **and Tychicus** [a beloved brother of Paul and faithful minister in the Lord, Eph. 6:21; Col. 4:7; cf. 2 Tim. 4:12; Titus 3:12] **and Trophimus** [from Ephesus, Acts 21:29; evidently left at Miletus, Acts 20:15,38, because he was ill, 2 Tim. 4:20] **of [the province of] Asia** [Roman province of Asia Minor partially bounded by three seas, Black, Aegean and Mediterranean].

**Acts 20:5** **These going on ahead, waited for us** [Paul and Luke stayed a while longer in Philippi, vs. 6] **at Troas** [a city on the northeast coast of the Aegean Sea, the western boundary of Asia Minor; on journey two, Paul received the Macedonian call, Acts 16:6-10].

**Acts 20:6** **And we** [Luke the author of this history includes himself with Paul, vs. 5] **sailed away from Philippi** [a Macedonian town in the plain east of Mount Pangaeus] **after the days [Feast] of Unleavened Bread**, [seven days of the Passover, Ex. 12:1-28] **and came to them** [see vs. 4] **at Troas** [see vs. 5] **in five days**; [the winds must have been unfavorable; it required only two days from Troas to Philippi on the second journey, Acts 16:11] **where we stayed seven days.**

## Troas

**Acts 20:7** And on the first day of the week, [Sunday, the day Christians assembled for worship, cf. 1 Cor. 16:2; Heb. 10:25; Rev. 1:10] **when the disciples** [Christians, Acts 11:26] **came together to break bread**, [to partake of the Lord's Supper, Acts 2:42; 1 Cor. 10:16; New Testament Christians meeting on Sunday to remember the Lord's death until He comes, 1 Cor. 11:26] **Paul preached to them**, [another example to follow when meeting on Sunday, cf. 2 Tim. 4:2] **intending to depart on the morrow**, [the next day] **and continued his speech** [message] **until midnight** [such a long sermon was necessary since Paul was so limited in time with them].

**Acts 20:8** And there were many lights [lamps] in the upper chamber, [upstairs room] **where they were gathered together** [assembled].

**Acts 20:9** And there sat in a window [on a window-sill] **a certain young man named Eutychus, who was sinking into a deep sleep; and as Paul kept preaching longer, he was overcome with sleep**, [being tired from the long hours caused this sleep] **and fell down from the third floor, and was taken up dead** [he was not unconscious, but dead!].

**Acts 20:10** And Paul went down, [from the upstairs room] **and fell on him**, [compare this to Elijah and Elisha raising the dead, 1 Kgs. 17:21; 2 Kgs. 4:34] **and embracing him said, "Do not trouble yourselves, for his life is in him"** [even though dead, vs. 9, the power of God will return life, compare Lazarus, John 11:4,11-14; cf. Mt. 9:24].

**Acts 20:11** Therefore when he had come up again, [to the upstairs room] **and had broken bread and eaten**, [ate food; refreshment] **and talked a long while**, [visited] **even till daybreak, he departed** [from Troas].

**Acts 20:12** And they brought the young man [Eutychus, vs. 9] **in** [home] **alive, and were not a little** [were greatly] **comforted**.

## **Assos**

**Acts 20:13** And we [Luke and the other workers] **went ahead to the ship, and sailed to Assos**, [a seaport town in Mysia in Asia, south of Troas;

around the coast line by sea, about forty miles] **intending from there** [at Assos] **to take Paul on board; for so he had appointed,** [arranged it] **intending himself to go on foot** [by land; about twenty miles; we are not told why Paul, after being awake all night, vs. 11, chose to walk; perhaps he needed the time alone to meditate and pray].

## **Mitylene**

**Acts 20:14** **And when he** [Paul] **met us at Assos,** [vs. 13] **we took him on board,** [ship] **and came to Mitylene** [a principle town located on the east coast of the little Aegean Island of Lesbos; about ten or twelve miles from the coast of Asia Minor].

## **Chios, Samos, Trogyllium, and Miletus**

**Acts 20:15** **And we sailed from there,** [Mitylene] **and came the next day opposite** [off] **Chios;** [an island of the Aegean Sea, five miles off the coast of Asia Minor; the missionaries just passed by this island] **and the next day we arrived at** [crossed over to] **Samos** [a Greek island off the coast of Asia Minor] **and stayed at Trogyllium;** [located on a high point of land which projected out into the sea off the western coast of Asia Minor; Luke is marking the exact route of this journey] **the next day we came to Miletus** [an important harbor on the western coast of Asia Minor, thirty-six miles south of Ephesus].

**Acts 20:16** **For Paul had decided to sail past Ephesus,** [for description, see Acts 18:19; chose not to stop at Ephesus due to a time schedule] **so that he would not have to spend time in Asia:** [Asia Minor] **for he was hurrying to be in Jerusalem, if possible, on the Day of Pentecost** [one of the feast days of the Jews also called Feast of Weeks because it came the following day, Sunday, seven weeks from the Passover, Lev. 23:15-22; also at the time of barley harvest].

## **Paul Called For Ephesian Elders**

**Acts 20:17** **And from Miletus** [for location, see vs. 15] **he sent to**

**Ephesus**, [for description, see Acts 18:19] **and called [to him] the elders of the church** [Paul appointed elders in every church, Acts 14:23; 1 Tim. 5:17; Titus 1:5; Jas. 5:14; 1 Pet. 5:1; they are also called bishops, 1 Tim. 3:1,2, Titus 1:7; overseers, 1 Pet. 5:2; Acts 20:28; shepherds and pastors, Acts 20:28; 1 Pet. 5:2; Eph. 4:11; Jesus is the Chief Shepherd, 1 Pet. 5:4; for qualifications of these leaders, see 1 Tim. 3:1-7; Titus 1:5-9].

**Acts 20:18** **And when they [the Ephesian elders, vs. 17] had come to him, [Paul] he said to them, “You know, from the first day that I came to Asia, [Asia Minor, Ephesus was the capital, Acts 18:18; 19:1,10] in what manner I lived among you at all times, [Paul set a good personal example].**

**Acts 20:19** **serving the Lord with all humility of mind, [he lived the example of Christ and depended on the grace of God for everything, 1 Cor. 15:9,10] and with many tears, and trials, [Paul had a ministry in most areas where he preached, filled with pain and hardships, cf. 2 Cor. 11:23-28] which came upon me by the plotting of the Jews; [See Acts 20:3].**

**Acts 20:20** **and how I kept back nothing that was profitable to you, [had declared the whole counsel of God, vs. 27] but proclaimed it to you, and taught you publicly and from house to house, [this is still God’s way for spreading the gospel, cf. Acts 5:42].**

**Acts 20:21** **testifying both to the Jews, and also to the Greeks, [Jews and Gentiles, Acts 19:10; cf. Rom. 1:16] repentance [the changing of one’s heart and life, Acts 3:19] toward God, and faith toward our Lord Jesus Christ [Jesus commanded repentance to be preached to all nations beginning at Jerusalem, Lk. 24:47; cf. Mk. 16:15,16; Mt. 28:19,20].**

**Acts 20:22** **And now, behold, I go bound in the spirit to Jerusalem, [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River; felt an urgency and obligation to carry out what he had purposed in the Spirit, Acts 19:21] not knowing the things that will happen to me there, [God had not revealed exact details, but in general, he knew that there would be prison, vs. 23; cf. Jas. 4:13-15].**

**Acts 20:23** except that the Holy Spirit [solemnly] testifies [to me] in every city, saying that bonds [chains] and afflictions await me [as Paul travels from city to city, he will be warned against going to Jerusalem, Acts 21:4; 10-12].

**Acts 20:24** But none of these things move me; [Paul was ready to be bound or even die for the name of Jesus, Acts 21:13] neither do I count my life dear to myself, [nothing could separate Paul from the love of Christ, Rom. 8:35-39; cf. 2 Cor. 4:16,17] so that I might finish my race [course] with joy, [this is what Paul will eventually accomplish, 2 Tim. 4:6-8] and the ministry, which I received from the Lord Jesus, to testify to the gospel of the grace of God [Acts 9:15,16].

**Acts 20:25** And now, behold, I know that you all, [these elders and those of Asia Minor] among whom I have gone preaching the kingdom of God, will see my face no more [Paul's personal feelings, and the continued guidance of the Holy Spirit, led him to believe that his ministry with them was ending].

**Acts 20:26** Therefore I testify to you this day that I am pure [innocent] from the blood of all men [Paul had made every effort to save them with the gospel; now they can blame only themselves if they are lost, 2 Sam. 1:16; cf. Acts 20:20; Ezk. 3:18,19].

**Acts 20:27** For I have not shunned to declare [did not shrink from declaring] to you all the counsel of God [see Acts 20:20].

## **Take Heed To Yourself and Flock**

**Acts 20:28** Therefore [in view of all that had been done by Paul to faithfully preach the gospel in Ephesus and other places, these elders are admonished] take heed to yourselves [before they can oversee others, they must be right themselves] and to all the flock, [the spiritual sheep; the church, Heb. 13:17] among which the Holy Spirit has made you overseers, [bishops, 1 Tim. 3:1-7; Titus 1:5] to feed [shepherd, 1 Pet. 5:2] the church of God, [those who have been called out by the gospel; Christ's spiritual body, Eph. 1:22,23; the saved, Acts 2:47] which He has purchased

**with His own blood** [Jesus paid the ultimate price for His church, therefore salvation comes through His blood to those who obey the gospel, His death, burial and resurrection, and become a member of His body, the church, see Col. 1:14; Heb. 9:14; Mk. 16:16; Acts 2:47].

**Acts 20:29** For I know this, that after my departing [in the future after Paul leaves them] **savage** [violent, fierce] **wolves** [false teachers] **will enter in among you, not sparing the flock** [continues the figure of shepherds and the sheep; the sheep will be attacked by wolves or false teachers, Mt. 7:15; 2 Pet. 2:1].

**Acts 20:30** Also from among your own selves [within the eldership and the Ephesian church] **men will arise, speaking perverse things, to draw away the disciples after them** [for some examples of false teachers, consider further, 1 Tim. 1:3,4,20; 2 Tim. 1:15; 2:17; 3 John 9-11].

**Acts 20:31** Therefore watch, [be alert, prepare and be ready, 2 Tim. 4:5] **and remember, that for three years** [cf. Acts 19:8-10] **I did not cease to warn** [Col. 1:28] **everyone night and day with tears** [Paul loved souls and gave his heart and deepest feelings to save and keep them faithful for heaven].

**Acts 20:32** And now, brethren, I commend you to God and to the word of His grace, [their only hope to survive the many problems that would arise was to have God and His word of grace] **which is able to build you up** [strengthen and edify, 2 Tim. 3:16,17] **and to give you an inheritance** [heaven; Acts 26:18; Col. 1:12; Heb. 9:15; 1 Pet. 1:4] **among all those who are sanctified** [set apart by obedience to the truth, the word of God, John 17:17; cf. 1 Cor. 1:2; 6:11].

**Acts 20:33** I have coveted no one's silver or gold, or apparel [Paul's motives for working with the Ephesians were pure; never for material gain].

**Acts 20:34** Yes, you yourselves know that these hands have ministered to my necessities, [he worked as a tentmaker, Acts 18:3; cf. 1 Cor. 4:12; 1 Thes. 2:9] **and to those who were with me** [He did not allow the love of money to destroy the effectiveness of his ministry, cf. 1 Tim. 6:6-10,17-19].

**Acts 20:35** I have shown you in every way, how that by working hard in this manner you must help support the weak [Gal. 6:9,10; Eph. 4:28]. And remember the words of the Lord Jesus, how He said, ‘It is more blessed to give than to receive’ “ [no record of these exact words is in the New Testament, but it records Him teaching this in principle, see Lk. 14:12-14].

**Acts 20:36** And when he had spoken these things, [these admonitions] he knelt down and prayed with them all [what a beautiful spiritual scene! This was a trying time for Paul and these elders, and prayer was the best way to face it, Eph. 6:18; Phil. 4:6].

**Acts 20:37** And they all wept aloud, [very much] and fell on Paul's neck, [embraced him] and kissed him, [cf. Rom. 16:16].

**Acts 20:38** sorrowing most of all for the words which he spoke, that they would see his face no more [see vs. 25]. And they accompanied him to the ship [these elders went with Paul as far as possible showing their love and support for him and his work].

## CHAPTER 21

### Cos, Rhodes, Patara, and Phenicia

**Acts 21:1** And it came to pass, that after we [the “we” suggests that Luke, the author of this book, is still with Paul] had parted from them [the Ephesian elders at Miletus, Acts 20:17,38] and had set sail, we ran a straight course [must have had a favorable wind, compare Acts 16:11] to Cos, [a small island forty miles south of Miletus off the coast of Asia Minor] and the following day to Rhodes, [a beautiful island in the Mediterranean Sea, fifty miles southeast of Cos in southwest Asia Minor] and from there to Patara [a marine city on the western shore of Lycia about seventy-five miles east from the Island of Rhodes].

**Acts 21:2** And finding a ship sailing over to Phenicia, [a long fertile plain

along the Mediterranean shore line on which Tyre and Sidon were located] **we went aboard, and set sail.**

## **Cyprus, Syria, and Tyre**

**Acts 21:3** **Now when we had come in sight of Cyprus**, [home country of Barnabas, Acts 4:36; an island in the Mediterranean Sea, located eighty miles southwest of Seleucia; for work done on this island, journey one, see Acts 13:12] **we passed it on the left**, [sailed south of it; did not stop] **and sailed to Syria**, [the land where Antioch was capital; located, north of Palestine, south of Tarsus with the Mediterranean Sea on the west, and the Euphrates and Arabian desert on the east] **and landed at Tyre**; [in Syria; located on the coast of the Mediterranean Sea; chief city of Phoenicia, about two hundred twenty-five miles south of Antioch in Syria] **for there the ship was to unload her cargo** [it must have been great to get off this ship after a distance of three hundred fifty miles from Patara to Tyre].

**Acts 21:4** **And finding disciples**, [those who follow the teachings of Jesus; learners; Christians, Acts 11:26] **we stopped there seven days** [how refreshing to be with other Christians; Paul must have needed this week of fellowship]. **They said to Paul through the Spirit**, [Holy Spirit, Acts 20:23; 21:12] **that he should not go up to Jerusalem** [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River].

**Acts 21:5** **And when we came to the end of those days**, [the seven days, vs. 4] **we departed and went on our way; and they all** [the disciples, vs. 4] **accompanied** [escorted] **us on our way, with wives and children**, [Paul had the families supporting him] **till we were out of the city. And we knelt down on the shore and prayed** [there is not a better way to send a missionary or any other spiritual brother or sister on their journey, cf. Acts 20:36; for kneeling in prayer, see Lk. 22:41; Acts 9:40].

**Acts 21:6** **And when we had taken our leave of one another**, [finished prayer and said farewell] **we went aboard the ship**, [either the one that they came on, vs. 2,3, or another one] **and they** [these disciples and families, vs. 4,5] **returned home again.**

## Ptolemais

**Acts 21:7** And when we had finished the voyage from Tyre, [for description, see vs. 3] we came to Ptolemais, [a very important seaport thirty miles south of Tyre] greeted the brethren, and stayed with them one day [must have also been a refreshing day with these Christians of Ptolemais].

## Caesarea

**Acts 21:8** And the next day we [Luke includes himself] who were of Paul's companions departed and came to Caesarea [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northwest of Samaria, and seventy miles northwest of Jerusalem; Paul made a quick stop here on Journey two, Acts 18:22; he will later be imprisoned here, Acts 23:31-26:32]. And we entered the house of Philip the evangelist, [Acts 8:5,26,40] who was one of the seven, [chosen to serve tables, Acts 6:5] and stayed with him.

**Acts 21:9** Now the man [Philip the evangelist, vs. 8] had four virgin daughters, who prophesied [spoke forth openly; proclaimers of a divine message either to the present or the future; unique to this age of direct miracles and spiritual gifts, "your sons and your daughters shall prophesy," Acts 2:17; 1 Cor. 12:10; Rom. 12:6].

**Acts 21:10** And as we stayed there many days, a certain prophet, [one who spoke forth openly; a proclaimer of a divine message either to the present or the future] named Agabus [he had earlier foretold a great famine, Acts 11:28] came down [the mountains] from Judea [southern portion of Palestine where Jerusalem was located; the area south of Samaria].

**Acts 21:11** And when he [Agabus, vs. 10] had come to us, [Paul, Luke, workers, and all at Philip's house] he took Paul's belt, and bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews [they would get Paul, stir up the people, and cause him to be arrested, Acts

21:27-31] **at Jerusalem** [see Acts 20:22] **bind the man who owns this belt, [Paul] and deliver him into the hands of the Gentiles’** “ [to be tried by the Romans having power over Judea].

**Acts 21:12** **And when we** [all at Philip’s house] **heard these things,** [foretold by Agabus] **both we,** [Luke and other missionaries] **and those from that place,** [at Caesarea, vss. 8,9] **begged him [Paul] not to go up to Jerusalem** [see Acts 20:22].

**Acts 21:13** **Then Paul answered,** “**What are you doing weeping and breaking my heart?** [by continually trying to warn him about what would happen in Jerusalem]. **For I am ready not only to be bound,** [as Agabus prophesied, vs. 11] **but also to die at Jerusalem** [see Acts 20:22] **for the name of the Lord Jesus”** [this is Paul’s faith at its greatest, Phil. 1:21; 4:13; cf. Acts 20:24].

**Acts 21:14** **And when he would not be persuaded,** [concerning his not going up to Jerusalem] **we ceased,** [begging him not to go, vs. 12] **saying,** “**The will of the Lord be done”** [just as Jesus taught His disciples to pray, Mt. 6:10, and as He practiced, Mt, 26:42; Lk, 22:42; cf. Jas. 4:14,15].

## **Jerusalem—Paul Sought Peace**

**Acts 21:15** **And after those days** [in Caesarea] **we got ready,** [packed] **and went up to Jerusalem** [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River].

**Acts 21:16** **Also some of the disciples** [those who follow the teachings of Jesus; learners; Christians, Acts 11:26] **of Caesarea,** [for location, see vs. 8] **went with us and brought with them one, Mnason of Cyprus,** [home country of Barnabas, Acts 4:36; an island in the Mediterranean Sea, located eighty miles southwest of Seleucia] **a disciple of long standing** [one of the early disciples] **with whom we were to lodge** [although a native of Cyprus, he evidently had a home now in Jerusalem and opened it to Paul and workers].

**Acts 21:17** And when we had come to Jerusalem, [see vs. 15] the brethren [the church in Jerusalem] received us gladly [as they had done before, Acts 15:4].

**Acts 21:18** And on the following day [after arriving in Jerusalem] Paul went in with us [Luke was present] to James, [most often believed to be James the Lord's brother, cf. Acts 12:17; 1 Cor. 15:7; Gal. 1:19; 2:9; Jas. 1:1] and all the elders [of the church in Jerusalem] were present.

**Acts 21:19** And when he [Paul] had greeted them, [James and the elders, vs. 18] he gave a detailed account of the things God had done among the Gentiles through his ministry [Acts 15:4,12; Rom. 15:18,19].

**Acts 21:20** And when they [the elders and James, vs. 18] heard it, they glorified the Lord, [approved of their work and report] and said to him, "You see, brother, how many thousands there are of the Jews who have believed, [have become Christians] and they are all zealous for the law; [they accepted Christianity, but continued to hold on to parts of the law such as circumcision, distinctions of meats, and feast days; as their knowledge grew, it was hoped that they could lay these aside; Paul had this same zeal before becoming a Christian, cf. Acts 22:3; Gal. 1:14].

**Acts 21:21** and they [these many zealous Jews, vs. 20] have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, [they twisted and misapplied his teaching] saying that they ought not to circumcise their children, [Paul taught that circumcision was not necessary for the Gentiles or the Jews to be saved, Gal. 5:6, but he did not forsake it completely as a Jewish custom; to get along with the Jews, he had Timothy circumcised before taking him on a mission trip, Acts 16:3] nor to walk after the customs [as long as the customs did not interfere with following Christ and salvation, Paul would allow them, but taught that the true circumcision is spiritual, Phil. 3:3; Col. 2:11].

**Acts 21:22** What, then, is to be done? [to show that you have not forsaken Jewish customs]. The multitude will certainly come together, [will meet to oppose Paul and his teaching; infers that such will get out of hand, cf. Acts

19:32] **for they will hear that you have come.**

**Acts 21:23** **Therefore do this that we tell you:** [they had a plan for Paul to hopefully prove that he did not oppose the customs of the Jews]. **We have four men who have taken a vow** [a Nazarite type vow, see Num. 6:2,13,18].

**Acts 21:24** **Take them and purify yourself with them,** [the purpose of Paul doing this was to show that he had not forsaken the customs of the Jewish race] **and pay their expenses so that they may shave their heads; and all will know that those things, of which they were informed concerning you, are nothing;** [Paul taught that the Law of Moses was not necessary for salvation, but that Christ brought freedom and salvation, but as a Jew he attended feasts and observed customs hoping to reach Jews for Christ, cf. Acts 18:18,21; 20:16] **but that you yourself also walk orderly, and keep the law** [the most accurate comment to explain Paul's actions here is his own words, "and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law," 1 Cor. 9:20].

**Acts 21:25** **But concerning the Gentiles who believe,** [become Christians] **we have written and concluded** [decided] **that they should observe no such thing,** [none of the customs; even circumcision should not be bound] **except that they should abstain from things offered to idols,** [idolatry was associated with all the works of the flesh, Gal. 5:19-21; Col. 3:5; cf. 1 Cor. 8:1; 10:20] **from blood,** [this had been forbidden to the Jews under the law, Lev. 3:17; it is restated for Christians under Jesus Christ] **from what is strangled,** [such things would retain blood, therefore must be avoided] **and from fornication"** [sexual immorality; Acts 15:19, 20,29].

## **Paul Arrested in the Temple**

**Acts 21:26** **Then Paul took the men, and the next day having purified himself with them,** [Acts 24:18] **entered the temple, to signify** [announce or give notice, Num. 6:13] **the accomplishment** [completion] **of the days of purification, when the offering** [sacrifice] **should be made for each one of them.**

**Acts 21:27** And when the seven days [the period usually set aside for purification, see Ex. 29:37; Lev. 12:2; 13:6; Num. 12:14] were almost ended, the Jews who were from Asia, [Asia Minor, compare Acts 20:19; they had probably come to Jerusalem to worship] when seeing him [Paul] in the temple, stirred up all the people [against Paul] and laid hands on him,

**Acts 21:28** crying out, “Men of Israel, help! [holding on to Paul as though they had caught a dangerous criminal]. This is the man, who teaches all men everywhere against the people, [Jews] the law, [Law of Moses] and this place; [the temple, compare Stephen, Acts 6:13,14] and furthermore he also brought Greeks into the temple [Greeks could enter the outer court of the Gentiles, but these plotting Jews infer that Paul had brought Greeks into the temple or area for the Israelites] and has defiled [desecrated] this holy place.”

**Acts 21:29** (For they had previously seen Trophimus an Ephesian, [he had accompanied Paul on his way from Ephesus, Acts 20:4] with him in the city, [Jerusalem] whom they supposed [this is an example of their flimsy accusations] that Paul had brought into the temple) [many reputations are destroyed on suppositions].

**Acts 21:30** And all the city was aroused; [agitated, disturbed, or stirred up] and the people ran together, and taking hold of Paul, they dragged him out of the temple; [treating him as a vicious criminal, compare Acts 16:19; 26:21] and immediately the doors were shut [whatever evil and murder they had in mind, vs. 31, was not to happen in this holy temple].

**Acts 21:31** And while they were seeking to kill him, [were beating him, vs. 32; one of the many times Paul faced being murdered, Acts 14:19; 2 Cor. 11:23] news came to the chief captain [commander of one thousand soldiers] of the [Roman] cohort that all Jerusalem was in an uproar.

**Acts 21:32** He immediately took soldiers and centurions, [each a captain of one hundred Roman soldiers, cf. Cornelius, Acts 10:1] and ran down [from the barracks] to them [the unruly mob of Jews in Jerusalem, vss.

27,30]. **And when they saw the chief captain** [commander of one thousand soldiers] **and the soldiers, they stopped beating Paul** [feared this forceful Roman power].

**Acts 21:33** **Then the chief captain** [commander of one thousand soldiers] **came near, and took him,** [Paul] **and commanded him to be bound** [as Agabus foretold, Acts 21:11] **with two chains;** [showed the Jews that he made sure Paul was secure; Paul's ministry was filled with chains, Acts 16:26; Eph. 6:20; compare the way Peter was bound, Acts 12:6; cf. 20:23] **and asked who he was and what he had done** [sought an immediate answer as to the cause of such a disturbance].

**Acts 21:34** **And some among the crowd cried one thing, some another,** [characteristic of an angry mob] **and when he could not find out the truth because of the tumult,** [uproar] **he commanded him** [Paul] **to be carried into the barracks** [called the tower or fortress of Antonia].

**Acts 21:35** **And when he got to the stairs,** [steps leading from the temple area to the tower of Antonia; Josephus says that this tower was on a seventy-five foot high rock, near the temple] **it so happened that he was carried by the soldiers because of the violence** [rush] **of the people** [the mob].

**Acts 21:36** **For the multitude of the people followed after, crying, "Away with him"** [Jesus had heard these same words before his crucifixion, Lk. 23:18-21; John 19:15; cf. Acts 22:22].

### **Paul Addresses the Jerusalem Mob**

**Acts 21:37** **And as Paul was about to be led into the barracks,** [the tower or fortress of Antonia] **he said to the chief captain,** [commander of one thousand soldiers] **"May I speak to you?"** [defend myself]. **And he said, "Can you speak Greek?"** [the language of the Romans and the Roman Empire].

**Acts 21:38** **Are you not that Egyptian,** [the commander had already formed his opinion as to Paul's identity] **who some time ago stirred up a**

revolt, and led the four thousand men who were murderers [assassins] out into the wilderness?” [if you would like the history on this Egyptian given by Josephus, consult Jewish War, ii, 8.6; and 13.5].

**Acts 21:39** But Paul said, “I am a Jew of Tarsus, [Acts 9:11; 22:3] a city in Cilicia, [about one hundred miles northwest of Antioch in Syria; near the coastline of the Mediterranean Sea, and on the banks of the Cydnus River; capital of Cilicia, a province of Asia Minor] a citizen of no insignificant [ordinary] city; and I beseech [beg or implore] you to allow me to speak [give my defense, Acts 22:1] to the people.”

**Acts 21:40** And when he [the chief Captain] had given him permission, Paul stood on the stairs, [steps] and motioned with his hand [Paul’s usual way of getting the attention of a crowd, Acts 12:17; 13:16] to the people. And when there was a great silence, [hush] he spoke to them in the Hebrew tongue, [the language of the Palestine Jews since the captivity; called Syro-Chalchadic; chose this language over Greek] saying,

## CHAPTER 22

### Paul Gives His Defense

**Acts 22:1** “Men, brethren, and fathers, [the same way Stephen began his sermon, Acts 7:2] hear my defense which I now make to you” [all Christians should be ready at all times to defend the hope of Christ in them, see 1 Pet. 3:15].

**Acts 22:2** And when they heard that he spoke to them in the Hebrew tongue, [the language of the Palestine Jews since the captivity; called Syro-Chalchadic; chose this language over Greek] they became even more silent [gave him their attention]. And he said,

**Acts 22:3** “I am indeed a man who is a Jew, [to meet their charges against him and the Law of Moses, Acts 21:28, he identified himself as a Jew] born in Tarsus, a city in Cilicia, [see Acts 21:39] but brought up in this city [Jerusalem] at the feet of Gamaliel, [one of the members of the

council, a Pharisee, teacher of the Law, and highly respected by the people, Acts 5:34] **taught according to the strictness of the law of our fathers**, [Paul was also a Pharisee, Acts 26:5; cf. 2 Cor. 11:22] **and was zealous toward God as you all are this day** [Acts 21:20].

**Acts 22:4** **And I persecuted this Way** [the Way of Christ; Christianity, Acts 9:2; 19:9,23; 22:4; 24:14,22] **to the death, binding and delivering into prisons both men and women**, [Acts 8:3; 26:9-13; 1 Tim. 1:13].

**Acts 22:5** **as also the high priest** [the one reigning at that time, Acts 9:1,2] **and all the council of the elders** [the Sanhedrin court of the Jews; included chief priests, Acts 26:10,12] **can bear me witness** [can testify to this]. **From them I also received letters to the brethren**, [the Jewish brethren] **and went to Damascus** [the capital of Syria, one hundred twenty miles northeast of Jerusalem] **to bring those in chains who were there to Jerusalem, to be punished** [Acts 26:10,11; Phil. 3:6].

**Acts 22:6** **And it came to pass, that as I made my journey**, [from Jerusalem] **and came near Damascus** [see vs. 5] **about noon, suddenly a great light** [brighter than the sun, Acts 26:13] **shone from heaven around me**.

**Acts 22:7** **And I fell to the ground, and heard a voice** [in the Hebrew language, Acts 26:14] **saying to me, ‘Saul, Saul, why are you persecuting Me?’** [to persecute Christians is to persecute Christ, compare Mt. 25:40-45].

**Acts 22:8** **And I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus of Nazareth, whom you persecute’** [it is hard for you to kick against the goads, Acts 9:5; 26:14].

**Acts 22:9** **And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him** [Jesus] **who spoke** [the sound or noise of a voice, but did not hear the message, Acts 9:7; 26:14] **to me**.

**Acts 22:10** **And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Arise**, [stand on your feet, Acts 26:16] **and go into Damascus; [see vs. 5]**

and there you will be told all things which are appointed for you to do' [what you must do, Acts 9:6; for Christ's prophecy concerning the purpose of Saul's future, see Acts 9:15,16; 22:14,15; 26:16-18].

**Acts 22:11** And when I could not see [was blind, Acts 9:9] for the glory of that light, being led by the hand of those who were with me, I came into Damascus [see vs. 5; where he waited, fasted, and prayed for three days, Acts 9:9,11].

**Acts 22:12** And one, Ananias, [a disciple at Damascus, Acts 9:10; he was told that Saul had seen a vision of Ananias coming to him, Acts 9:12, but he was still afraid of Saul and needed assurance from the Lord, Acts 9:13-16] a devout man [one who respects and holds reverence toward God, cf. Acts 8:2; 10:2] according to the law, [Law of Moses given to the Jews] having a good report [testimony] of all the Jews who dwelt there, [at Damascus, Acts 9:10].

**Acts 22:13** came to me; and standing near [laying his hands on him, Acts 9:17] said to me, 'Brother Saul, [he was his Jewish brother] receive your sight!' [the Lord Jesus who appeared to you on the road sent me that you may receive your sight and be filled with the Holy Spirit, Acts 9:17]. And at the same hour [that these words were spoken] I looked up at him [something like scales fell from his eyes, and he received his sight at once, Acts 9:18].

**Acts 22:14** And he said, 'The God of our fathers has chosen you, [Acts 9:15,16; 26:16-18; cf. Gal. 1:15] that you should know His will, and see the Just [Righteous] One, [Jesus the Christ, Acts 3:14; 7:52] and should hear the voice of His mouth [Paul was an apostle, Rom. 1:1; 1 Cor. 9:1; 15:8, and therefore required to be a witness of His resurrection, Acts 1:21,22].

**Acts 22:15** For you will be His witness [Paul would teach and bear witness to the death, burial, and resurrection of Jesus, 1 Cor. 15:1-4] to all men of what you have seen and heard [Acts 23:11; 26:16].

**Acts 22:16** And now why do you delay? [Saul is now a penitent believer

who believes that Jesus is the Christ; why wait?]. **Arise, and be baptized**, [immersed, submersed, dipped, Rom. 6:4; Col. 2:12] **and wash away your sins**, [not the removal of the filth of the flesh, but the answer of a good conscience toward God, 1 Pet. 3:21; to have sins forgiven, Acts 2:38; to be saved from sins, Mk. 16:16; 1 Pet. 3:21] **calling on the name of the Lord**' [seek salvation through God's word, Rom. 10:13-17; where salvation is found in the name of Jesus, Acts 4:12; more than just saying, 'Lord, Lord,' one must do the will of the Father, Mt. 7:21].

**Acts 22:17** **And it came to pass**, [after preaching in Damascus and finally running for his life, Acts 9:20-25] **when I returned to Jerusalem** [Acts 9:26; the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] **and was praying in the temple**, [notice he refers to the temple to show these Jews that he did not cut himself off from the customs of his people] **that I was in a trance** [a mental state of mind (out of the mind's normal state) a scene from God].

**Acts 22:18** **and saw Him** [the Lord Jesus, vss. 8,9; Acts 9:15] **saying to me, 'Make haste**, [quickly; without delay] **and get out of Jerusalem** [vs. 17] **quickly, for they will not receive your testimony concerning Me**' [of Jesus; compare Acts 9:26-30].

**Acts 22:19** **And I said**, 'Lord, [still speaking to Jesus, vs. 18] **they know that in every synagogue** [Gr. "place of assembly" - a Jewish place for reading and exposition of the Holy Scriptures] **I imprisoned and beat those who believed on You** [on Jesus as the Christ, cf. Acts 8:3; 22:4; 26:11].

**Acts 22:20** **And when the blood of Your martyr Stephen** [one of the seven chosen to serve tables, Acts 6:5] **was shed**, [Acts 7:54-60] **I also was standing by consenting to his death, and watching the clothes of those who killed him**' [Acts 7:58; 8:1].

**Acts 22:21** **And He** [the Lord Jesus] **said to me, 'Depart, for I will send you far from here to the Gentiles'** " [just as He had promised at the light, Acts 9:15,16].

## Roman Citizenship Saved Paul From Scourging

**Acts 22:22** And they gave him attention [listened to him] until this word, [his message until the word ‘Gentile’] and then lifted up their voices, and said, “Away with such a fellow from the earth, [Jesus had heard these same words before his crucifixion, Lk. 23:18; John 19:15; cf. Acts 21:36] for he is not fit to live” [Acts 21:31; 25:24].

**Acts 22:23** And as they cried out and threw off their clothes [cloaks or outer garments] and threw dust into the air, [a gesture of hate and anger, cf. 2 Sam. 16:13].

**Acts 22:24** the chief captain [commander of one thousand soldiers] commanded him to be brought into the barracks, [called the tower or fortress of Antonia] and said that he should be examined by scourging [whipping according to Roman custom] so that he might know why they [these angry Jews] cried out [shouted] so against him.

**Acts 22:25** And as they bound him with thongs, [cords] Paul said to the centurion [a commander of one hundred soldiers in the Roman army] who stood by, “Is it lawful [under Roman law] for you to scourge [whip] a man who is a Roman and uncondemned?” [it was not lawful to do so, and this stopped the beating, cf. Acts 16:37].

**Acts 22:26** When the centurion [a commander of one hundred soldiers in the Roman army] heard that, he went and told the chief captain, [commander of one thousand soldiers] saying, “Take heed [be careful] what you do, for this man is a Roman” [no Roman official would dare do this against a Roman citizen who had not been condemned].

**Acts 22:27** Then the chief captain [commander] came, and said to him, [Paul] “Tell me, are you a Roman?” [wanted to make sure by hearing Paul say it]. He said, “Yes.”

**Acts 22:28** And the chief captain [commander of one thousand soldiers] answered, “With a great sum I obtained this freedom” [he was not a Roman by birth; he had paid for his citizenship]. And Paul said, “But I was

born a citizen” [his father was a Roman citizen].

**Acts 22:29** Then immediately those who were about to examine him [through scourging, vs. 24] **let go of him**; [they were afraid now to scourge him] **and the chief captain** [commander of one thousand soldiers] **also was afraid after he found out that he was a Roman, and because he had bound him** [to be tortured].

## Paul Addresses and Divides the Sanhedrin

**Acts 22:30** On the morrow, [the next day] **because he** [the chief captain] **wanted to know for certain why he** [Paul] **was accused by the Jews, he released him from his bands**, [that which had been used to tie him] **and commanded the chief priests and all their council** [the Jewish Sanhedrin] **to appear, and brought Paul down** [from the tower or fortress of Antonia] **and set him before them.**

## CHAPTER 23

### Paul Had A Good Conscience

**Acts 23:1** And Paul, looking intently [studying earnestly his audience] **at the council**, [Sanhedrin] **said, “Men and brethren, [Jewish brethren] I have lived in all good conscience before God until this day”** [even when Paul was an enemy and persecuting Jesus, he thought he was doing right, cf. Acts 24:16; 2 Tim. 1:3; Heb. 13:18].

**Acts 23:2** And the high priest Ananias [upset with Paul’s statement about a good conscience] **commanded those who stood by him to strike him on the mouth** [when Jesus was questioned by the high priest, one of the officers struck Him, John 18:22].

**Acts 23:3** Then Paul said to him, **“God shall strike you**, [history records that this high priest, Ananias, was later assassinated] **you whitewashed wall** [a figure for hypocrite; compare Christ using a similar figure, Mt. 23:27]. **For you sit to judge me according to the law, [Law of Moses] and do**

command me to be struck contrary to the law?” [cf. Deut. 25:1,2; John 7:51].

**Acts 23:4** And those who stood by said, “Do you revile [abuse or insult] God's high priest?”

**Acts 23:5** Then said Paul, “I did not know brethren, [Jewish brethren] that he was the high priest; [the Holy Spirit did not reveal this fact, and from a human viewpoint, Paul did not know his position] **for it is written, ‘You shall not speak evil of the ruler of your people’** “ [Ex. 22:28].

**Acts 23:6** But when Paul perceived that one part were Sadducees, [see vs. 8] and the other Pharisees, [see vs. 8] he cried out in the council, [Sanhedrin] “Men and brethren, [Jewish brethren] I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead [a doctrine that divided the two major sects of the Jews] I am called in question” [on trial].

**Acts 23:7** And when he had said this, there arose a dissension [a dispute which caused an uproar] between the Pharisees and the Sadducees; [see vs. 8] and the assembly was divided [compare Acts 4:1,2].

**Acts 23:8** For the Sadducees say that there is no resurrection, [cf. Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40] nor an angel, [heavenly messenger] nor spirit; [they did not believe that the spirit exists after death] but the Pharisees confess both.

**Acts 23:9** And there arose a great cry [uproar]. And the scribes [those who copied and taught the law] who were of the Pharisees' party [see vs. 8] arose and argued, saying, “We find no evil in this man; [because he was a Pharisee and believed in the resurrection, vss. 6,8] but if [and what if] a spirit or an angel has spoken to him, let us not fight against God.”

**Acts 23:10** And when there arose a great dissension, [a dispute which caused an uproar] the chief captain, [commander of one thousand soldiers] fearing lest Paul should be pulled in pieces by them, [the Pharisees

pulled for him, the Sadducees pulled against him] **commanded the soldiers to go down and take him by force** [as they had done earlier, Acts 21:31-34] **from among them, and bring him into the barracks** [called the tower or fortress of Antonia].

## **Forty Men Take An Oath To Kill Paul**

**Acts 23:11** **And the following night** [when it seemed that all hope for surviving and making his own Jewish brethren understand] **the Lord stood by him**, [as He did in Corinth, Acts 18:9] **and said, “Be of good cheer, [take courage] Paul; for as you have testified for Me in Jerusalem,** [Acts 21:18,19; 22:1-21] **so you must also bear witness at Rome”** [see Acts 28:16,17,23].

**Acts 23:12** **And when it was day, some** [forty, Acts 23:21] **of the Jews banded together and bound themselves under an oath,** [a solemn oath, vs. 14] **saying that they would neither eat nor drink till they had killed Paul** [consider how many times Paul faced death in his ministry, Acts 9:23,24; 14:5,19; 25:3; 26:21; 27:42].

**Acts 23:13** **And they were more than forty who formed this conspiracy** [vs. 21].

**Acts 23:14** **And they** [these forty men] **came to the chief priests and elders,** [members of the Sanhedrin] **and said, “We have bound ourselves under a solemn oath** [vs. 12] **that we will eat nothing until we have slain [killed] Paul** [they infer that they will starve to death if Paul is not slain].

**Acts 23:15** **Now, therefore,** [they give their evil plan] **you with the Council** [Sanhedrin] **suggest to the chief captain** [commander of one thousand soldiers] **that he bring him [Paul] down to you** [the Council] **tomorrow, as though you were going to make further inquiry concerning him,** [they propose a lie] **and before he comes near,** [gets to the council] **we will be ready to kill him”** [nothing is said that the chief priests and elders rejected or opposed this evil plan].

**Acts 23:16** **And when Paul's sister's son** [his nephew; the only time that a

specific relative of Paul is mentioned] **heard of their** [the forty Jews] **ambush, he went and entered the barracks,** [called the tower or fortress of Antonia] **and told Paul** [since Paul was a Roman citizen, Acts 22:28, he was evidently allowed a visitor].

**Acts 23:17** Then Paul called one of the centurions [a commander of one hundred soldiers in the Roman army] **to him, and said,** [asked him, vs. 18] **“Lead this young man** [his age is not given, vss. 18,19] **to the chief captain,** [commander of one thousand soldiers] **for he has something to tell him.”**

**Acts 23:18** So he [the centurion] **took him, and brought him to the commander,** [vs. 17] **and said,** **“Paul the prisoner called me to him, and asked me to bring this young man to you. He has something** [infers an important message] **to say to you.”**

**Acts 23:19** Then the commander [vs. 17] **took him by the hand,** [as a young man] **went aside with him and asked him privately,** **“What is it that you have to tell me?”**

**Acts 23:20** And he said, **“The Jews** [members of the Council, vs. 15] **have agreed to ask that you bring down Paul tomorrow to the Council, as though they were going to inquire more thoroughly about him** [this young man knew the plan in full details; we are not told how he learned these facts, but remember, God is standing by Paul, Acts 23:11].

**Acts 23:21** But do not yield to them, [explains why he should not yield] **for more than forty men lie in wait for him, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him** [vss. 12-14]. **And now they are ready, looking** [waiting] **for a promise from you.”**

**Acts 23:22** So the chief captain [commander of one thousand soldiers] **let the young man depart,** [the chief captain believed his report] **and commanded him,** **“See that you tell no man that you have revealed these things to me”** [the commander’s plan to save Paul required complete secrecy].

## Caesarea—Paul Is Sent To Felix

**Acts 23:23** And he called to him two centurions, [each a commander of one hundred soldiers in the Roman army] saying, “**Make ready two hundred soldiers, seventy horsemen, and two hundred spearmen** [a small army of four hundred-seventy men to protect one man] **to go to Caesarea** [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northwest of Samaria; home of Philip the evangelist, Acts 8:40; 21:8,9] **at the third hour of the night;** [9:00 p.m.].

**Acts 23:24** and provide them [Paul and attendants] **mounts**, [a general term that could apply to horses, camels, or mules] **to put Paul on, and bring him safely to Felix the governor**” [Antonius Felix, governor of Judea; at this time married to Drusilla a Jewess, Acts 24:24, and sister to King Agrippa and Bernice, Acts 25:13].

**Acts 23:25** And he [the commander] **wrote a letter after this manner:** [Roman law required that a letter be sent with a prisoner].

**Acts 23:26** **Claudius Lysias** [the chief captain or commander begins the letter with his name] **to the most excellent governor Felix**, [see vs. 24] **greeting.**

**Acts 23:27** **This man** [Paul] **was arrested by the Jews**, [reviews Paul’s arrest, Acts 21:30-33] **and was about to be killed by them. Then I came with the troops** [soldiers] **and rescued him, having learned that he was a Roman** [he does not mention that he almost scourged him before learning that he was a Roman, Acts 22:25-29].

**Acts 23:28** And when I wanted to know the charge for which they **accused him, I brought him down to their council;** [the Sanhedrin, Acts 22:30].

**Acts 23:29** **whom I found to be accused over questions about their law,** [Gallio in Corinth found the same thing, Acts 18:15; cf. 25:19] **but had**

nothing charged against him worthy of death or bonds [chains or imprisonment; cf. Acts 26:31].

**Acts 23:30** And when it was told me how that the Jews lay in wait for the man, [Acts 23:20,21] I sent him immediately to you, [Felix] and gave commandment to his accusers to bring charges against him before you [see Acts 24:8]. Farewell.

**Acts 23:31** Then the soldiers, as it was commanded them, [vss. 23,24] took Paul, and brought him by night to Antipatris [a town about thirty-nine miles west and north of Jerusalem].

**Acts 23:32** On the morrow [the next day] they [the two hundred soldiers and the two hundred spearmen] left the [seventy] horsemen to go with him, [Paul] and returned to the barracks [called the tower or fortress of Antonia].

**Acts 23:33** And when they [Paul and the seventy horsemen, vs. 32] came to Caesarea [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northwest of Samaria; home of Philip the evangelist, Acts 8:40; 21:8,9] and delivered the letter [from the chief captain, Claudius Lysias, vss. 26-30] to the governor, [Felix, vss. 23,24] they also presented Paul to him.

**Acts 23:34** And when the governor [Felix] had read the letter, he asked from what province he was [Felix was governor of Judea]. And when he understood that he [Paul] was from Cilicia, [a province of Asia Minor, see Acts 21:39].

**Acts 23:35** he said, “I will hear you when your accusers [Acts 24:1] also have come.” And he commanded him [Paul] to be kept in Herod’s judgment hall [Praetorium; a palace built by Herod the Great; Felix resides in it at this time].

## CHAPTER 24

## High Priest Accuses Paul of Sedition

**Acts 24:1** And after five days [from the time Paul came to Caesarea to Jerusalem, cf. vs. 11] **Ananias the high priest came down with the elders, and with a certain orator [attorney] named Tertullus; and they brought charges to the governor against Paul [Acts 23:35].**

**Acts 24:2** And when he [Paul] was called forth, [summoned] **Tertullus [see vs. 1] began to accuse him, [Paul] saying, “Seeing that through you [Felix] we enjoy great peace, and that worthy deeds [reforms] are done to this nation by your providence, [begins his speech by complimenting Felix and his rule as governor].**

**Acts 24:3** we accept it [peace and reforms, vs. 2] **always and in all places, most excellent Felix, with all thankfulness.**

**Acts 24:4** Nevertheless, not to be any further tedious to you, I ask you that you would hear us [Tertullus, Ananias the high priest, elders, vs. 1, and other Jews who came with them, vs. 9] **by your kindness, [graciousness] a few words.**

**Acts 24:5** For we have found [his first accusation against Paul] **this man a real pest [a plague] and a fellow who stirs up dissension among all the Jews throughout the world, [cf. Acts 16:20; 17:6; 21:28] and a ringleader of the sect of the Nazarenes [since Jesus was reared in Nazareth, Mt. 2:23, they refer to Christianity as the sect of the Nazarenes; Paul took the lead in sharing Christ to the world].**

**Acts 24:6** Who also tried to profane [defile or desecrate, Acts 21:28] **the temple, [another charge] and we arrested and wanted to judge him according to our [Jewish] law [the truth is, they wanted to take the law into their own hands and kill Paul, Acts 21:31; 23:14].**

**Acts 24:7** But the chief captain **Lysias [Claudius Lysias, Acts 23:26, commander of one thousand soldiers] came to us, [the disturbed city of Jews, Acts 21:30] and with great violence took him out of our hands, [the violence was on the part of the Jews, not the captain and soldiers, see**

Acts 21:33; 23:10].

**Acts 24:8** commanding his accusers [the upset Jews, Acts 23:30] to come to you. By examining him yourself [as governor] may take knowledge of all these things, whereof we accuse him” [mentions three accusations: stirred up dissension, vs. 5; a ringleader of a sect of the Nazarenes, vs. 5; profaning the temple, vs. 6].

**Acts 24:9** And the Jews [those who came down from Jerusalem with Tertullus and Ananias] also joined in the attack, saying that these things were so.

### **Gives Defense Before Felix**

**Acts 24:10** Then Paul, after the governor [Felix] had beckoned [nodded] to him to speak, answered, [begins his defense] “Forasmuch as I know that you have been many years a judge to this nation, [history records about seven years] I do the more cheerfully answer [1 Pet. 3:15] for myself; [Paul expresses confidence in the experience and ability of Felix to weigh the facts in his case].

**Acts 24:11** because you may understand, [verify the fact] that there are no more than twelve days since I went up to Jerusalem to worship [the sum of the days representing meeting with James and the elders, the vow, the mob and arrest, his defenses before them, the visit of his nephew, and the trip to Caesarea].

**Acts 24:12** And they [the Jews] neither found me in the temple disputing with anyone [he was carrying out the process of being sanctified, Acts 21:24] nor inciting the people, nor in the synagogues [Gr. “place of assembly” a Jewish place for reading and exposition of the Holy Scriptures] nor in the city [Acts 25:8; 28:17].

**Acts 24:13** Neither can they prove the things of which they now accuse me [Paul denies the charges made by Tertullus, Acts 24:5-9].

**Acts 24:14** But this I confess to you, that after the Way [the Way of

Christ; Christianity, Acts 9:2; 19:9,23; 22:4; 24:22] **which they call heresy, [a sect, vs. 5] I do worship the God of my fathers, believing all things which are written in the Law and in the Prophets** [Paul believed that the Law and Prophets brought, as a tutor, Gal. 3:24, the Messiah, Jesus Christ; he began his sermons with the Jews and their law to teach the coming of Jesus, Acts 13:15-39; cf. Acts 26:22; 28:23].

**Acts 24:15** And I have hope toward God, which they themselves also cherish, that there shall be a resurrection of the dead, [specifically the Pharisees, Acts 23:6; 28:20] **both of the just [righteous] and unjust [wicked; cf. 1 Cor.15:12-27].**

**Acts 24:16** This being so, [true] I myself always strive [one of Paul's goals in life] **to have a conscience without offence [blameless] toward God, and men** [Acts 23:1; 2 Tim. 1:3; Heb. 13:18].

**Acts 24:17** Now after many years I came to bring alms and offerings to my nation; [Paul continually had concern for the poor saints in Jerusalem, see Acts 11:29,30; Rom. 15:25-28].

**Acts 24:18** in which certain Jews from Asia [Acts 21:27] found me purified in the temple, [carrying out a Jewish rite] **neither with multitude nor with tumult [uproar or disturbance].**

**Acts 24:19** They [these accusers from Asia, vs. 18] **ought to have been here before you to object if they had anything against me** [these rebels did not want to appear; they wanted to take the law into their own hands, and then disappear].

**Acts 24:20** Or else let those who are here [Ananias, Tertullus, and elders, Acts 24:1] **say, if they found any evil doing [wrong-doing] in me while I stood before the Council, [Sanhedrin].**

**Acts 24:21** unless it is for this one statement which I cried standing among them, 'For the resurrection of the dead I am called in question [on trial] **by you this day**' " [this statement stirred up the Sadducees, Acts 23:6].

## Felix Puts Off Obedience

**Acts 24:22** And when Felix [Antonius Felix, governor of Judea, see Acts 23:24] **heard these things**, [both sides from Tertullus and Paul] **having more exact knowledge of the Way**, [he knew something about Christianity and the charges causing the discord, cf. Acts 22:4] **he deferred them**, [delayed a decision] **and said**, “**When** [Claudius, Acts 23:26] **Lysias the chief captain** [commander of one thousand soldiers] **comes down**, **I will decide your case.**”

**Acts 24:23** And he commanded the centurion [a commander of one hundred soldiers in the Roman army] **to keep Paul**, **and to let him have liberty**, [as a prisoner] **and that he should not forbid any of his friends to minister or come to him** [he must have felt that Paul was not a criminal].

**Acts 24:24** And after certain days, when Felix [Antonius Felix, governor of Judea] **came with his wife Drusilla**, [daughter of the Herod eaten by worms, Acts 12:23, and sister to King Agrippa and Bernice, Acts 25:23] **who was a Jewish**, **he sent for Paul**, **and heard him** [allowed Paul to teach him] **concerning the faith in Christ** [for subjects taught, see next verse].

**Acts 24:25** And as he [Paul] **reasoned about righteousness**, [what is right with God and doing right in God’s sight as the Holy Spirit revealed, John 16:8] **temperance**, [self-control] **and judgment to come**, [a judgment far greater than Felix could hand down as governor; the judgment day of the Lord, Mt. 25:31-46; Acts 17:31; 2 Cor. 5:10] **Felix trembled**, [became frightened] **and answered**, “**Go your way for this time**, [refused to obey the gospel] **when I have a convenient season**, [putting off obedience is among the most dangerous things in one’s life] **I will call for you**” [no record is found where he ever became a Christian even though he trembled at Paul’s preaching].

**Acts 24:26** At the same time too, [another factor in the mind of Felix] **he hoped that money would be given him by Paul**, [this idea may have come when Paul mentioned bringing a collection to his nation, Acts 24:17] **that he might release him** [this would give him money, and also solve his problem

as to what to do legally with Paul]. **Therefore he sent for him more often, and conversed with him.**

**Acts 24:27** **But after two years** [a long time for Paul to wait in prison] **Porcius Festus** [the next procurator or governor of Judea] **succeeded Felix**; [Antonius] **and Felix, wishing to show the Jews a favor**, [rather than freeing an innocent man, cf. Acts 25:9] **left Paul bound** [although we do not have a record of Paul's activities during these two years of confinement, we can be assured that he spent it in service for the Lord Jesus, Phil. 3:13,14].

## CHAPTER 25

### Paul Appeals To Caesar

**Acts 25:1** **Now when Festus** [procurator or governor of Judea] **had come to the province**, [of Judea] **after three days he went up** [Jerusalem was on a mountain] **from Caesarea** [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northwest of Samaria] **to Jerusalem**, [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River].

**Acts 25:2** **Then the high priest** [Ananias, Acts 24:1] **and the chief of the Jews** [chief priests and the elders, vs. 15] **brought charges against Paul; and urged him**, [Festus].

**Acts 25:3** **and asked a favor against him**, [Paul] **that he would have Paul come to Jerusalem** [so they could carry out their hatred and evil design] **they were laying an ambush on the way to kill him** [the same type plan that had been attempted earlier, Acts 23:14,15].

**Acts 25:4** **But Festus** [procurator or governor of Judea] **answered, that Paul should be kept at Caesarea**, [see vs. 1] **and that he himself was going there shortly** [he would try Paul himself rather than the Sanhedrin].

**Acts 25:5** Therefore, he said “Let those who have authority among you, [leaders of the Jews] go down [the mountain from Jerusalem to Caesarea] with me, and accuse this man, [Paul] to see if there is any wickedness [fault] in him” [this murderous plan was denied the Jews by Festus].

**Acts 25:6** And after he had stayed among them [in Jerusalem] more than ten days, he went down [the mountain] to Caesarea [see vs. 1]. And the next day, [after returning to Caesarea] sitting on the judgment seat, he commanded Paul to be brought [he wanted to determine if Paul was guilty of any serious crime, cf. vs. 18].

**Acts 25:7** And when he [Paul] had come, [before the judgment seat, vs. 6] the Jews who came down from Jerusalem stood about, and laid many and serious complaints [charges] against Paul, which they could not prove, [evidently the same type of charges that they made before, Acts 24:5,6,13].

**Acts 25:8** while he [Paul] answered for himself, “Neither against the law of the Jews, [Law of Moses] nor against the temple, [Acts 24:12] nor against Caesar, [the Emperor, Rome’s ruler] have I offended in anything at all” [these Jews were false witnesses].

**Acts 25:9** But Festus, [procurator or governor of Judea] willing [wishing] to do the Jews a pleasure, [the same attitude of Felix, Acts 24:27] answered Paul, and said, “Will you go up to Jerusalem, and there be judged [by the Sanhedrin court of the Jews] of these things before me?” [this is what the Jews wanted in order to carry out their murderous plan, Acts 25:3].

**Acts 25:10** Then Paul said, “I stand at Caesar’s [Augustus, the Roman Emperor, Acts 25:21] judgment seat, [this was his right as a Roman citizen] where I ought to be judged [Paul knew that there would be more justice before the Roman tribunal than the Sanhedrin of the Jews]. To the Jews I have done no wrong, [they had not been successful in their charges] as you very well know [Festus also knew the real truth, Acts 25:25].

**Acts 25:11** For if I am an offender, [guilty of a crime] or have committed anything worthy of death, I do not refuse to die; [Paul would accept just

punishment] **but if there is nothing in these things of which these men accuse me**, [there was not, Acts 23:29] **no one can [legally] deliver me to them** [the Sanhedrin court of the Jews for trial]. **I appeal to Caesar**” [Augustus, Acts 25:21; cf. Acts 28:19].

**Acts 25:12** Then Festus, [procurator or governor of Judea] **when he had conferred with the [his] council**, [his advisors or assessors] **answered**, “**You have appealed to Caesar?** [vs. 10]. **To Caesar you shall go.**”

### **Paul Before King Agrippa**

**Acts 25:13** **And after some days** [from the trial before Festus] **King Agrippa** [son of Herod Agrippa, who slew James and imprisoned Peter, Acts 12:1-4; the one whom the angel of the Lord struck down and was eaten by worms because he did not give glory to God, Acts 12:20-23] **and Bernice** [his sister; history suggests they were living in incest; also sister to Drusilla (Felix’s wife), Acts 24:24,25] **came to Caesarea** [the chief seaport of Palestine located on the coast of the Mediterranean Sea about twenty-five miles northwest of Samaria] **to greet** [pay official respect to] **Festus** [procurator or governor of Judea].

**Acts 25:14** **And when they** [King Agrippa and Bernice] **had been there many days**, **Festus** [see vs. 13] **laid Paul's case before the king**, [for his consideration] **saying**, “**There is a certain man left in prison by Felix**, [former governor of the providence of Judea, Acts 24:27].

**Acts 25:15** **about whom, when I was at Jerusalem**, [Acts 25:1; the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] **the chief priests and the elders of the Jews informed me, asking for judgment against him** [cf. Acts 25:1-3].

**Acts 25:16** **To whom I answered**, ‘**It is not the custom of the Romans** [the government he represented] **to deliver any man to die**, [the Jews sought death for Paul] **before the accused meets the accusers face to face**, [Acts 25:4,5] **and has a chance to answer for himself** [to give his own defense] **concerning the crime charged against him.**’

**Acts 25:17** Therefore, when they had assembled here, I made no delay, but on the next day I sat on the judgment seat, [Acts 25:6] and commanded the man [Paul] to be brought in [to try his case].

**Acts 25:18** And when the accusers stood up, [before the judgment seat; took their turn in making charges] they brought no accusation against him of such things as I supposed, [was expecting].

**Acts 25:19** but had certain questions against him about their own religion, [Acts 18:15; 23:29] and of one Jesus, who was dead, whom Paul affirmed to be alive [taught the resurrection; this was the gospel that Paul preached in every city, 1 Cor. 15:1-4].

**Acts 25:20** And because I was at a loss how to investigate such questions, [he was ignorant concerning Jesus and His purpose on earth] I asked him if he would go to Jerusalem, [Acts 25:9; the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] and there be judged on these matters.

**Acts 25:21** But when Paul appealed to be reserved for the hearing [decision, Acts 25:11,12] of Augustus, [an honorary name applied to the Emperor of Rome; cf. Lk. 2:1] I commanded him to be kept till I could send him to [Augustus] Caesar.”

**Acts 25:22** Then Agrippa [see vs. 13] said to Festus, [procurator or governor of Judea] “I also would like to hear the man [Paul] myself.” “Tomorrow,” he said, “you shall hear him.”

**Acts 25:23** And so on the next day, [as Festus promised, vs. 22] when Agrippa [see vs. 13] had come together with Bernice, [his sister; history suggests they were living in incest; also sister to Drusilla (Felix’s wife), Acts 24:24,25] amid great pomp, [pageantry; a king, princess, a Roman governor, and all who served them must have been a full display of royalty] and had entered the place of hearing [the auditorium] with the chief captains, [commanders] and prominent men of the city, [Caesarea; this

was a historical gathering of dignitaries] **at Festus'** [see vs. 1] **commandment Paul was brought in** [Paul was always willing to share his conversion, and the Jesus he served, cf. Acts 22:1-21].

**Acts 25:24** **And Festus** [see vs. 1] **said, “King Agrippa,** [see vs. 13] **and all the men who are here present with us,** [calls the meeting and special occasion to order] **you see this man** [Paul] **about whom all the multitude of the Jews appealed to me, both at Jerusalem,** [see vs. 20] **and here,** [Caesarea; hatred toward Paul had spread] **crying that he ought not to live any longer** [Acts 22:22].

**Acts 25:25** **But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus,** [Caesar] **I decided to send him** [Acts 25:10,11].

**Acts 25:26** **Yet I have nothing certain to write to my lord** [the Emperor, Augustus Caesar; at this time Nero]. **Therefore I have brought him** [Paul] **before you, and especially before you, King Agrippa,** [see vs. 13; Festus believed that Agrippa could help him] **so that after examination has taken place, I may have something to write** [the real purpose for Festus bringing Paul before King Agrippa].

**Acts 25:27** **For it seems to me unreasonable to send a prisoner** [to the Emperor] **and not to signify** [indicate or specify] **the crimes** [charges] **laid against him.”**

## CHAPTER 26

### Permission Granted

**Acts 26:1** **Then Agrippa** [Herod Agrippa II the son of Herod Agrippa I, who slew James and imprisoned Peter, Acts 12:2-4; the one whom the angel of the Lord struck down and was eaten by worms because he did not give glory to God, Acts 12:20-23] **said to Paul, “You are permitted to speak** [since Festus asked King Agrippa to hear Paul, the king gave him permission to speak] **for yourself”** [the invitation that Paul wanted to hear, vs. 2]. **Then**

Paul stretched out his hand, [a familiar gesture, Acts 12:17; 13:16; 21:40] and answered for himself:

## Paul Relates His Conversion

**Acts 26:2** “I think myself happy, King Agrippa, [see vs. 1] because today I shall answer for myself [give a reason for the hope in me, cf. 1 Pet. 3:15] before you [Paul believed him to be able to listen intelligently as an expert in Jewish matters, vs. 3] regarding all the things of which I am accused by the Jews,

**Acts 26:3** especially because I know you to be expert in all customs and questions among the Jews; [as a Jew, King Agrippa had been exposed to the many teachings of the Law of Moses] therefore I beg you to hear me patiently [the whole story about Paul needed to be told if truth was to prevail].

**Acts 26:4** My manner of life from my youth, which from the beginning was spent among my own nation [the Jews] at Jerusalem, [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] all the Jews know [this was a fact that no one could deny].

**Acts 26:5** They knew me from the beginning, if they were willing to testify, [his enemies would not testify, even to truth to help Paul] that after the strictest sect of our religion [Judaism] I lived a Pharisee [cf. Acts 23:6,8; Phil. 3:5].

**Acts 26:6** And now I stand and am judged for the hope of the promise made by God to our fathers [the promise, through Abraham, to bless all nations; Paul is now facing judgment because he taught that the resurrected Jesus is the promised Messiah, Acts 13:32,33; 23:6; cf. Gen. 3:15; 22:18; 49:10].

**Acts 26:7** To which promise our twelve tribes, [the nation of Israel from the twelve sons of Jacob who had remained faithful, cf. Jas. 1:1] earnestly serving God day and night, hope to attain [from the time that Adam and

Eve sinned, there was an announcement of hope, someone is coming; Paul was being tried because he taught that Jesus was this hope]. **For which hope's sake, King Agrippa**, [see vs. 1] **I am accused by the Jews** [just as Jesus was raised from the dead, Paul believed and taught that all in Christ would come forth to life; because of this hope, Phil. 3:10,11, the Jews were angry with murder in their hearts].

**Acts 26:8** **Why should it be thought a thing incredible with you**, [King Agrippa and all others present] **that God raises the dead?** [1 Cor. 15:12,20].

**Acts 26:9** **I verily** [indeed] **thought to myself** [before his conversion] **that I ought to do many things contrary** [hostile] **to the name of Jesus of Nazareth** [1 Tim. 1:13].

**Acts 26:10** **Which thing I also did in Jerusalem**, [Acts 8:1-3; 9:13] **and many of the saints** [the called ones, believers, the redeemed; referring to Christians, Acts 8:3] **I shut up in prison**, [persecuted the church of God beyond measure, Gal. 1:13] **having received authority from the chief priests**, [Acts 9:14] **and when they were put to death, I gave my vote against them** [Acts 7:57; 22:4].

**Acts 26:11** **And I punished them often in every synagogue**, [Gr. "place of assembly" - a Jewish place for reading and exposition of the Holy Scriptures, Acts 22:19] **and compelled** [forced] **them to blaspheme**; [to deny or speak against Jesus, cf. Mt. 10:32,33] **and being exceedingly mad** [furiously enraged] **at them, I persecuted them even to foreign cities** [beyond Jerusalem; an example, Damascus, vs. 12; Acts 9:2].

### **Relates His Conversion**

**Acts 26:12** **While thus engaged**, [in this kind of anger and persecution] **as I went to Damascus** [the capital of Syria, one hundred twenty miles northeast of Jerusalem] **with authority and commission from the chief priests**, [Acts 9:2-8; 22:5].

**Acts 26:13** **at midday**, [about noon, Acts 22:6] **O king**, [Agrippa] **I saw on**

**the way** [near Damascus, Acts 9:3; 22:6] **a light** [a great light, Acts 22:6] **from heaven, brighter than the sun, shining all around me and those who journeyed with me.**

**Acts 26:14** **And when we** [Paul and those journeying with him] **had all fallen to the ground, I heard a voice speaking to me, and saying in the Hebrew tongue,** [language] **“Saul, Saul, why are you persecuting Me? It is hard for you to kick against the pricks”** [goads; sharp pointed rods used to prevent the oxen from kicking; illustrates that Saul had believed that he was faithfully serving God (in persecution) as a faithful oxen would serve his master, but now Jesus, through this proverbial saying, is telling him that he has been as a rebelling oxen kicking against the sharp goads].

**Acts 26:15** **And I said, ‘Who are You, Lord?’ And he said, ‘I am Jesus** [of Nazareth, Acts 22:8] **whom you are persecuting** [those with Paul saw the light, heard the sound of a voice, but did not hear to the point of understanding, compare Acts 9:7; 22:9].

**Acts 26:16** **But arise, and stand on your feet;** [Paul had asked what to do, Acts 9:6; 22:10] **for I have appeared to you for this purpose, to make you a minister and a witness both of these things which you have seen,** [this experience of hearing and seeing Jesus, would be told by Paul throughout his ministry, Acts 22:14,15] **and of those things in which I will appear to you** [in the future, the Lord would continue His guidance with Paul, for an example of this, see Acts 22:17,18].

**Acts 26:17** **I will deliver you from the** [Jewish] **people, and from the Gentiles, to whom I now send you,** [it is inferred that even the people specifically assigned for Paul’s ministry, Acts 9:15, would persecute him to the point of needing deliverance, Acts 22:21; Rom. 11:13].

**Acts 26:18** **to open their eyes,** [their understanding, Eph. 1:18] **and to turn them from darkness** [sin, 1 Pet. 2:9] **to light,** [Col. 1:13] **and from the power of Satan** [Eph. 6:12] **to God, that they may receive forgiveness of sins,** [to preach Jesus is to offer salvation to the lost, Mt. 1:21; Lk. 1:77; Acts 2:38] **and an inheritance** [Acts 20:32; Col. 1:12] **among those who are sanctified** [separated or set apart for God] **by faith in Me’** [Gal. 3:26,27].

## Speaks Of His Obedience and Following Events

**Acts 26:19** Therefore, King Agrippa, [see vs. 1] **I was not disobedient to the heavenly vision**, [surely the king would agree that he should not have been].

**Acts 26:20** but first declared to those in Damascus [Acts 9:19; the capital of Syria, one hundred twenty miles northeast of Jerusalem] **and in Jerusalem**, [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] **and throughout all the region of Judea**, [southern part of Palestine] **and then to the Gentiles, that they should repent** [change their hearts, minds, and purpose with the resolve to change their lives, cf. Acts 2:38; 3:19] **and turn to God, and do works appropriate to repentance** [fruits of repentance or repentance brought to completion, Mt. 3:8; cf. 2 Cor. 7:9,10].

**Acts 26:21** For this reason [because he preached turning to Jesus, vs. 20] **the Jews seized me in the temple, and tried to kill me** [Acts 21:30,31].

**Acts 26:22** Therefore, having obtained help from God, [God promised Paul throughout his ministry that he would help him; this He did, Acts 18:9,10] **I continue to this day, witnessing both to small and great**, [Paul believed that all needed the gospel of salvation] **saying no other things than those which the prophets and Moses said would come**; [Paul was not contradicting the Law of Moses, he taught that Christ fulfilled it, just as Jesus had taught in His ministry, cf. John 5:46; Rom. 3:21].

**Acts 26:23** that Christ would suffer, [Jesus taught this fact to the two men on the road to Emmaus after His resurrection, Lk. 24:26] **that He would be the first to rise from the dead**, [1 Cor. 15:3,4,20,23] **and would show light to the [Jewish] people, and to the Gentiles**” [shortly after the birth of Jesus, Simeon a just and devout man foretold that Jesus would bring light, Lk. 2:32].

## Agrippa Almost A Christian

**Acts 26:24** And as he [Paul] thus spoke for himself, Festus [procurator or governor of Judea] said with a loud voice, [was very upset] **“Paul, you are beside yourself!** [the message Paul spoke was beyond the thinking of Festus; the gospel a stumbling block to the Jews and foolishness to the Greeks, 1 Cor. 1:23; 2:13,14]. **Much learning is driving you mad** [out of your mind].

**Acts 26:25** But he [Paul] said, **“I am not mad,** [out of my mind] **most noble** [still respected his office] **Festus,** [see vs. 24] **but speak the words of sober truth** [Paul had great learning from his background, and through the guidance of the Holy Spirit, but far from being mad; he spoke truth from the Christ who is truth, John 14:6; 8:32].

**Acts 26:26** For the king [Agrippa] **before whom I also speak freely** [with confidence or freedom] **knows of these things,** [the opposite could be said about Festus, Acts 25:20] **for I am persuaded that none of these things are hidden from him;** [Agrippa was an expert in customs and questions of the Jews, Acts 26:3] **for this has not been done in a corner** [the coming of Jesus, His death, resurrection, and the spread of Christianity was a public fact].

**Acts 26:27** King Agrippa, [see vs. 1] **do you believe the prophets?** [before he could answer, Paul answers for him] **I know that you believe”** [as a Jew, he had been taught about the prophets and their foretelling the coming of the Messiah, but the king had evidently been taught to reject Jesus as that Messiah].

**Acts 26:28** Then Agrippa [see vs. 1] **said to Paul, “You almost persuade me to become a Christian”** [he was almost persuaded to be one who believes, obeys, and lives for Jesus; on the name Christian, cf. Acts 11:26; Jas. 2:7; 1 Pet. 4:16].

**Acts 26:29** And Paul said, **“I would to God,** [expresses a prayer of love for lost souls] **that not only you,** [King Agrippa] **but also all who hear me this day,** [specifically all in that company as well as anyone else in the world] **were both almost,** [to be almost persuaded is not enough by itself to be

saved; Jesus calls for a total surrender of self, Mk. 8:34; cf. Mt. 6:33] **and altogether such as I am**, [Paul had no doubts about Christ and his salvation; "I know whom I have believed" 2 Tim. 1:12] **except these chains**" [he wanted all to know the joy he felt from being a Christian, except for the chains; he may have lifted them up as he spoke these words; a statement of unselfish love].

**Acts 26:30** **And when he had thus spoken**, [these things] **the king** [Agrippa, vs. 1] **arose and the governor** [Festus, see vs. 24] **and Bernice**, [Agrippa's sister; history suggests they were living in incest; also sister to Drusilla (Felix's wife), Acts 24:24] **and those who sat with them**; [commanders and the prominent men of the city, Acts 25:23].

**Acts 26:31** **and when they had gone aside**, [from Paul's presence] **they talked between themselves, saying**, "**This man is doing nothing worthy of death or of chains**" [laying aside all pressures from the Jews and political favors, they speak the truth about Paul].

**Acts 26:32** **Then Agrippa** [see vs. 1] **said to Festus**, [see vs. 24] "**This man might have been set at liberty**, [set free] **if he had not appealed to Caesar**" [Acts 25:11; cf. 28:18; Festus wanted the opinion of Agrippa, and this is it].

## CHAPTER 27

### Paul Begins Voyage To Rome

**Acts 27:1** **And when it was determined that we** [Luke, the author of this history, includes himself] **should sail to Italy**, [the peninsula between the Alps and the Straits of Messina where Rome, the capital, was located] **they delivered Paul and certain other prisoners to one named Julius, a centurion** [a commander of one hundred soldiers in the Roman army] **of Augustus' cohort** [a regiment of about six hundred men; named to honor Augustus Caesar].

**Acts 27:2** **And entering a ship of Adramyttium**, [a seaport in the province

of Asia Minor of the district of Mysia] **we launched**, [put out to sea] **meaning to sail along the coasts of Asia** [Minor]. **Aristarchus**, [a travel companion with Paul in the riot at Ephesus, Acts 19:29, he was also with him in Asia, Acts 20:4; he was eventually a fellow prisoner, Col. 4:10; cf. Philemon 23,24] **a Macedonian** [a country in Europe immediately north of Greece] **of Thessalonica**, [the seaport and largest city of the second part of Macedonia, located on the famous Roman military highway, the Egnatian Way] **was with us** [what a comfort it must have been for Paul to have Luke and Aristarchus with him].

## Sidon

**Acts 27:3** **And the next day we put in** [landed] **at Sidon** [a rich trading city on the eastern shore of the Mediterranean Sea; about seventy-five miles north of Caesarea]. **And Julius** [the centurion in charge of Paul, vs. 1] **treated Paul kindly, and gave him liberty to go to his friends** [in Sidon] **to refresh himself** [receive care; enjoy their attention].

**Acts 27:4** **And when we had launched** [set sail] **from there**, [Sidon] **we sailed under the shelter** [protection] **of Cyprus**, [home country of Barnabas, Acts 4:36; an island in the Mediterranean Sea, located eighty miles southwest of Seleucia, cf. Acts 13:4-12] **because the winds were contrary** [must have been blowing from the west or southwest].

## Myra of Lycia

**Acts 27:5** **And when we had sailed over the sea along the coast of Cilicia and Pamphylia**, [cf. Acts 13:13; Paul is now passing the general area of his homeland with Tarsus on the east and Perga on the west; this coast was about seventy-five miles south of Lystra and Derbe] **we came to Myra, a city of Lycia** [built about two miles from the coastline; a well known port was here].

**Acts 27:6** **And there the centurion** [Julius, Acts 27:1; commander of one hundred soldiers in the Roman army] **found a ship of Alexandria** [a city of Egypt founded by Alexander the Great] **sailing to Italy**; [the peninsula between the Alps and the Straits of Messina where Rome, the capital, was

located] **and he** [the centurion] **put us aboard it** [large grain ships were common in Paul's day, cf. Acts 27:38].

## **Cnidus, Crete, and Salmone**

**Acts 27:7** **And when we had sailed slowly many days**, [a large grain ship could sail about eight and one half miles per hour, but under rough conditions they would sail even more slowly] **and with difficulty** [due to the contrary winds, vs. 4] **had arrived off Cnidus**, [located at the extreme southwest of Asia Minor on a peninsula between the islands of Cos and Rhodes] **the wind not permitting us to go farther**, [west; they had to change course southward toward the Island of Crete due to no protection from the wind] **we sailed under the shelter** [allowed the island to protect them from the winds] **of Crete**, [an island in the Mediterranean Sea, southwest of Asia Minor] **off Salmone** [the eastern extremity of the Island of Crete].

## **Fair Havens near Lasea**

**Acts 27:8** **And with difficulty passing it, came to a place called Fair Havens**; [a harbor on the south central side of Crete] **near which was the city of Lasea** [a seaport of Crete].

## **Paul's Warning Ignored**

**Acts 27:9** **Now when much time was spent**, [due to the stormy winds, they allowed many days to pass as the winter approached] **and sailing was now dangerous**, [no longer just a slow voyage, but also a dangerous one] **because the Fast was already over**, [Day of Atonement which came in late September or early October, Lev. 16:29-31; 23:27-29; Num. 29:7] **Paul began to admonish them**, [those who were in charge of the ship].

**Acts 27:10** **and said to them, "Sirs, I perceive that this voyage will be attended with hardship and much loss**, [Paul had spent many months traveling on the sea, and also, God was guiding him on this voyage] **not only of the cargo and ship**, [physical loses] **but also of our lives"** [the

most precious cargo of all].

**Acts 27:11** Nevertheless the centurion [commander of one hundred soldiers in the Roman army] **believed** [was more persuaded by] **the helmsman** [pilot] **and the owner of the ship**, [he would certainly have influence beyond Paul, who was considered only a prisoner on this ship] **than by those things, which were spoken by Paul.**

**Acts 27:12** And [another reason for not wintering in Fair Havens] **because the harbor was not suitable to winter in, the majority** [over Paul] **advised to set sail from there** [Fair Havens] **also, if by any means they could reach Phoenix, a harbor of Crete**, [a harbor on the southern coast of Crete] **facing the southwest and northwest and** [spend the] **winter there.**

### **Close to Crete—A Strong Wind, Euroclydon**

**Acts 27:13** When the south wind blew softly, supposing that they had obtained their purpose, [that they could make it to Phoenix] **loosing from there**, [weighing anchor] **they sailed close by Crete** [see vs. 7].

**Acts 27:14** But not long after, there arose a tempestuous [hurricane force] **head wind, called Euroclydon** [Euraquilo, a Northeaster].

**Acts 27:15** And when the ship was caught in it, [this hurricane wind] **and could not face into the wind**, [they could not control or guide the ship] **we let her drive.**

### **Island of Clauda**

**Acts 27:16** And running under [the shelter of] **a certain island which is called Clauda**, [Island southwest of Crete] **with great difficulty we secured the ship's small boat** [lifeboat; evidently it was in danger of being destroyed by the beating winds of the storm].

**Acts 27:17** And when they had taken [hoisted] **it up**, [after the lifeboat was secured, they turned their attention to the main ship] **they used supporting cables to under gird the ship**; [they hoped that this would give it the extra

support needed to survive the beating of the winds and waves of the storm] and fearing lest they should run aground into the [syrtis] quick sands, struck [lowered the] sail, [more likely all the gear] and were so driven.

## Tossed On The Open Sea

**Acts 27:18** And because we were being exceedingly storm-tossed, the next day they lightened the ship; [by throwing overboard the cargo].

**Acts 27:19** On the third day we threw over the ship's tackling [sails, ropes, cables; all that was not essential; at least four anchors were kept, vs. 29] with our own hands.

**Acts 27:20** And when neither sun nor stars appeared for many days, [the storm hovered over them day and night] and no small tempest beat on us, [one long continuous storm] all hope that we would be saved [come through alive] was then taken away [from a human standpoint, there was no hope].

## Paul Speaks To The Crew

**Acts 27:21** But after long abstinence [going without food] Paul stood up in their midst and said, "Men, you should have listened to me, and not have set sail from Crete, [he had given them good advice] and incurred this harm and loss [see his prediction in vs. 10].

**Acts 27:22** And now I urge you to cheer up [keep up your courage] for there shall be no loss of life among you, [because of God's help, vss. 23,24] but only of the ship [Paul can say this for sure because God promised, and His promises never fail, vss. 23,24].

## A Visit From An Angel

**Acts 27:23** For there stood by me this night the angel of God, [this was nothing new to Paul, he had experienced this during his other journeys, cf. Acts 18:9; 23:11; 2 Tim. 4:17] to whom I belong and whom I serve, [when

Paul became a Christian, he gave himself to the Lord, Phil. 1:21; Rom. 14:8].

**Acts 27:24** saying, ‘Do not be afraid, Paul; [of dying in this storm] **you must be brought before Caesar:** [his appeal to appear will be carried out, Acts 25:10-12] **and, behold, God has granted you [Paul] all those who sail with you’** [they are being spared by the power of God, because of Paul].

**Acts 27:25** Therefore, cheer up [keep up your courage] **Men, for I believe God, that it will be just as it was told me** [there was no doubt in Paul’s mind, 2 Tim. 1:12].

**Acts 27:26** However, we must run aground on a certain island” [the name of the island was not revealed to Paul].

### Approaching Land

**Acts 27:27** But when the fourteenth night had come, [since the beginning of the storm] **as we were driven up and down in Adriatic Sea,** [the sea between Greece, Italy, and Africa] **about midnight the sailors suspected that they were drawing near to some land.**

**Acts 27:28** And they took soundings, [let down lines containing leads; a method of determining depth] **and found it to be twenty fathoms;** [one hundred-twenty ft.] **and when they had gone a little farther, they took another sounding,** [let down more lines with lead] **and found it to be fifteen fathoms** [ninety ft.].

**Acts 27:29** Then fearing that we might run on the rocks, [it was rapidly getting shallow] **they cast out four anchors from the stern,** [the after part or hind part of the ship] **and wished for daylight to come.**

**Acts 27:30** And as the sailors were about to flee from the ship, [they must have feared a wreck, and hoped to be saved by fleeing in the lifeboat] **and had let down the ship’s boat** [the lifeboat that had been secured, see vs. 16] **into the sea, pretending they would have cast out anchors** [this

was done secretly and under false pretense] **from the bow** [front of the ship].

**Acts 27:31** Paul said to the centurion [Julius, Acts 27:1; commander of one hundred soldiers in the Roman army] **and to the soldiers, “Unless these men remain in the ship, you cannot be saved”** [when Paul promised all to be saved, it was assumed that they would all face the storm together, vs.22].

**Acts 27:32** Then the soldiers cut off the ropes of the ship’s boat, [lifeboat] **and let it fall** [drift; it had already been placed in the water, vs. 30] away.

**Acts 27:33** And while the day was about to break, [almost daylight] Paul encouraged [begged or urged] them all to take [eat] some food, saying, “This day is the fourteenth day that you have waited and continued fasting, having taken nothing [they would need strength to survive the coming wreck, vss. 34,43,44].

**Acts 27:34** Therefore I encourage you to take some food: for this is for your preservation; [safety] **for not a hair will fall from the head of any of you”** [Jesus used this same statement teaching that they would not perish, Lk. 21:18; cf. Mt. 10:30; Lk. 12:7].

**Acts 27:35** And after he had spoken this, he took bread, and gave thanks to God [Mt. 15:36; John 6:11] **in the presence of all;** [set before them the example that it was all right to eat] **and he broke it and began to eat.**

**Acts 27:36** Then they were all cheered up [encouraged by Paul’s words, and example of eating food] **and they themselves also took some food.**

**Acts 27:37** And all of us in the ship [total passengers and crew] **were two hundred seventy-six persons.**

**Acts 27:38** So when they had eaten enough, [food to sustain them] **they lightened the ship,** [for the landing] **and threw out the wheat into the sea.**

## Shipwrecked on Malta

**Acts 27:39** And when it was day, they did not recognize the land; [did not know where they had drifted due to the storm] **but they observed a bay with a beach, onto which they planned [resolved] to run [drive] in the ship if possible.**

**Acts 27:40** And when they had let go [cast off] the anchors, they left them in the sea, and at the same time were loosing [untying] the rudder ropes, and hoisted the mainsail [foresail] to the wind, and made [headed] for shore.

**Acts 27:41** And striking a place [reef or shoal] where two seas met, they ran the ship aground; and the front [prow or bow of the ship] stuck fast, and remained immoveable, but the back part [stern] was broken by the violence of the waves.

**Acts 27:42** And the soldiers' plan [had evidently talked about this earlier] was to kill the prisoners, [this would include Paul] **lest any of them should swim away and escape.**

**Acts 27:43** But the centurion, [Julius, vs. 1, commander of one hundred soldiers in the Roman army] **wanting to save Paul,** [what a compliment to Paul, a man of God] **kept them from their purpose;** [of killing all prisoners] **and commanded that those who could swim should jump first into the sea, and get to land,**

**Acts 27:44** and the rest, [those who could not swim] **some on boards, and some on broken pieces of the ship. And so it came to pass, that all escaped safely to land** [just as Paul had predicted, vss. 23-25].

## CHAPTER 28

### Island of Malta

**Acts 28:1** And when they had escaped, they found out that the island was called Melita [Malta; located sixty miles south of Sicily].

**Acts 28:2** And the barbarian [native] people showed unusual [extraordinary] kindness; for they kindled a fire, and received us all, because of the rain that was falling, and because of the cold [still experiencing effects from the storm and having to escape in the cold water].

**Acts 28:3** But when Paul had gathered a bundle of sticks, and laid them on the fire, [he was a guest to these people, but willing to help and do his part] a viper [a poisonous snake, cf. Mt. 3:7] came out because of the heat, and fastened on his hand [possibly wrapped itself around his hand, but especially with its fangs which would make it, under normal circumstances, deadly].

**Acts 28:4** And when the barbarians [natives] saw the venomous creature [reptile] hanging on his hand, they said among themselves, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live” [they believed that Paul would die, and such would be his punishment for his crime].

**Acts 28:5** But he [Paul] shook off the creature [reptile] into the fire, and felt [suffered] no harm.

**Acts 28:6** However they were expecting that he would swell up, [from the poison received] or suddenly fall down dead; [these vipers were considered deadly] but after they had waited a long time and saw no harm come to him, [God would not allow this viper to kill Paul; he must appear before Caesar, Acts 27:24] they changed their minds and said that he was a god [Paul was not a god, but he served the true and living God, Acts 17:28].

**Acts 28:7** In the same quarters [region or neighborhood] were possessions [lands] of the chief man of the island, [of Malta] whose name was Publius, who received us, and entertained us courteously three days.

**Acts 28:8** And it came to pass, that the father of Publius lay sick of a fever and dysentery; [probably was facing death] and Paul went in to see him and prayed, [called upon God's help through prayer, Phil. 4:6] and he laid his hands on him and healed him [God gave Paul the power to perform miracles, cf. Acts 19:11,12].

**Acts 28:9** So when this was done, [this miracle] the rest on the island who had diseases also came and were healed [the news of a miracle spread also during the ministry of Jesus, Mt. 12:15,16].

**Acts 28:10** And they also honored us with many marks of respect; [showed respect and appreciation] and when we departed, [set sail] they supplied us with everything that was necessary [needed].

**Acts 28:11** And after three months [they probably stayed these months waiting for the weather to improve, as well as an opportunity to sail] we set sail on a ship of Alexandria, [probably another grain ship, see Acts 27:6,38] which had wintered at the isle, [Malta] which had the Twin Brothers, Castor and Pollus [twin sons of Zeus and Leda in Greek mythology] for its figurehead [believed to protect the ship].

## Syracuse

**Acts 28:12** And landing at Syracuse, [a Greek city located near the shoreline of the Mediterranean; in southeast Sicily] we stayed there three days.

## Rhegium and Puteoli

**Acts 28:13** And from there we sailed around and came to Rhegium [located on the toe of the boot of Italy]. And after one day the south wind blew, [they needed this to sail north] and we came the next day to Puteoli, [one hundred-eighty miles north of Syracuse; the greatest port in Italy].

**Acts 28:14** where we found brethren, [this must have been refreshing to Paul] and were invited to stay with them seven days [they had so much to talk about; his trip, but especially his work in spreading the gospel to the

world]. **And so we went toward Rome** [his destination for many months].

## **Appii Forum and Three Inns**

**Acts 28:15** **And from there, [Puteoli] when the brethren heard about us, they came to meet us as far as Appii Forum, and Three Inns** [places they passed through as they made their way northward to Rome]. **When Paul saw them, [these brethren] he thanked God, and took courage** [Paul felt the need of being with his brothers and sisters in Christ].

## **Rome**

**Acts 28:16** **And when we came to Rome,** [the most famous and powerful city of that time; capital of the ancient world located in Italy on the Tiber, fifteen miles from its mouth] **the centurion** [Julius, Acts 27:1; commander of one hundred soldiers in the Roman army] **delivered the prisoners** [other than Paul] **to the captain of the guard; but Paul was allowed to stay by himself with a soldier who guarded him** [he was highly respected to receive this kind of treatment].

**Acts 28:17** **And it came to pass, that after three days** [from the time he arrived in Rome] **Paul called the leaders of the Jews** [rulers of the synagogues] **together. And when they had come together, he said to them, “Men and brethren, [Jewish brethren] though I have done nothing against the people or the customs of our fathers,** [the Jews in Jerusalem had made this accusation, Acts 24:5,6,12,13; cf. 25:8] **yet I was delivered prisoner from Jerusalem into the hands of the Romans,** [the Roman commander had to rescue Paul and take him into custody, Acts 21:31].

**Acts 28:18** **who, when they [the Romans] had examined me, they were willing to let me go, because there were no grounds for putting me to death** [see Acts 26:31,32].

**Acts 28:19** **But when the Jews spoke against it, [the decision of the Romans] I was forced to appeal to Caesar; [Acts 25:11] not that I had any accusations against my nation** [Paul had not violated the laws of the Jews, his native people].

**Acts 28:20** For this reason [his being innocent of the charges] therefore have I called for you to see you, and to speak with you; because for the hope of Israel [the promised Messiah, Jesus the Messiah, and Jesus as the resurrection were the major things that had stirred the Jews to have Paul arrested, see Acts 26:6,7] I am bound with this chain” [Paul was a prisoner for Jesus, Eph. 3:1; 4:1; 6:20; cf. Acts 26:6].

**Acts 28:21** And they [these leaders of the Jews] said to him, “We neither received letters from Judea concerning you, [official letters from the Sanhedrin warning them against Paul] nor have any of the brethren who came [from Judea] reported or spoke any evil of you [because no evil had been committed].

**Acts 28:22** But we desire to hear from you what you think; [your side of the story; they wanted to learn firsthand what had caused so much turmoil among the Jews of Judea] for concerning this sect, [they considered Christianity a sect or a religious party, Acts 24:5,14] we know that it is spoken against everywhere” [these Jews of Rome did not know the teaching of Jesus, but knew of its opposition].

**Acts 28:23** And when they had appointed him a day, [set a date] many came to him at his lodging, [Paul had a private place to live with one guard, vs. 16] to whom he explained and [solemnly] testified the kingdom of God, persuading them concerning Jesus, [as the Messiah, Acts 17:2,3; 19:8] both from the Law of Moses, and from the Prophets, [used these to preach Jesus; he had been accused of rejecting both, Acts 21:28] from morning till evening [spent one whole day preaching Jesus as the Christ].

**Acts 28:24** And some believed [were persuaded by] the things, which were spoken, and some would not believe [this happened wherever Paul preached, Acts 14:4].

**Acts 28:25** And when they did not agree among themselves, [as a general rule, the majority rejected and the few believed, vss. 26,27] they departed after that Paul had spoken one [parting] word, [thought; applies

a prophecy] **“The Holy Spirit rightly spoke through Isaiah the prophet to our fathers,** [Isa. 6:9,10; cf. Mt. 13:14,15; Mk. 4:12; Lk. 8:10; John 12:40,41; Rom. 11:8].

**Acts 28:26** saying, ‘Go to this people, and say, “Hearing you will hear, and will not understand; and seeing you will see, and not perceive; [all day Paul earnestly taught the gospel, but these unbelieving Jews walked away without understanding and perceiving God’s truth].

**Acts 28:27** for the heart [their understanding] of this people has become dull, and their ears are hard of hearing, [heard the words, but not the truth] and their eyes they have closed, [supposedly did not want to see the truth] lest they should see with their eyes, and hear with their ears, and understand with their heart and turn again, [one must hear, see, and understand the gospel to be saved, Mk. 16:15,16; Mt. 28:18,19; Lk. 24:47; cf. Rom. 1:16,17] and I should heal them.” ‘

**Acts 28:28** Be it known to you [Jews] therefore, [because of the Jews refusing to see, hear, and understand, vs. 27] that the salvation of God has been sent to the Gentiles, and that they will hear it!” [compare Isa. 42:1,6; Lk. 2:29-32; Rom. 11:11].

**Acts 28:29** And when he had spoken these words, [his final word to them, vs. 25] the Jews departed and had great dispute among themselves [he truly gave them something to think about; the guilt of their blood would not be on Paul, cf. Acts 20:26,27].

**Acts 28:30** And Paul stayed two whole years in his own rented house, [quarters] and received all who came in to him, [being in prison did not stop Paul from teaching and writing the word of God].

**Acts 28:31** preaching the kingdom of God, [as he did to the leading Jews, vs. 23] and teaching things which concern the Lord Jesus Christ [without a doubt, God stood by him all the way to death, and eventually to heaven, 2 Tim. 4:8] with all confidence, no one forbidding him [while in prison at Rome, Paul wrote Ephesians, Colossians, Philippians, and Philemon, and must have taught hundreds the gospel of Jesus Christ].

# Romans

## CHAPTER 1

### The Salvation

**Rom.1:1** Paul, [his Latin name; first introduced by Luke on Paul's journey one at Cyprus, Acts 13:9; before this, he used his Jewish name Saul] a **servant** [slave; Jesus was his Master, 2 Cor. 4:5; Gal. 1:10] **of Jesus Christ**, [Paul was not his own, 1 Cor. 6:19,20] **called to be an apostle**, [one sent forth on a mission] **separated** [set apart] **to the gospel of God**, [the good news that God the Father will accept and forgive sinners through His Son, Jesus, vs. 16].

**Rom.1:2** which He [God the Father] **had promised beforehand** [before Jesus came to earth] **by His prophets** [those who wrote and spoke forth openly; a proclaimer of a divine message either to the present or the future] **in the holy** [inspired of God] **Scriptures**, [the Old Testament, see Isa. 53 as an example].

**Rom. 1:3** concerning His [God's] **Son Jesus** [Savior, Mt. 1:21] **Christ** [Messiah] **our Lord**, [Mary conceived by the Holy Spirit, Mt. 1:20] **who was made** [born or was a descendant] **of the seed** [lineage] **of David according to the flesh**, [He became flesh, John 1:14; born of Mary through the lineage of David, Gal. 4:4].

**Rom.1:4** and declared to be the **Son of God with power**, [this was done by all His miracles, but in this context, Paul refers specifically to His resurrection, cf. Acts 13:33,34] **according to the Spirit of holiness**, [Jesus was more than flesh from David, vs. 3, He was also divine, cf. Heb. 9:14] **by the resurrection from the dead**, [Acts 17:31; also His Son ship was announced at His baptism and transfiguration, Mt. 3:17; 17:5].

**Rom.1:5** through whom [this resurrected Son, Jesus] **we** [specifically Paul

and the other apostles] **have received grace** [the unmerited favor and mercy of God] **and apostleship**, [their calling to be sent on a mission] **for obedience to the faith among all nations, for His name**, [Paul and the other apostles were sent to the world to preach obedience to the gospel for salvation, through His name and authority, Mt. 28:19,20; Mk. 16:15,16; His blood saves only those who obey Him, Heb. 5:9].

**Rom.1:6 among whom you** [the Roman Christians] **are also the called** [by the gospel, the upward and heavenly call, Phil. 3:14; Heb. 3:1] **of Jesus** [Savior, Mt. 1:21] **Christ**; [Messiah].

**Rom.1:7 to all** [Christians or saints] **who are in Rome**, [Jews or Gentiles, vs. 16] **beloved of God**, [God loves you] **called** [by the gospel, vs. 6] **to be saints** [holy, devoted, sanctified, and consecrated to God, 1 Cor. 1:2; 1 Thes. 4:7]. **Grace** [the unmerited favor and mercy of God] **to you and peace** [inward contentment] **from God our Father**, [the spiritual father of all children of God, Rom. 8:16,17] **and the Lord Jesus Christ** [the source of peace that comes through forgiveness of sins and eternal life, Rom. 5:1; Eph. 2:17].

## Paul's Desire To Visit Rome

**Rom.1:8 First, I thank my God** [the Father] **through Jesus Christ** [all prayers should be in His name, Eph. 5:20; John 14:14] **for you all**, [the saints at Rome] **that your faith** [Heb. 11:1; in the one faith, Eph. 4:5; Jude 3] **is spoken of** [known; infers a strong faith] **throughout the whole world** [their being located in the capital city of the Roman Empire, made it easier for their faith to spread; a church today with strong faith will also spread].

**Rom.1:9 For God is my witness**, [God knows that Paul is speaking the truth] **whom I serve** [as a slave, vs. 1, cf. Acts 27:23] **with my spirit** [heart] **in the gospel of His Son**, [the good news that God the Father will accept and forgive sinners through His Son, who believe and obey Jesus, Mk. 16:16; cf. Rom. 1:16] **that without ceasing** [constantly, cf. 1 Thes. 1:2; 2:13; 5:17] **I make mention of you always in my prayers**; [as a spiritual child of God, talking to his Father].

**Rom.1:10** making request, [to God in prayer] **if, by any means now at length** [at last] **I might have a prosperous journey by the will of God to come to you** [Paul felt compelled to visit Rome, Acts 19:21].

**Rom.1:11** **For I long to see you**, [he had a great desire to go to this new field as the first apostle as far as we know, Romans 15:23] **that I may impart to you some spiritual gift**, [as an apostle, Paul could impart these gifts by the laying on of hands, and he longed to give them some of these gifts, cf. Acts 8:15-17; 19:6; 1 Cor. 12:4-10] **that you may be established**; [this was one of the purposes of spiritual gifts; today the Holy Spirit has given us the word to strengthen and establish us as Christians].

**Rom.1:12** **that is, that I may be comforted** [encouraged] **together with you by the mutual faith both of you and me** [Paul would be a giver as well as a receiver in their fellowship together; give a rose and some of the fragrance will linger on the hand that gives!].

**Rom.1:13** **Now I would not have you ignorant**, [unaware; or I want you to know] **brethren, that I often purposed** [planned] **to come to you**, [Acts 19:21] **(but was prevented** [hindered] **thus far) that I might have some fruit** [converts as well as strengthening them as Christians] **among you also, even as among other Gentiles** [Paul's assigned mission from the Lord was to go to the Gentiles as well as the Jews, Acts 9:15; 26:16-18].

**Rom.1:14** **I am a debtor** [under obligation to preach the gospel, vs. 16] **both to Greeks**, [Gentiles who were cultured with aristocratic tastes] **and to barbarians**; [non-Greeks; the uncultured, uneducated, and those with uncouth character] **both to the wise, and to the unwise** [foolish; Paul owed a debt to preach the gospel to all people regardless of their race or cultural standing, 1 Cor. 9:16; in Christ all barriers are removed, Col. 3:11].

**Rom.1:15** **So, as much as is in me**, [as far as I can] **I am ready to preach the gospel** [the good news that God the Father will accept and forgive sinners through His Son, who believe and obey Jesus, Mk. 16:16] **to you who are in Rome** [the capital city of the Roman Empire where all classes of people in the world could be found] **also**.

## The Saving Gospel

**Rom.1:16** For I am not ashamed [even in this cultured city filled with man's wisdom, cf. 1 Cor. 1:18-20] **of the gospel** [the good news that God the Father will accept and forgive sinners through His Son, who believe and obey Jesus, Mk. 16:16] **of Christ, for it is the power of God to salvation** [God's only way to save lost souls] **to everyone who believes,** [to the point of obeying the gospel, Mk. 16:15,16; God shows no partiality, Acts 10:34] **to the Jew first and also to the Greek.**

**Rom.1:17** For in it [the gospel] **is the righteousness of God** [since God is righteous, He presents a way of righteousness by which those lost in sin are made righteous; the gospel, when obeyed, saves the sinner, and he or she becomes clothed in God's righteousness, cf. Rom. 3:21,25] **revealed from** [by or through] **faith to [for] faith;** [a way of faith, not the law, cf. Rom. 4:14-16] **as it is written,** [Hab. 2:4] **"The just [the righteous] shall live by faith"** [the gospel makes this kind of living possible].

## Unbelief and Its Consequences

**Rom.1:18** For the wrath [anger] **of God is revealed from heaven against all ungodliness and unrighteousness** [these evil seekers are opposite to those who have obeyed and are living by the gospel and righteousness of God, vs. 17] **of men,** [not only do these live without the gospel, but they are living wicked and disobedient lives, cf. Eph. 5:6] **who hold** [suppress or hold back] **the truth in unrighteousness,** [they cannot accept God's truth of the gospel because of their evil ways; such cannot inherit the kingdom of God, Gal. 5:19-21].

**Rom.1:19** because that which [what] **may be known of God is manifest** [evident; is clear] **in them, for God has shown it** [made it evident] **to them** [they are without excuse in following ungodliness].

**Rom.1:20** For the invisible things [characteristics, divine nature or attributes] **of Him [God] from the creation of the world [Gen. 1] are clearly seen, being understood** [these invisible attributes] **by the things that are made,** [every created thing, from the smallest to the largest,

contains God's signature] **even His eternal power and Godhead**; [divinity] **so that they are without excuse**, [for worshiping idols and following ungodliness, vs. 18].

**Rom.1:21** **because even though they knew God**, [had a knowledge of God, vs. 20] **they did not glorify Him as God, nor were thankful, but became vain** [futile] **in their imaginations, and their foolish hearts** [understanding and thinking] **were darkened** [God represents light, John 3:19-21, but these evil ones ran in the opposite direction into the evil, and ignorance that comes from darkness to follow the devil].

**Rom.1:22** **Professing themselves to be wise, they became fools**, [the very knowledge that made them feel so wise, made them fools, Eph. 4:17,18; cf. Jer. 10:14; in all generations, those who have refused the true God for idolatry have been fools, Ps. 14:1].

**Rom.1:23** **and changed the glory of the incorruptible God** [the true God who had shown Himself by His creation, vs. 20] **into an image made like corruptible man and of birds and four-footed beasts** [animals] **and creeping** [crawling] **things** [they took certain ones of God's creation, and made images like them, and worshiped members of creation instead of the Creator, vs. 25; cf. Isa. 40:18,26; Deut. 4:16-18].

**Rom.1:24** **Therefore God also gave them up** [over] **to uncleanness** [sexual immorality] **through the lusts of their own hearts**, [“as he thinks in his heart, so is he,” Prov. 23:7] **to dishonor their own bodies between** [among] **themselves**, [God's true religion in all dispensations has promoted pure morals, but the products of false religions are all kinds of fleshly practices and works of the flesh, Gal. 5:19-21].

**Rom.1:25** **who changed the truth of God for a lie**, [God is true, idols are false, 1 Thes. 1:9] **and worshiped and served the creature** [man, birds, beasts, and creeping things, vs. 23] **more** [rather] **than the Creator**, [the true God, Acts 17:24,25] **who is blessed for ever. Amen** [so be it].

**Rom.1:26** **For this cause** [their giving up the true God for idols] **God gave them up** [over] **to vile affections**; [degrading and sensual passions;

shameful lusts] **for even their women changed the natural use** [function or way] **to that [one] which is against nature** [unnatural; homosexuality among women].

**Rom.1:27** **And likewise** [in the same way] **also the men, leaving** [forsaking or abandoning] **the natural use** [the natural function] **of the woman, burned in their lust one toward another, men with men** [homosexuality among men] **working that which is unseemly,** [committing shameful and indecent acts] **and receiving in themselves that recompense** [the penalty] **of their error which was due** [homosexuality in Rome was a common practice and was referred to in their writing and speech without shame; many today in this age are doing the same; however, the Bible describes such as sin, and those who practice such things, without repentance, will not enter the kingdom of heaven, Gal. 5:19-21; 1 Cor. 6:9-11].

**Rom.1:28** **And even as they did not like to retain God in their knowledge,** [vss. 20,21] **God gave them over** [compare vs. 26] **to a reprobate** [depraved or degraded] **mind, to do those things which are not proper** [not fitting; immoral practices].

**Rom.1:29** **Being filled with all unrighteousness,** [the following list describes their evil practices:] **fornication,** [sexual immorality in general] **wickedness,** [the holding of malice in the heart to the point of desiring to harm others] **covetousness,** [greed; a strong desire to have that which belongs to others] **maliciousness;** [also suggests malice, badness, and wickedness, cf. Eph. 4:31; Col. 3:8; Titus 3:3; 1 Pet. 2:1] **full of envy,** [a feeling of displeasure based on hearing or seeing the prosperity of others, cf. Mk. 15:10; Gal. 5:21; Phil. 1:15] **murder,** [the taking of a human life with premeditated malice or hatred in the heart] **debate,** [strife, contention or quarreling] **deceit,** [through lying, fraud, and falsehood] **malignity;** [evil dispositions; misunderstanding to the point of putting the worst possible construction on the conduct of others] **whisperers,** [those who secretly gossip].

**Rom.1:30** **backbiters,** [they slander or speak evil against others, cf. 2 Cor. 12:20; 1 Pet. 2:1] **haters of God,** [what a terrible thing to do! cf. John 15:22,23] **despiteful,** [to insult or tread with disdain or unkindness; to abuse

or show violence to others] **proud**, [arrogant; showing one's self above others; sinful pride, 2 Tim. 3:2; Jas. 4:6; consider the opposite of being proud, 1 Pet. 5:5] **boastful**, [haughty speech that stirs up strife, 2 Tim. 3:2] **inventors of evil things**, [contrivers; those seeking new ways to gratify their sinful lusts] **disobedient to parents**, [it is God's will that children obey their parents in the Lord, and that fathers (parents) bring the children up in the nurture and training of the Lord, Eph. 6:1-4; Col. 3:20].

**Rom.1:31** **Without understanding**, [could not properly discern; foolish] **covenant breakers**, [untrustworthy; did not keep promises] **without natural affection**, [unloving; without human love] **implacable**, [refused to reconcile after a quarrel] **unmerciful** [without mercy, cf. Mt. 5:7].

**Rom.1:32** **who knowing the judgment** [ordinance] **of God, that those who commit such things are worthy of death**, [Rom. 6:23; these evil ones knew that the things they were practicing, vss. 18-32, were wrong] **not only do the same**, [they continued to practice them] **but have pleasure in those who practice them** [they accepted and enjoyed the company of others who practiced the same sins of depravity].

## CHAPTER 2

### God Is Impartial In Judgment

**Rom. 2:1** **Therefore you are inexcusable**, [Paul proved in chapter one that the Gentiles are inexcusable, see Rom. 1:32, now he sets out to show the same with the Jews] **O man, whoever you are** [specifically the Jews] **who judge**, [pass judgment on others] **for in that you judge another you condemn yourself; for you who judge practice the same things** [the Jews who had God's law, vs. 17, would severely judge those evil Gentiles for their vile ways, but in so doing they would condemn themselves; because they practiced the same sins].

**Rom. 2:2** **But we are sure that the judgment of God is according to truth against those** [Jews or Gentiles; with the law or without the law] **who commit such things** [those who disobey God's truth, Jews or Gentiles, will

receive His wrath, Rom. 1:18].

**Rom. 2:3** **And do you think** [suppose] **this, O man,** [addressing the Jews, vs. 17] **who judge those** [the Gentiles] **who practice such things, and doing the same,** [yourself] **that you will escape the judgment of God?** [since the Jews were God's chosen people, they thought that they were exempt from the judgment of God when they sinned; Paul is saying that they will not escape God's judgment, any more than will the Gentiles].

**Rom. 2:4** **Or do you despise** [presume upon] **the riches of His goodness, forbearance,** [Rom. 9:22,23; Eph. 2:7] **and longsuffering,** [since God had not come against them quickly for their evil ways, they assumed that all was well with their souls; Paul will now show that they had abused these great attributes of God] **not knowing that the goodness of God leads you to repentance?** [this is the true reason why God had allowed their evil ways to continue without immediate punishment; He wanted to allow time for repentance, cf. 2 Pet. 3:9].

**Rom. 2:5** **But because of your hardness** [stubbornness] **and your impenitent heart** [hearts that would not repent] **you are treasuring** [storing] **up wrath for yourself** [Rom. 1:18] **on the day of wrath** [Judgment Day, 1 Thes. 1:10; Eph. 5:6; cf. John 3:36] **and revelation of the righteous judgment of God;**

**Rom. 2:6** **who will render** [give or pay] **to every man** [each one; Jew and Gentile] **according to his deeds:** [Ps. 62:12; Acts 17:31; 2 Cor. 5:10; Jews or Gentiles cannot accept the grace of God for salvation, Eph. 2:10, while following evil practices with impenitent hearts; even though salvation cannot be earned by law keeping, Rom. 3:28, one's deeds must reflect love, respect, and obedience to God's will, Mt. 7:21; and to Jesus who gives salvation, Heb. 5:9].

**Rom. 2:7** **to those who by patient continuance** [perseverance] **in well doing seek for glory,** [a glorious life with Jesus, John 4:14; 14:2,3] **honor, and immortality,** [a place of no decay or death] **eternal life;** [this includes only Christians who live faithfully within the grace of God by obeying the truth, John 8:32; 14:6].

**Rom. 2:8** but to those who are contentious, [by seeking selfish ambitions] and do not obey the truth, [the saving Gospel, Rom. 1:16; cf. 2 Thes. 1:8] but obey [instead of the truth] **unrighteousness, indignation and wrath**, [a description of those who rebel against God].

**Rom. 2:9** tribulation [severe affliction and punishment, Mt. 25:46] and anguish, [the inner grief and pain felt from tribulation] **upon every soul of man who does evil**, [no exceptions given] **of the Jew first and also of the Gentile**; [Greek; the whole world is represented].

**Rom. 2:10** but [the other side of the picture] **glory, honor, and peace** [opposite to those who do not obey truth] **to every man** [everyone] **who works good, to the Jew first, and also to the Gentile** [Greek; again the whole world is represented].

**Rom. 2:11** For there is no respect of persons [partiality, cf. Acts 10:34; 1 Pet. 1:17] **with God** [in His dealings, Gal. 6:7,8].

**Rom. 2:12** For as many as have sinned without law [the Gentiles in this context would be an example, vs. 14] **will also perish without law, and as many as have sinned in** [under] **the law** [the Jews, an example of being under law; the law of Moses] **will be judged by the law**,

**Rom. 2:13** for not the hearers of the law are just [cf. Mt. 7:21, 24-27] **before God, but the doers of the law will be justified** [James taught this same principle, Jas. 1:22-25].

**Rom. 2:14** For [gives an example] **when the Gentiles, who do not have the law**, [God made a covenant only with Abraham and his seed, Gen. 12:2,3; the law is given only to the Jews] **do by nature** [instinctively] **the things contained in the law**, [without a revealed law, the Gentiles could still know God from His creation, Rom. 1:18-21,32, and knew at least the moral principles of the law] **these, not having the law, are a law to themselves**, [they could have kept themselves pure, and a few of them did, Acts 10:1,2, but the majority ignored what they knew was morally right, and turned to idolatry and all kinds of immoral corruption, Rom. 1:23,24].

**Rom. 2:15** who show the work of the law written in their hearts, [an example of how the Gentiles are a law to themselves, vs.14] **their conscience also bearing witness, and their thoughts the mean while either accusing or else excusing them** [even though the majority of Gentiles ignored the moral principles found in the law, they could have trained their conscience based on the right principles of the law, and could have used their conscience to help them stay pure; they had a moral sense].

**Rom. 2:16** in the day [Judgment Day, Mt. 25:31,32] **when God will judge the secrets of men by Jesus Christ** [Acts 10:42; 17:31] **according to my gospel** [the gospel of Jesus Christ that Paul preached, Rom. 1:16; 1 Tim. 1:11; obeying or disobeying the gospel, determines whether or not one is saved or lost, Mk. 16:15,16].

### **Both Jews and Gentiles Are Guilty**

**Rom. 2:17** Behold, you are called a Jew, [after discussing the Gentile's situation who had a law to themselves, Paul now turns to the Jews who had the law of Moses] **and rest [rely] on the law, and make your boast of God,** [since they were God's chosen people, they felt favored above the Gentiles].

**Rom. 2:18** and know His will, [from the law] **and approve the things that are more excellent,** [essential] **being instructed out of the law,**

**Rom. 2:19** and are confident that you yourself are a guide of the blind, [the Jews considered themselves enlightened by the Scriptures, and all others were in darkness; His word is light, Ps. 119:105, but many were blind to its truth, Mt. 15:14] **a light to those who are in darkness,**

**Rom. 2:20** an instructor [corrector] **of the foolish,** [those void of understanding] **a teacher of babes,** [figuratively speaking; those who must be taught from the beginning] **having the form [body] of knowledge and of the truth in the law** [this is what they claimed, but they were blind to the true meaning of the law, Mt. 23:16,24].

**Rom. 2:21** You, therefore, who teach another, do you not teach

**yourself?** [do you practice what you teach?]. **You who preach** [proclaim] **that a man should not steal, do you steal?** [even when they taught God's truth, they often ignored such in practice, Mt. 23:2,3].

**Rom. 2:22** **You who say that a man should not commit adultery,** [unlawful intercourse with the spouse of another, Heb. 13:4] **do you commit adultery?** [he who is without sin among you, let him throw a stone at her first, John 8:7]. **You who abhor idols, do you commit sacrilege?** [profane holy things, cf. Mt. 21:12,13; some have thought this means, "rob their temples"].

**Rom. 2:23** **You who make your boast in the law,** [the Jews did this, vs.17] **through breaking the law, do you dishonor God?** [the answer, "yes, they dishonored God"].

**Rom. 2:24** **For** [Paul quotes this Old Testament Scripture to prove his point] **"The name of God is blasphemed among the Gentiles because of you,"** **as it is written** [consider Isa. 52:5; Ezk. 36:22].

## Discusses Circumcision

**Rom. 2:25** **For circumcision** [a cutting around, the cutting off of the foreskin of males, Lev.12:3] **is indeed profitable,** [it was associated with the covenant with Abraham, Acts 7:8] **if you keep the law; but if you are a breaker of the law, your circumcision is made** [has become] **uncircumcision** [in such case, the Jews were no different from the Gentiles who did not receive the law of Moses].

**Rom. 2:26** **Therefore if the uncircumcised** [Gentile] **man keeps the righteous requirements of the law,** [the moral requirements that Paul mentioned in this chapter] **will not his uncircumcision be counted** [regarded] **as circumcision?** [he will be treated as though he has been circumcised].

**Rom. 2:27** **And will not he who is physically uncircumcised,** [this described the Gentiles] **if he keeps the law,** [its principles] **will he not judge** [rebuke] **you who though having the letter** [of the law] **and**

**circumcision** [see vs. 25] **are a transgressor of the law?** [being a Jew with the law will not help them unless they keep it, cf. Mt. 12:41,42].

**Rom. 2:28** **For he is not a Jew**, [in the spiritual sense that God intended] **who is one outwardly**, [one who is simply born into Abraham's family] **nor is that circumcision** [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] **which is outward in the flesh**; [there is a true spiritual circumcision that is far superior to the physical act, Gal. 6:15].

**Rom. 2:29** **but he is a Jew**, [in the full spiritual sense] **who is [only] one inwardly, and circumcision is that [circumcision] of the heart**, [Paul uses the idea of circumcision figuratively to indicate the cutting away of evil by being a penitent believer who fully submits himself in obedience to the Lord for purity, forgiveness, and salvation, cf. Deut. 30:6] **in the Spirit**, [spiritual; man's spirit is guided by the Spirit of God, Rom. 8:16,17; Phil. 3:3; Col. 2:11] **and not in the letter**; [not in literal physical circumcision found in the written code] **whose praise is not from men, but from God** [the Jews with literal circumcision sought the praise of men because of their birth and heritage, but those with the spiritual circumcision of the heart, seek God's approval].

## CHAPTER 3

### All Have Sinned

**Rom. 3:1** **What advantage then** [Paul begins a series of objections that; he will answer each objection] **has the Jew?** [since true circumcision is spiritual and not literal]. **Or what profit [benefit] is there of circumcision?** [a cutting around, the cutting off of the foreskin of males, Lev. 12:3; literal or physical circumcision].

**Rom. 3:2** **Much in every way!** [as God's chosen people, God had blessed them in so many ways with spiritual guidance]. **Chiefly** [the most important way] **because to them** [the Jews, Abraham's seed] **were committed the oracles of God** [the Holy Scriptures set them apart from other nations, Deut. 4:7,8].

**Rom. 3:3** For what if some [of these Jews, vs.1] did not believe? [in Jesus, the promised Seed of Abraham, cf. Rom. 10:16; Heb. 4:2]. Will their unbelief [in Jesus as the Messiah] make the faithfulness of God without effect? [2 Tim. 2:12,13].

**Rom. 3:4** God forbid! [not at all or certainly not!]. Yes, [rather] let God be true but every man a liar, [Israel was wrong, but God was right; they had a choice, and chose to deny Jesus, the Holy One, Acts 3:14] as it is written, [Ps. 51:4] “That You [God] may be justified in Your words, and may overcome [prevail] when you are judged” [this psalm pictures David coming to the conclusion that God is always right when tested; Paul expresses the same truth].

**Rom. 3:5** But if our unrighteousness [the unbelief of the Jews, vs. 3] demonstrates [brings to light] the righteousness of God, [as shown in vs.4] what shall we say? Is God unrighteous who takes vengeance? [against the unbelieving Jews] (I speak as a man) [I am speaking in human terms; this is the way men reason].

**Rom. 3:6** God forbid! [not at all or certainly not]. For then how will God judge the world? [if God allowed the unbelieving Jews to go unpunished, just because they bring to light that God is righteous, He would be unable to set forth judgment to all as He plans, Acts 17:31].

**Rom. 3:7** For if the truth of God has abounded more [honors God more] through my lie [the Jews had been proven to be liars when they opposed God’s Son, vs. 4] to His glory, why am I also still being judged as a sinner? [their unbelief and unfaithfulness had made the faithfulness of God look good, but this did not excuse their sins].

**Rom. 3:8** And [why] not rather say [if the Jews were excused from sin because such made God’s faithfulness look good] (as we are slanderously reported and as some affirm that we say), [enemies to Paul and other Christian teachers had made the following false accusation:] “Let us do evil that good may come”? Their damnation is just [they deserve to be condemned for teaching such slander against us].

## All Are Guilty of Sin

**Rom. 3:9** What then? Are we [as Jews with the oracles of God, vs. 2] better than they? [the Gentiles]. Not at all! For we have before [already] proved [charged, Chapters 1,2] that both Jews and Gentiles are all under sin [cf. Gal. 3:22; Rom. 11:32].

**Rom. 3:10** As it is written, [Paul now quotes a series of Old Testament passages to prove the sinfulness of the Jews] “There is none righteous, no, not one;

**Rom. 3:11** There is none who understands, there is none who seeks after God.

**Rom. 3:12** They have all gone out of the way; they have together become unprofitable; there is none who does good, no, not one” [Ps. 14:1-3; Eccl. 7:20].

**Rom. 3:13** “Their throat is an open sepulcher; [tomb or grave, Ps. 5:9] with their tongues they have spoken deceit; the poison of asps is under their lips;” [Ps. 140:3].

**Rom. 3:14** “Whose mouth is full of cursing and bitterness;” [Ps. 10:7].

**Rom. 3:15** “Their feet are swift to shed blood; [Prov. 1:16].

**Rom. 3:16** Destruction and misery are in their ways; [paths].

**Rom. 3:17** and the way of peace they have not known” [Isa. 59:7,8].

**Rom. 3:18** “There is no fear of God before their eyes” [Ps. 36:1; Paul gives these quotes from the Old Testament to prove that God has recognized the Jews (along with the Gentiles) as sinners].

**Rom. 3:19** Now we know that whatever the law [law of Moses] says, it says to those who are under the law, [given to the Jews, and applies to the Jews, John 10:34] that every mouth may be stopped, [closed; the law

condemns their unrighteousness, and they must close their mouths in trying to justify their sins] **and all the world may become guilty** [accountable or responsible] **before God** [all have sinned, vs. 23].

**Rom. 3:20** **Therefore by the deeds** [works] **of the law** [this is what the Jews depended on for justification] **no flesh** [infers Jews and Gentiles] **will be justified** [considered righteous, Gal. 2:16] **in His sight**; [before God] **for by** [through] **the law is the knowledge of sin** [it points out what is right and wrong; what is sin, Rom. 4:15; 7:7; 1 John 3:4].

## **Justified By Faith**

**Rom. 3:21** **But now** [under the gospel of Jesus Christ] **the righteousness of God without** [apart from] **the law has been manifested**, [made known] **being witnessed by the Law and the Prophets**, [Jesus did not destroy the Law and the Prophets, but fulfilled them, and what they had said of Him, Mt. 5:17; John 5:46; Acts 26:22].

**Rom. 3:22** **even the righteousness of God** [which the Jews could not find through the law] **which is through faith in Jesus Christ to all** [both Jews and Gentiles] **and on all those who believe** [to the point of obeying and following Jesus, Heb. 5:9; Mk. 16:16]. **For there is no difference**; [Gal. 3:28; Col. 3:11].

**Rom. 3:23** **for all have sinned**, [both Jews and Gentiles] **and come short of the glory of God**, [the Jews with the law, and the Gentiles without the law].

**Rom. 3:24** **being justified freely** [as a gift] **by His grace** [an undeserved and unmerited favor from God, Eph. 2:8; Titus 2:11,12] **through the redemption** [1 Cor. 1:30; Eph. 1:7,14; Col. 1:14] **that is in Christ Jesus**, [His blood redeems, not the law in which the Jews trusted, Heb. 9:12,15].

**Rom. 3:25** **whom God** [the Father] **has set forth** [displayed publicly] **to be a propitiation** [a sacrifice of atonement] **by His blood**, [Col. 1:20] **through faith**, [must believe and obey the gospel, Rom. 6:17; Heb. 5:9] **to declare** [demonstrate] **His righteousness** [justice to lost humanity] **for the**

**remission** [forgiveness] **of sins that are past**, [former sins; specifically in this context, sins committed under the law by the Jews] **through the forbearance of God**, [under the law of Moses, God waited about final punishment of their sins until under the grace of Jesus through His blood, then they could choose forgiveness or punishment, Acts 14:16; 17:30].

**Rom. 3:26** to declare, [demonstrate] **I say, at this time** [under grace] **His righteousness**, [justice] **that He might be just**, [the Right One] **and the justifier of him** [the one] **who believes** [has faith and is of the faith] **in Jesus** [this is opposite to depending on the works of the law for salvation].

## **No Place For Boasting**

**Rom. 3:27** **Where is boasting then?** [on the part of the Jews who had the law, or the Gentiles without the law; all are sinners, vs. 23]. **It is excluded.** **By what law?** [rule or arrangement]. **Of works?** [of the law]. **No, but by the law** [rule or arrangement] **of faith** [for by grace you have been saved by faith, Eph. 2:8,9].

**Rom. 3:28** **Therefore we conclude** [based on all this proof] **that a man is justified by faith without** [apart from] **the deeds of the law** [Gal. 2:16].

**Rom. 3:29** **Is He the God of the Jews only?** [now that the law has been fulfilled in bringing Christ, and since both Jews and Gentiles need salvation, Paul poses this question]. **Is He not also the God of the Gentiles? Yes, of the Gentiles also,** [both can now be blessed through Christ].

**Rom. 3:30** **since there is one God**, [for Jews and Gentiles, Acts 10:34,35] **who will justify the circumcised** [Jews] **by faith and the uncircumcised** [Gentiles] **through** [that same] **faith** [Rom. 10:12; Gal. 3:8].

**Rom. 3:31** **Do we then make void** [nullify] **the law through faith? God forbid!** [not at all or certainly not!]. **On the contrary**, [just the opposite is true] **we establish** [uphold] **the law** [the purpose of the law was fulfilled when Jesus came and made justification possible through faith, Gal. 3:24, but now that He has come, no person, Jew or Gentile, is under it, Gal. 3:25; Col. 2:14].

## CHAPTER 4

### Abraham Was Justified By Faith

**Rom. 4:1** **What then** [since both Jews and Gentiles are justified by faith, Rom. 3:30] **shall we say that Abraham our father, [forefather] has found according to the flesh?** [these Jews placed their hope in descending from Abraham and the law given to his descendants, Mt. 3:9; John 8:39; did he find in his works justification?].

**Rom. 4:2** **For if Abraham was justified by [meritorious] works, he has something of which to glory, [boast of] but not before God** [all credit for salvation would go to Abraham if his works earned him salvation, cf. Rom. 3:20,27; 1 Cor. 1:29].

**Rom. 4:3** **For what does the Scripture say?** [quotes Gen. 15:6; cf. Gal. 3:6; Jas. 2:23] **“Abraham believed** [when God promised to give him a son and to make of him a great nation to bless all nations, Gen. 12:1-3; 18:1-15; Heb. 11:8] **God, and it was accounted** [credited or reckoned] **to him for righteousness”** [faith, not meritorious works, made Abraham right with God; faith working together with his works, Jas. 2:21, made faith perfect].

**Rom. 4:4** **Now** [illustrates the difference between meritorious works and grace] **to him who works, [to earn or purchase] his reward [wages] is not reckoned as grace, [an unmerited favor] but as debt** [what is due him].

**Rom. 4:5** **But to him who does not work, [does not claim that his works buy or merit salvation, Eph. 2:9] but believes on Him [John 3:16] who justifies the ungodly, his faith is accounted** [credited or reckoned] **for righteousness** [Paul is not suggesting that working and obeying are unimportant, but that such works do not earn salvation; the works done show this faith that saves, Jas. 2:1-26].

### David Is An Example

**Rom. 4:6** Even as David [another example] also describes the blessedness of the man, to whom God imputes [reckons or credits] righteousness apart from works, [that merit salvation].

**Rom. 4:7** saying, “Blessed [happy] are those whose iniquities [lawless deeds or transgressions] are forgiven, and whose sins are covered.

**Rom. 4:8** Blessed [happy] is the man to whom the Lord will not impute” [charge or take into account] sin [Ps. 32:1,2].

### **When Was Abraham Justified?**

**Rom. 4:9** Does this blessedness [of forgiveness] come then upon the circumcised [Jews who had the law] only, or upon the uncircumcised [Gentiles] also? For we say that faith was reckoned to Abraham for righteousness [does this disqualify the Gentiles or does Abraham’s justification by faith reach to them?].

**Rom. 4:10** How was it then reckoned? [accounted]. When [while] he was circumcised, [like the Jews] or uncircumcised? [like the Gentiles]. Not while circumcised, but while uncircumcised [compare Gen. 15:6 when Abraham first believed God, to some years later when he was circumcised, Gen. 17:25,26].

**Rom. 4:11** And he received the sign [a fleshly distinguishing, outward mark] of circumcision, a seal [as in a legal document that attests and confirms something that already existed, Gen. 17:10] of the righteousness of the faith which he had while uncircumcised, [he believed God long before his circumcision, Gen. 15:6] that he might be the father of all [Rom. 3:29] who believe, [Abraham then is the father of both Jews and Gentiles on the basis that his righteousness came by faith and not by circumcision, vs. 16] though they are not circumcised, [Gal. 3:28] that righteousness might be imputed to them also,

**Rom. 4:12** and the father of circumcision [see Rom. 2:29] to those who not only are not of the circumcision, [the uncircumcised Gentiles] but who also walk in the steps of the faith of our father Abraham, [for Paul’s

consideration of Abraham's faith, see vss. 18-22] **while still uncircumcised** [the Jews rejected the way of faith and were holding on to circumcision because Abraham was circumcised, but Paul shows that Abraham's faith came long before his circumcision so that both Jews and Gentiles could accept faith; circumcision in and of itself was of no value].

## **The Promise Realized Through Faith**

**Rom. 4:13** For the promise that he would be the heir of the world [Gen. 12:7; 13:14,15; 17:4-6] **was not to Abraham or to his seed through the law**, [even the law that was given to Abraham's seed came through Moses many years later than Abraham's day] **but through the righteousness** [that comes] **of [by] faith**.

**Rom. 4:14** For if those who are of the law [who live by law] are heirs, [the Jews claimed that law keeping was sufficient] **faith is made void and the promise made of none effect**, [nullified; Paul is showing that their forefather, Abraham was not justified by law keeping, but by faith; for them to hold that law keeping was enough to be right with God, was to destroy the promise made to Abraham which he accepted by faith, cf. Heb. 11:8-12].

**Rom. 4:15** because the law works wrath; [it identifies what is sin, and condemns the law breaker, Rom. 3:20; 6:23] **for where no law is there is no transgression** [violation or breaking it; no punishment because sin is a transgression of the law, 1 John 3:4].

**Rom. 4:16** Therefore it is of faith, [not of law] **that it might be by** [in accordance with] **grace**, [the unmerited favor and mercy of God] **in order that the promise** [to Abraham to bless all nations, Gen. 12:1-3] **may be sure** [certain; law keeping is uncertain; because all sin, Rom. 3:23] **to all the seed**, [Jews and Gentiles] **not only to those who are of the law**, [the Jews] **but also to those** [both Jews and Gentiles] **who are of the faith of Abraham**, [Gal. 3:7] **who is the father of us all** [all are one in Christ Jesus, Gal. 3:28].

**Rom. 4:17** (as it is written, [Gen. 17:5] "I have made you a father of many nations") **before** [in the presence of] **Him whom he** [Abraham]

**believed, even God, who gives life to the dead, and calls** [into being] **those things which do not exist as though they did;** [cf. Isa. 48:13; God has power over all His creation to give life; even had the power to give Abraham and Sarah a son in their old age which was contrary to nature, vs. 19; cf. Rom. 8:11].

**Rom. 4:18** **who, against** [contrary to] **hope** [hopeless circumstances] **believed in hope,** [believed that in his old age God would give him a son, a great nation from his seed, and a special land for his descendants] **that he might become the father of many nations, according to that which had been spoken, “So shall your seed** [descendants] **be”** [Gen. 15:5,6; Heb. 11:11,12].

**Rom. 4:19** **And not being weak in faith,** [here Paul gives his description of a strong faith, cf. Heb. 11:1] **he did not consider his own body, now dead,** [as good as dead, Heb. 11:19] **when he was about a hundred years old, and the deadness of Sarah's womb** [faith believes when that which is being considered, seems impossible, cf. Gen. 18:14; Lk. 1:37].

**Rom. 4:20** **He staggered not** [wavered not in doubt] **at the promise of God through unbelief, but was** [grew] **strong in faith, giving glory to God,**

**Rom. 4:21** **and being fully** [no doubts] **persuaded** [assured] **that, what He had promised, He was also able to perform** [with a strong faith, all doubts are removed; when Peter began to sink after walking on the water, Jesus said to him, “O you of little faith, why did you doubt,” Mt. 14:31].

**Rom. 4:22** **And therefore it** [such a strong faith] **was imputed** [credited or reckoned] **to him for righteousness** [made him right and acceptable with God].

**Rom. 4:23** **Now it was not written for his sake alone, that it was imputed** [credited or reckoned] **to him,**

**Rom. 4:24** **but also for us,** [Abraham became a type of all who would have an obedient faith to believe that God sent His Son to save those lost in sin]

**to whom it will be imputed**, [credited or reckoned] **if we believe in Him** [the same God of Abraham] **who raised up Jesus our Lord from the dead**, [Acts 2:24,36; 1 Pet. 1:21].

**Rom. 4:25** **who was delivered** [up to death] **for our offences**, [transgressions or sins, Isa. 53:4,5] **and was raised again** [to life] **for our justification** [the death, burial, and resurrection represent the only hope for sinners to be justified before God by receiving the forgiveness of sins; both His death and resurrection are essential for our salvation, 1 Cor. 15:17].

## CHAPTER 5

### Results of Justification

**Rom. 5:1** **Therefore being justified by faith**, [in view of all this proof that one is saved through faith, and not the works of the law] **we have peace** [inner tranquility of the soul] **with God through our Lord Jesus Christ**,

**Rom. 5:2** **by** [through] **whom also we have access** [a way, cf. Eph. 2:18; 3:12] **by faith into this grace** [the unmerited favor and mercy of God] **in which we stand**, [1 Cor. 15:1] **and rejoice in hope of the glory of God** [Heb. 3:6; Jesus is the way to the Father, John 14:6].

**Rom. 5:3** **And not only this**, [the hope of the glory of God] **but we also glory in tribulations**; [sufferings, Mt. 5:11,12] **knowing that tribulation** [suffering] **works** [brings about] **patience**; [perseverance].

**Rom. 5:4** **and patience**, [perseverance] **experience**; [proven character] **and experience**, [proven character] **hope**.

**Rom. 5:5** **And hope does not make ashamed** [disappoint] **because the love of God has been poured out** [flooded] **in our hearts by the Holy Spirit who was given to us**.

**Rom. 5:6** **For when we were still without strength**, [helpless or powerless] **in due time** [at God's right time] **Christ died for the ungodly** [1

John 3:16].

**Rom. 5:7** For scarcely [hardly or rarely] for a righteous [just] man will one die; yet perhaps for a good man [one with all the attributes of goodness] someone would [might possibly] even dare to die.

**Rom. 5:8** But God commends [proves or demonstrates] His love toward us, in that, while we were still sinners, Christ died for us [sin causes one to be an enemy to God, vs. 10; Jas. 4:4, but Jesus was willing to die for sinners, 1 Pet. 3:18; 1 John 3:16; cf. John 15:13].

**Rom. 5:9** Much more then, having now been justified by His blood, [given in sacrifice on the cross, Eph. 2:13; Heb. 9:14] we shall be saved from wrath [the wrath of God to come, 1 Thes. 1:10] through Him [Christ; the Savior of the world, 1 Tim. 1:15].

**Rom. 5:10** For if when we were [God's] enemies, [vs. 8] we were reconciled to God [made friends with God] through the death of His Son, [Rom. 8:32] much more, having been reconciled, [through the death of Jesus, 2 Cor. 5:18] we shall be saved by His life [John 14:19; Jesus not only died for the sinner, but He came forth from the grave alive which is proof that the sinner can now live in Him, and can also live in the resurrection, Rom. 6:4; John 11:25,26].

**Rom. 5:11** And not only this, but we also rejoice [exult] in God through our Lord Jesus Christ, through whom we have now received the atonement [the Greek word here is the same one used for reconciliation].

## **The Source of Death and Life**

**Rom. 5:12** Wherefore, [Paul now gives a summation based on a contrast between Adam who brought sin, and Jesus who brought salvation] as by one man [Adam] sin entered into the world, and death by sin; [Gen. 3:16,19] and so death passed [spread] upon all men, [1 Cor. 15:21] for that all have sinned: [Rom. 3:23; 6:23].

**Rom. 5:13** for until the law [during the period from Adam's sin to the giving

of the law of Moses] **sin was in the world**, [the following statement is proof that God gave laws to Adam and those who followed after him] **but sin is not imputed** [charged to men's account or taken into account] **when there is no law** [since death came, this is proof that these broke God's law even before the law of Moses].

**Rom. 5:14** Nevertheless [still] **death** [the punishment of sin; Adam began to die physically after sin, and was also spiritually cut off in death from God] **reigned from Adam to Moses, even over those who had not sinned in the likeness of** [had not repeated] **Adam's transgression**, [offense or sin; physical death came to the human race; even to some infants and to some who were mentally incapable; also it came to those who were born after Adam who committed sin by choosing to do so] **who is** [in contrast] **the figure** [a type] **of Him who was to come** [just as Adam, the type, brought death, Jesus, the antitype, brought life, 1 Cor. 15:22,45].

**Rom. 5:15** But the free gift is not as the offence [transgression; Christ's gift of grace, far exceeds the death that Adam brought]. **For if by the offence of one man many** [all in the human race] **have died, much more the grace of God** [the unmerited favor and mercy of God] **and the gift by the grace of the One man, Jesus Christ, abounded** [overflowed] **to many** [therefore, Christ's free gift of grace superseded what Adam did; Jesus went to the cross to redeem lost humanity, Phil. 2:5-8].

**Rom. 5:16** And the gift is not like that which came through the one who sinned [will now give another proof that what Christ did, superseded what Adam did]. **For the judgment** [sentence from the offense] **was by one** [one sin brought death] **resulted in condemnation, but the free gift arose from many offences** [transgressions] **to** [resulting in] **justification** [Jesus died, not just for one sin, but for all the sins of the world, 1 Tim. 2:6].

**Rom. 5:17** For if by one man's offence [transgression] **death reigned through the one, much more** [further shows that what Christ did, supersedes that of Adam] **those who receive abundance of grace** [the unmerited favor and mercy of God] **and of the** [free, vss. 15,18] **gift of righteousness will reign in life** [eternal life, John 4:14] **through one, Jesus Christ** [Rom. 6:23].

**Rom. 5:18** Therefore, as through the offence [transgression] of one, [Adam] judgment came upon all men to [resulting in] condemnation, even so through the righteousness of One [man, Jesus] the free gift came upon all men unto [resulting in] justification of life [Adam disobeyed, ate the forbidden fruit and brought death; Jesus obeyed, died on the cross and brought life, John 1:4; 10:10].

**Rom. 5:19** For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of One [Jesus] will many be made righteous [in this contrast between Adam and Jesus, Adam brought death, judgment, and disobedience; Jesus brought life, justification, and obedience].

**Rom. 5:20** Moreover the law [or law] entered, that the offence might abound [increase or multiply]. But where sin abounded, [increased or multiplied] grace [the unmerited favor and mercy of God] abounded much more, [there is more than enough grace to cover all the sins of the world, even if all the would were to believe in Jesus to the point of obeying His gospel, Mk. 16:16; Rom. 6:4; Gal. 3:26,27].

**Rom. 5:21** that as sin has reigned in death, [from Adam] even so grace [the unmerited favor and mercy of God] might reign through righteousness [the opposite of sin; Jesus and His gospel represent righteousness, Rom. 1:16,17] to eternal life through Jesus Christ our Lord.

## CHAPTER 6

### Dead to Sin—Alive To God

**Rom. 6:1** What shall we say then? [since grace is so abundant]. Shall we continue in sin, that grace may abound? [the forgiveness of sin requires grace, therefore some might come to the false conclusion that they should sin often to receive more grace; some had in slander made this accusation, Rom. 3:8].

**Rom. 6:2** God forbid! [certainly not; may it never be]. **How shall we**, [Christians under grace] **who are dead** [who died] **to sin**, [death brings separation; when they became penitent believers and confessed Christ to be God's Son, they decided to stop sinning and to follow Jesus, Col. 3:3] **live any longer in it?** [in sin].

**Rom. 6:3** **Know you not**, [do you not know] **that so many of us** [Paul included himself] **as were baptized** [immersed, submersed, dipped, Col. 2:12] **into Jesus Christ** [this is the only way to get into Christ, Gal. 3:26,27; this is where all spiritual blessings are found, Eph. 1:3] **were baptized into His death?** [this is God's way for one who has died to sin to partake of Christ's death].

**Rom. 6:4** **Therefore we are buried** [the dead are buried, thus, those dead to sin are buried] **with Him through baptism** [immersion is a burial, Col. 2:12] **into death, that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk** [in the light with Jesus, 1 John 1:7] **in newness of life** [the penitent believer dies to sin, is buried in baptism, and raised from this death or baptism to walk in a new life, Acts 8:38,39].

**Rom. 6:5** **For if we have been planted together** [in baptism, vs. 4] **in the likeness of His death, we also shall be in the likeness of His resurrection** [one is to die, be buried, and be raised from the dead like Jesus; not through a physical death and resurrection, but by obeying a form of it, vs. 17].

**Rom. 6:6** **Knowing this**, [the process of obedience just discussed] **that our old man** [sinful self] **is crucified** [put to death] **with Him, that the body of sin might be destroyed**, [done away with] **that we should no longer serve** [be a slave to] **sin** [the true Christian becomes a slave of righteousness, vs. 18].

**Rom. 6:7** **For he who is dead** [has died through the obedience of faith, repentance, confessing Christ as God's Son, and baptism, Rom. 10:17; Acts 2:38; Rom. 10:9,10; Acts 22:16; Mk. 16:16] **is freed from sin** [is saved from

sin, Acts 22:16].

**Rom. 6:8** Now if we have died [been crucified, vs. 6; buried and raised in baptism, vss. 4,5] with Christ, we believe that we shall also live with Him, [2 Tim. 2:11].

**Rom. 6:9** knowing [no doubt is expressed] that Christ, having been raised from the dead, dies no more; [Rev. 1:18] death has no longer dominion [as a master] over Him [He lives eternally, and those who die with Him are raised to eternal life if they continue to be faithful, Rev. 2:10].

**Rom. 6:10** For the death that He died, He died to sin once; [unlike the sacrifices of the Old Testament; they had to be repeated year after year, cf. Heb. 9:28] but the life that He lives, He lives to God [Jesus came from the tomb alive, and returned to heaven to live forever with His Father, Rom. 14:8,9].

**Rom. 6:11** Likewise you also [just like Jesus] reckon [consider] yourselves to be dead indeed to sin, [vss. 2,7] but alive to God through Jesus Christ our Lord [when one becomes a Christian, he or she dies to sin and lives the Christian life with Jesus, 2 Cor. 5:17].

**Rom. 6:12** Therefore do not let sin [Paul has now proven that a Christian should not sin so that grace may abound, vs. 1] reign in your mortal body, [a body subject to death] that you should obey its lusts [the devil continues to tempt with lust to sin, even those who have died with Jesus, but all must not obey him, 1 John 2:16; cf. Gal. 5:19-21].

**Rom. 6:13** Neither yield [present] your members [of your body] as instruments of unrighteousness to sin: [our minds and thoughts can keep our bodies from purposely sinning] but yield [present] yourselves to God, as those who are alive from the dead, [vs. 11] and your members as instruments of righteousness to God [present your bodies a living sacrifice to God, Rom. 12:1; cf. Lk. 21:19].

**Rom. 6:14** For sin shall not have dominion [shall not be a master] over you, [Christians are saved by grace through faith, Eph. 2:8, and out of the

business of sinning, 1 John 3:8,9] **for you are not under the law, but under grace** [the unmerited favor and mercy of God; the law reveals sin, but God's favor forgives sin].

**Rom. 6:15** **What then? Shall we sin, because we are not under law, but under grace?** [see verse one for this same type of question]. **God forbid** [certainly not; may it never be; those under grace are dead to sin, vss. 2-5].

**Rom. 6:16** **Do you not know** [a further argument against sinning so that grace may abound] **that to whom you yield** [present] **yourselves servants** [slaves] **to obey, his servants** [slaves] **you are to whom you obey; whether of sin to death, or of obedience to righteousness?** [Paul is showing that if they turn to a life of sin, they become a slave to the devil, and will receive the wages of sin, death, vs. 23].

### Changing Masters

**Rom. 6:17** **But God be thanked, that though you were** [before turning to Jesus in obedience] **the servants** [slaves] **of sin, yet you have obeyed from the heart** [sincere obedience from within; not an outward show] **that form of doctrine** [teaching, 2 Tim. 1:13,14; Titus 1:9] **which was delivered** [instructed or entrusted to] **you** [a form or mold is like, or resembles the real thing; dying to sin, being buried and raised in baptism, vss. 4,5, represent a form of Christ's death, burial, and resurrection, 1 Cor. 15:3,4].

**Rom. 6:18** **Being then** [after obeying this form of teaching, vs. 17] **made free from sin,** [forgiven by obeying the truth of Jesus, John 8:32; 14:6] **you became the servants** [slaves] **of righteousness** [they changed from being slaves of the devil and sin to being slaves of Christ and righteousness, vs. 16].

**Rom. 6:19** **I speak after the manner of men** [illustrates in human terms; the idea of master and slave was common when Paul wrote this epistle] **because of the infirmity** [weakness] **of your flesh** [your natural selves]. **For just as you have yielded** [presented] **your** [body] **members servants** [slaves] **to uncleanness** [impurity] **and to iniquity** [lawlessness; leading] **to more iniquity;** [lawlessness] **even so now yield** [present] **your** [body]

**members** [vs. 13] **servants** [slaves] **to righteousness unto** [resulting in] **holiness** [sanctification].

**Rom. 6:20** **For when you were the servants** [slaves] **of sin**, [before obeying the gospel from your heart, vs. 17] **you were free from** [in regard to] **righteousness** [did not serve or have anything to do with doing what was right in God's sight].

**Rom. 6:21** **Therefore what fruit** [benefit] **did you have in those things of which you are now ashamed? For the end** [outcome] **of those things is death** [vs. 23: Rom. 1:32; 7:5; Gal. 6:7,8].

**Rom. 6:22** **But now** [after obeying from your heart that form of teaching, vs. 17] **having been made free from sin**, [they received forgiveness, vs. 18] **and having become servants** [slaves] **to God, you have your fruit to holiness**, [sanctification; set apart for holy living] **and the end**, [outcome] **everlasting life** [Rom. 5:21; John 4:14].

**Rom. 6:23** **For the wages of sin is death**, [separation from God, Isa. 59:1,2] **but the** [free] **gift of God is eternal life through Jesus Christ our Lord** [the sinner's only hope, is to receive by faith the grace of God by accepting and obeying the gospel of His Son Jesus, Rom. 1:16,17, and living in the fellowship of the light of His Son, 1 John 1:7].

## CHAPTER 7

### An Analogy From Marriage—Free From the Law

**Rom. 7:1** **Do you not know brethren**, [uses a familiar subject of the law in regard to marriage] **(for I speak to those who know the law)**, [especially the Jewish Christians in the church at Rome or any other Jew] **how that** [for example] **the law has dominion** [is binding] **over a man as long as he lives?** [is still alive].

**Rom. 7:2** **For the woman** [this applies also to a man if the situation should be reversed] **who has a husband is bound by the law to her husband as**

**long as he lives, but if her husband is dead, she is loosed** [released; he has no more authority over her] **from the law of her husband** [her marriage, 1 Cor. 7:39].

**Rom. 7:3** So then if, while her husband lives, she is married to another man, she will be called [will be] **an adulteress**; [Christ gives the exception of sexual immorality, Mt. 5:32] **but if her husband dies, she is free** [released] **from that law, so that she is no adulteress**, [is not one who has unlawful sexual intercourse with the spouse of another] **though she marries another man** [cf. Mt. 19:1-10; Mk. 10:1-12; Lk. 16:18; Heb. 13:4; Ex. 20:14].

**Rom. 7:4** Therefore, [applies the example] **my brethren, you also have become dead to the law by the body of Christ**, [by His body crucified on the cross; by His death, cf. Rom. 8:2; Gal. 2:19; Col. 2:14] **that you may be married to another**, [a new spiritual union with Christ, cf. Eph. 5:24,25] **even to Him who is raised from the dead**, [Jesus came forth from the grave so that this spiritual union can be possible] **that we should bring forth** [bear] **fruit to God** [Gal. 5:22,23].

**Rom. 7:5** For when we were in [controlled by] **the flesh**, [our sinful desires] **the passions of sins, which were** [aroused; excited or called up] **by the law**, [because the law pointed out sin and prohibited its indulgence] **were at work in our members** [of our body] **to bring forth** [bear] **fruit to death** [Rom. 6:21,23].

**Rom. 7:6** But now [that we are spiritually married to Christ, vs. 4] **we have been delivered** [released] **from the law, that having died to that by which we were held**, [bound, vs. 4] **so that we should serve in newness of Spirit**, [the new spiritual way of the Spirit; this would also include having our hearts in our service to God, John 4:24] **and not in** [gives the contrast] **the oldness** [old way] **of the letter** [the written code, cf. 2 Cor. 3:6; Heb. 10:1-4].

## Is the Law Sin?

**Rom. 7:7** What shall we say then? [in view of what Paul just said about the law]. **Is the law sin? God forbid** [certainly not!; may it never be]. **No**, [on the contrary] **I would not have known sin, [Rom. 3:20] except through the**

**law** [the law made Paul aware of what was sinful in God's sight; it is important to admit sin in order to feel the need of forgiveness through Christ, cf. Acts 2:23,37-41]. **For I would not have known lust, [coveting] unless the law had said, "You shall not covet"** [Ex. 20:17; Deut. 5:21; this is proof that the law is not sin].

**Rom. 7:8** **But sin,** [he personifies sin as a person to illustrate this point, cf. vs. 11] **taking the opportunity [afforded] by the commandment,** [pointed out that it is a sin to covet] **produced in me all manner [kind] of covetous desire [lust, vs. 7]. For without [apart from] the law, sin was dead** [it lies dead or latent, cf. Rom. 4:15; 5:13; sin would not be known, 1 Cor. 15:56].

**Rom. 7:9** **For I was once alive without [apart from] the law, but when the commandment came, sin revived,** [sprang to life] **and I died** [although Paul was a leader in the Jewish religion and in law keeping, Gal.1:14, he recognized that law without Christ, brought death because law defined what is sin, Rom. 3:23].

**Rom. 7:10** **And the commandment, which was ordained [appointed] to [bring] life, I found to bring death** [because it could not be kept perfectly; thus because of man's breaking it, its success depended on bringing Christ to save the lost, Gal. 3:24,25].

**Rom. 7:11** **For sin,** [he personifies sin as a person to illustrate this point, cf. vs. 8] **taking the opportunity through the commandment, deceived me,** [the same word for "deceived" is used for Eve being deceived, 2 Cor. 11:3] **and through it slew me** [put me to death; in the same way that Eve was deceived and was spiritually cut off, along with her husband, by experiencing death, Gen. 2:17].

**Rom. 7:12** **So then,** [he has proven that the law is not sin, vs. 7, but the law breaker sins] **the law is holy,** [cf. Ps. 19:7-11] **and the commandment is holy, just,** [righteous] **and good** [the law is good in identifying sin, but it cannot justify from sin due to mankind breaking it; the grace of God through Jesus Christ is essential to be saved from sin, Rom. 8:1].

## **The Law Cannot Permanently Forgive Sins**

**Rom. 7:13** Has then that [the law] which is good [vs. 12] become death to me? God forbid [certainly not! or may it never be]. But sin, that it might appear [be shown to be] sin, working [producing] death in me by that which is good, [the law] so that sin [personified, see vss. 8,11] through the commandment might become exceedingly [utterly] sinful [the law pointed out sin, and sin brought death, Rom. 6:23].

**Rom. 7:14** For we know that the law is spiritual, [pure and from God] but I am carnal, [fleshly; unspiritual, Rom. 8:6] sold under [as a slave, Rom. 6:16] sin [the following verses individually may seem difficult to understand, but overall, Paul is proving how that even though the law is good and spiritual, one is lost under it because the weakness of the flesh causes all (except Jesus) to sin; the same principle can be applied to Christians; the battle against sin is always present, and therefore there is the need to be forgiven through the blood of Christ, 1 John 1:7].

**Rom. 7:15** For that which I am doing I do not understand; [the battle to overcome sin, and how sin wins (without Christ) is a great mystery] for what I want to do, that I do not do, [practice] but what I hate, [the wrong] that I do [our fleshly desires strive to win over what we know is right].

**Rom. 7:16** If then I do [follow the desires of the flesh] the very thing I do not want to do, [inwardly or spiritually] I agree that the law is good [sin is bad, but the law was good in pointing out sin; however, due to the weakness of the flesh, the law could not save; the only hope, “thanks be to God, through Jesus Christ our Lord,” vs.25].

**Rom. 7:17** Now then [as it is] it is no longer I who do it, [the true inner person desiring to do right] but sin that dwells [lives] in me.

**Rom. 7:18** For I know that in me (that is, in my flesh,) [this is where sin makes its attack] nothing good dwells in me; [sin is committed by yielding to the flesh] for to will is present with me, [there is that longing to do right] but how to perform what is good I do not find [I do not carry out; the flesh desires otherwise].

**Rom. 7:19** For the good that I want to do, [that which I know should be done] I do not do; but the evil I do not want to do, this I do [keep on doing].

**Rom. 7:20** Now if I do what I do not want to do, [and he does, vs. 19] it is no longer I who do it, but sin that dwells [lives] in me [under the law, all sinned, and were left without forgiveness; thus the need for the Savior, vss. 24,25, after the law, the faithful Christian struggles daily to give all to Jesus, but the weakness of the flesh is often involved in sin, and likewise needs the Savior, 1 John 1:7-10].

**Rom. 7:21** I find then a law, [at work] that, when I want to do good, evil is present with me.

**Rom. 7:22** For I delight [joyfully concur] in the law of God in the inner man, [his inner being].

**Rom. 7:23** but I see another law in my members, [the members of my body] warring [waging a war] against the law of my mind, and bringing me into captivity [making me a prisoner] to the law of sin which is [at work] in my members.

**Rom. 7:24** O wretched man that I am! [even though before coming to Jesus, Paul was under God's spiritual law, he was in deep spiritual trouble without a Savior]. Who will deliver me [set me free] from the body of this death? [the body that brings me to this death].

**Rom. 7:25** I thank God—through Jesus Christ our Lord! [Paul found the solution in the grace of God through Jesus Christ our Lord, Eph. 2:8,9]. So then, [on the one hand] with the mind I myself serve the law of God, but [on the other hand] with the flesh the law of sin [the mind wants to live a sinless life, but the weakness of the flesh brings about sin; the only hope for winning over the flesh is to be in Christ Jesus where there is no condemnation, Rom. 8:1].

## CHAPTER 8

## No Condemnation In Christ Jesus

**Rom. 8:1** There is therefore now no condemnation [as was present under the law due to sin in breaking the law] **to those who are in Christ Jesus, who walk not after the flesh**, [who do not live to gratify the flesh] **but after the Spirit** [those who walk according to the guidance of the Spirit rather than the flesh, Gal. 5:16].

**Rom. 8:2** For the law [the rule] **of the Spirit of life in Christ Jesus has made me free from the law of sin and death** [the Holy Spirit came and guided the apostles to teach and write about the Savior, and what He requires sinners to do to be forgiven, Rom. 6:17,22; cf. 2 Cor. 3:6].

**Rom. 8:3** For what the law could not do in that it was weak through the flesh, [the law pointed out who were sinners, but could not save because all broke it, Acts 13:39] **God did by sending His own Son** [John 3:16; 1 John 3:16] **in the likeness of sinful flesh**, [John 1:14; He became flesh, but did not partake in sinful practices, Heb. 4:15] **and** [as an offering] **for sin, He condemned sin in the flesh**, [His actions as a human being on the cross, became a sacrifice to condemn sin, cf. Gal. 3:13].

**Rom. 8:4** that the righteousness [righteous requirement] **of the law might be fulfilled** [fully met or realized] **in us, who walk not after** [according to] **the flesh**, [sinful desires] **but after** [according to] **the Spirit**.

**Rom. 8:5** For those who are after [according to] **the flesh** [follow the works of the flesh, Gal. 5:19-21] **do mind** [have their minds set on] **the things of the flesh; but those who are after** [live according to] **the Spirit, the things of the Spirit** [the Spirit produces in Christians (through the word) the fruit of the Spirit, Gal. 5:22,23].

**Rom. 8:6** For to be carnally [fleshly] **minded is death**; [the wages of sin, Rom. 6:23; Gal. 6:8] **but to be spiritually minded is life and peace** [the gift of God is eternal life in Christ Jesus our Lord, Rom. 6:23].

**Rom. 8:7** because the carnal mind [to have the mind set on flesh] **is enmity against** [hostile toward] **God; for it is not subject to the law of**

**God**, [what God commands to be right] **nor indeed can be** [nor can it do so, cf. 1 Cor. 2:14].

**Rom. 8:8** **So then**, [it follows] **those who are in the flesh** [have their minds and lives controlled by the flesh, vss. 6,7] **cannot please God** [as long as they continue in the flesh].

**Rom. 8:9** **But you are not in the flesh**, [controlled by the flesh] **but in the Spirit**, **if indeed the Spirit of God dwells in you** [many passages relate to the fact that the Spirit dwells in Christians, vs. 11; 1 Cor. 3:16,17; 6:19; 2 Cor. 6:16]. **Now if any man** [anyone] **does not have the Spirit of Christ**, **he is not His** [does not belong to Christ; in New Testament times, the Holy Spirit appeared through direct, miraculous manifestations, but in these appearances, He gave the word of God; the word (in our Bible) was given by the inspiration of God, 2 Tim. 3:16,17; the more we study and fill our hearts with the word, the more we have in us the Spirit of God the Father, the Spirit of Christ, and the Holy Spirit; thus the Holy Spirit influences, directs, and guides Christians through the word; the proof that He is dwelling in a Christian is found when he or she produces the fruit of the Spirit, Gal. 5:22,23].

**Rom. 8:10** **And if Christ is in you**, [He is in all true and faithful Christians] **your body is dead because of sin**, [Rom. 6:2] **but the Spirit** [man's spirit is alive because of the Holy Spirit and the Spirit of Christ in them] **is life because of righteousness**.

**Rom. 8:11** **But if the Spirit of Him** [God the Father] **who raised up Jesus from the dead dwells in you**, **He who raised up Christ from the dead** [Acts 2:24; 2 Cor. 4:14] **will also give life to your mortal bodies by** [through] **His Spirit who dwells in you** [when one obeys the gospel of Christ, he is given a new spiritual life in Christ Jesus, Rom. 6:4; 2 Cor. 5:17; also the Christian's mortal body, made of flesh, is buried in corruption, but because of a new life in Christ, will be raised to incorruption, 1 Cor. 6:14; 15:42-44].

## **Children And Heirs of God**

**Rom. 8:12** Therefore, brethren, [since God will give life to our mortal bodies, vs. 11] **we are debtors**, [have an obligation] **not to the flesh, to live after** [according to] **the flesh** [all Christians are debtors to God].

**Rom. 8:13** For if you live after [according to] **the flesh, you will die**, [Gal. 6:8] **but if** [you live] **by the Spirit you put to death the** [sinful] **deeds of the body**, [Eph. 4:22] **you will live** [the Spirit leads one by the word of God to obey the gospel of Christ, and in Christ there is life and all spiritual blessings, Eph. 1:3].

**Rom. 8:14** For as many [all] as are led by the Spirit of God, [Gal. 5:18] **these are sons of God** [those who follow the directions of God's word; the directions of the Holy Spirit; rather than following the flesh will be born again, John 3:5; 1 Pet. 1:23, become sons of God, and will be fully equipped for every good work, 2 Tim. 3:16,17].

**Rom. 8:15** For you have not received a spirit of bondage [slavery] **again to fear, but you have received the Spirit of adoption**, [the purpose of the Spirit in Paul's day and in all ages was to lead sinners to Jesus by obedience to the word of God; this brought about a new birth as well as an adoption into God's family; Peter writes that this birth was brought about by incorruptible seed which is the word of God, 1 Pet. 1:23] **by which we cry, "Abba**, [Aramaic word for "my father." Christians are God's children, cf. Gal. 4:1-7] **Father."**

**Rom. 8:16** The Spirit Himself bears witness with our spirit, that we are **the children of God**, [those who accept and obey the word of God (given by the Holy Spirit) have the witness of the Holy Spirit that they have been born into God's family, and are His children, Gal. 3:26,27; the word, by the Holy Spirit, guides one to obey by becoming a penitent believer who confesses Christ as God's Son, and is baptized into Christ as a form of Christ's death, burial, and resurrection, Rom. 6:17; when one studies the Spirit-given word, he can know for sure that the Holy Spirit bears witness with his spirit that he is a child of God; then the Spirit bears witness to whether or not one is bearing the fruit of the Spirit, Gal. 5:22,23].

**Rom. 8:17** and if children, then heirs—heirs of God, and joint-heirs with

**Christ**, [the faithful Christian receives an inheritance from God the Father along with His only begotten Son; eternal life, heaven, 1 Pet. 1:4; 2 Pet. 1:11] **if indeed we suffer with Him**, [in order] **that we may also be glorified together** [with Him; the obedience in becoming a Christian is centered around the suffering and death of Jesus; one must die to sin, Rom. 6:2; be baptized into His death, Rom. 6:3; be crucified with Him, Rom. 6:6; be buried with Him, Rom. 6:4; be planted in the likeness of His death, Rom. 6:5; and (as the context suggests here) share in His suffering as a Christian, Phil. 3:10; Paul had been crucified with Christ, Gal. 2:20].

**Rom. 8:18** **For I consider that the sufferings of this present time are not worthy** [even though severe, 2 Cor. 11:23-29] **to be compared with the glory that will be revealed in us** [those who died to sin and suffered as Christians, 1 Pet. 4:16, had far more to gain, to the point that such could not even be compared, cf. 2 Cor. 4:17].

**Rom. 8:19** **For the earnest expectation** [anxious longing] **of the creation waits for the revealing of the sons of God** [this figure suggests the importance of the time when all of God's children will receive their inheritance, vs. 17; cf. 2 Pet. 3:13].

**Rom. 8:20** **For the creation was made subject** [subjected] **to vanity**, [futility] **not willingly**, [not of its own will] **but by reason** [the will] **of Him** [God] **who has subjected it in hope**; [the fall caused by sin brought vanity and futility to creation, but God restored hope through the redemptive work of Jesus; thus, paradise lost will become paradise gained].

**Rom. 8:21** **because the creation itself also will be delivered** [set free or liberated] **from its bondage of corruption** [to decay] **into the glorious liberty** [freedom] **of the children of God** [Jesus has made possible a new hope in this life, and in the life to come; because of Jesus, there is a new creation in each Christian, 2 Cor. 5:17; and the hope of a new eternal life with God in heaven, John 14:1-3].

**Rom. 8:22** **For we know that the whole creation groans and travails** [suffers or labors] **in** [birth] **pain together until now** [the present time; sin had brought death and misery to the world over the centuries from the time

that sin was committed].

**Rom. 8:23** And not only they, [this] but also ourselves [Paul, the other apostles, and the first Christians] who have the first-fruits of the Spirit, [a figure taken from the first-fruits of Jewish harvest, Ex. 23:19; Num. 18:12; Deut. 26:2; Paul seems to be teaching that they first received the blessings of the Holy Spirit, Acts 2:1-4,38, with a promise or guarantee, 2 Cor. 5:5, of a future inheritance] even we ourselves groan within ourselves, [through persecution and suffering] waiting [eagerly] for the adoption [as sons, vs. 15] the redemption of our body [2 Cor. 5:2-4].

**Rom. 8:24** For we were saved in this hope, [the gospel saved them from sin with the hope of life eternal; Jesus promised His apostles to come again to take them to a prepared place, John 14:1-3] but hope that is seen is not hope; for why does a man hope for what he sees? [in their persecutions, it was hard to look beyond the physical pain, but faith is the substance of things hoped for, and the evidence of things not seen, Heb. 11:1; cf. 2 Cor. 5:7].

**Rom. 8:25** But if we hope for what we do not see, [and they did] then we with patience [perseverance] wait for it.

**Rom. 8:26** Likewise [while waiting in hope] the Spirit also helps our infirmities [weaknesses]. For we do not know [as human beings burdened down with trials and sufferings] what we should pray for as we ought, [Christians need help in praying; our priorities are often confused] but the Spirit Himself makes intercession for us with groanings [the creation groans, vs. 22; Christians groan, vs. 23; and the Holy Spirit groans to help Christians pray, cf. Eph. 6:18] which cannot be uttered [too deep for words].

**Rom. 8:27** And He [God] who searches the hearts [Jer. 17:10] knows what the mind of the Spirit is, because He [the Holy Spirit] makes intercession for the saints [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] according to the will of God [it is essential, whether mankind or one of the persons of the Godhead, to always do God's will, John 5:30; Mt. 7:21; 1 John 5:14].

**Rom. 8:28** And we know that [God causes] **all things to work together for good** [even the persecutions of Christians] **to those who love** [Greek: *agapao*] **God**, [this principle does not apply to those who do not love God; good and bad that come to the lives of those who do not love God will not be for good in eternity, but will rather bring eternal damnation, 2 Thes. 1:8] **to those who are the called according to His purpose** [those who have answered the call of the gospel to be saved, Mk. 16:15,16; 2 Thes. 2:14, can count on all the good and bad things in their lives to be for good, because God will cause such to happen; this is according to His purpose].

**Rom. 8:29** For whom He foreknew, [knew before; God had the power to know those who would love Him and obey the gospel] **He also predestinated** [decreed that those who would choose to love Him and obey the gospel would be like His Son Jesus; God did not decree against their will] **to be conformed to the image of His Son, that He** [Jesus] **might be the first-born** [Jesus was the first to give and show the way of salvation with preeminence from His Father, Eph. 1:22,23; Col. 1:18] **among many brethren.**

**Rom. 8:30** Moreover whom He predestinated, [knew before, vs. 29] **these He also called**; [those who loved Him answered His call to obey] **and whom He called**, [through the gospel, 2 Thes. 2:14] **these He also justified**; [forgave; their sins were forgiven, Gal. 2:16] **and whom He justified, these He also glorified** [they became heirs and joint-heirs with Jesus Christ for eternal life, vs. 17].

**Rom. 8:31** What, then, [in summation] **shall we say to these things?** [the truths just taught by Paul]. **If God be for us, who can be against us?** [Christians are winners, regardless of the trials and persecutions of life if they remain faithful to His call].

**Rom. 8:32** He [God the Father] **who spared not His own Son**, [gave Him in death, John 3:16] **but delivered Him up for us all**, [Rom. 4:5] **how will He not with Him freely give us all things?** [this is proof that God is for us, vs. 31, and has made salvation possible through His Son].

**Rom. 8:33** Who will bring a charge against God's elect? [Christians; no one can successfully do so]. **It is God who justifies** [even though faithful Christians sin, no one can bring a charge against them, because God, through the blood of Christ, forgives them, 1 John 1:7].

**Rom. 8:34** Who is he [the one] who condemns? [no one, because in Christ there is now no condemnation, vs. 1]. **It is Christ who died, yes rather, who was raised [to life] again, who is even at the right hand of God, who also makes intercession for us** [the blood of Jesus is present when one becomes a child of God and lives the Christian life, and Jesus is present in heaven to continually make intercession, Mk. 16:19].

**Rom. 8:35** Who shall separate us from the love [Greek: *agape*] of Christ? [Paul will answer this question by showing that nothing can separate us from the love of God in Christ Jesus, vs. 39]. **Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?** [these are all severe trials, and the next verse proves that such will come].

**Rom. 8:36** As it is written, [Ps. 44:22] “**For Your sake we are killed all the day long; we are accounted as sheep for the slaughter**” [will the fulfillment of this prophecy separate Christians from God?].

**Rom. 8:37** No, in all these things we are more than conquerors [they can overcome all the things mentioned in vss. 35,36] **through Him who loved** [Greek: *agapao*] **us** [the love of God, and the love of His Son were present in bringing salvation to those in the slavery of sin, John 3:16; 1 John 3:16].

**Rom. 8:38** For I am persuaded, [fully confident; has no doubts] **that neither death, nor life, nor angels, nor principalities, [cf. Eph. 1:20,21] nor powers, nor things present, nor things to come,**

**Rom. 8:39** **nor height, nor depth, [these full extremes] nor any other creature, [created thing] shall be able to separate us from the love [Greek: *agape*] of God, which is in Christ Jesus our Lord** [there is nothing more powerful than the love of God!].

## CHAPTER 9

### Paul Has Sorrow For Rejected Israel

**Rom. 9:1** I am telling the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, [what Paul is saying to them is serious, truthful, and from the heart, cf. 2 Cor. 1:23].

**Rom. 9:2** that I have great heaviness [sorrow] and continual grief in my heart [over his Jewish brethren, vs. 3, who as a whole, had not accepted Jesus as the Messiah, Rom. 10:1].

**Rom. 9:3** For I could wish that I myself were accursed, [“anathema” or separated] from Christ for [the sake of] my brethren, [Jewish brethren] my kinsmen according to the flesh, [Paul uses a strong statement, to illustrate his deep concern for his Jewish brethren; Moses made a similar statement to God on behalf of the people he was leading, Ex. 32:32].

**Rom. 9:4** who are Israelites, [these people descended through Abraham, Isaac, and Jacob; Jacob’s name was changed to Israel, “a prince of God,” Gen. 32:28, and the nation of people who came through his sons were called Israelites] to whom pertain [belong] the adoption, [as sons, Deut. 7:6] and the glory and the covenants [Gen. 17:2] and the giving of the law and the service of God, and the promises; [they were God’s chosen people, and received these special blessings as the nation to bring the Messiah to the world, Deut. 7:6].

**Rom. 9:5** of whom are the fathers, [forefathers and the patriarchs] and from whom, as concerning [according to] the flesh, Christ came, [Jesus was physically born of Mary through the tribe of Judah, one of the tribes of Israel] who is over all, [Eph. 1:22,23] God blessed for ever. Amen [so be it].

**Rom. 9:6** Not as though the word of God has taken no effect [failed; many Jews went wrong, and even rejected Jesus as the Messiah, but Paul

will now prove that God's word did not fail]. **For they are not all Israel**, [of the promised seed] **who have descended from Israel**; [those of the promise determine the true Israel, and not just those of the flesh, Rom. 2:28,29].

**Rom. 9:7** **neither are they all children because they are the seed of Abraham**, [Gal. 3:29] **but, "In Isaac your seed shall be called"** [Abraham had seed through Ishmael, but the promise was through Isaac, Gen. 21:12].

**Rom. 9:8** **That is, those who are the children of the flesh**, [Ishmael and his descendants came through natural birth according to nature] **these are not the children of God**; [the children of promise] **but the children of the promise** [Gal. 4:28] **are counted as the seed** [Isaac was born contrary to the laws of nature; Sarah had been barren in her years for childbearing, and yet at the age of ninety, she gave birth to a son this all happened because God promised a nation to bless all nations].

**Rom. 9:9** **For this is the word of promise**: [Gen. 18:10,14] **"At this time will I come, and Sarah shall have a son"** [to believe this promise made in their old age, it required faith, Heb. 11:11].

**Rom. 9:10** **And not only this**; [that true Israel is of the promised seed of Isaac, vss. 8,9] **but when Rebecca** [daughter of Bethuel, Gen. 24:15] **also had conceived by one**, [man, Gen. 25:21] **even by our father Isaac**; [the promised son of Abraham and Sarah].

**Rom. 9:11** **for though the children** [twins] **were not yet born, and neither had done anything good or evil**, [in order] **that the purpose of God according to election** [His choice, Rom. 4:17; 8:28] **might stand, not of works, but** [because] **of Him who calls**, [God chose Jacob to head this promised nation].

**Rom. 9:12** **it was said to her**, [Rebecca] **"The older** [Esau] **shall serve the younger"** [Jacob, Gen. 25:23-25].

**Rom. 9:13** **As it is written**, [Mal. 1:2,3] **"Jacob I have loved, but Esau I have hated."**

## God's Righteousness

**Rom. 9:14** What shall we say then? Is there unrighteousness [injustice] with God? [for choosing Jacob instead of Esau]. **God forbid** [Certainly not; may it never be, cf. Deut. 32:4].

**Rom. 9:15** For He says to Moses, [at a time when Moses wanted proof from God that he (and the people he was leading) had found grace in His sight] **“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion”** [Ex. 33:19].

**Rom. 9:16** So then it is not of him who wills, [what man wants] nor of him who runs, [man] but of God who shows mercy [between Jacob and Esau, Rebecca wanted Jacob to receive the blessing, and Isaac wanted it given to Esau; Isaac sent Esau to prepare savory food, so that he could bless him; in the mean time, Rebecca and Jacob (through deceit) caused Jacob to receive the blessing; however, above all human plans, Jacob received the blessing because God willed it, cf. Gen. 27:2-29].

**Rom. 9:17** For [gives an example] the Scripture says to Pharaoh, [Ex. 9:16] **“Even for this same purpose I have raised you up, [used the rebellion of Pharaoh for God’s purpose] that I might show My power in you, and that My name might be declared throughout all the earth”** [the miracles, plagues, and deliverance of Israel against Pharaoh, proved the power of God, and man’s weakness when opposing Him].

**Rom. 9:18** Therefore [proves the statement in vs. 15] **He has mercy on whom He wills to have mercy, and whom He wills He hardens** [cf. Ex. 4:21; Josh. 11:20; Rom. 11:7; Pharaoh first hardened his own heart before God hardened Pharaoh’s heart, cf. Ex. 7:13,22; 8:15,32; 9:7].

**Rom. 9:19** You will say then to me, [anticipates a response from the unbelieving Jews] **“Why does He still find fault? [since no one can resist His will]. For who has resisted His will?”** [these Jews could not accept the fact that God could reject them because they had hardened their hearts against Jesus; they overlooked the fact that God’s will is that He will harden,

even His own people, if they harden their hearts against His own Son].

**Rom. 9:20** No but, [on the contrary] **O man, who are you who replies against God?** [answers back; now gives an example of a potter and his clay]. **Will the thing formed say to him who formed it, “Why have [did] you made me like this?”**

**Rom. 9:21** Has not the potter power over the clay, from the same lump to make one vessel to honor, and another to dishonor? [yes, the potter has full control of the clay].

**Rom. 9:22** What if God, [applies this illustration] **willing** [wanting] **to show His wrath and to make His power known**, [God had tolerated so many things with the Jews] **endured with much longsuffering the vessels of wrath prepared for destruction**, [God suffered long with His Jewish people even though their history revealed that they had purposely rejected the prophets, and even the Prophet raised up in the likeness of Moses, Deut. 18:15].

**Rom. 9:23** and that He might make known the riches of His glory [Col. 1:27] **on the vessels of mercy**, [the Jews and Gentiles who would believe and obey Jesus] **which He had beforehand prepared to glory**, [made possible for all nations to be saved, Mk. 16:15,16; Mt. 28:19,20; Lk. 24:46,47].

**Rom. 9:24** even us whom He has called, [through the gospel, 2 Thes. 2:14] **not of the Jews only, but also of the Gentiles?** [the gospel is for every nation, every creature, Mk. 16:15; Mt. 28:19].

**Rom. 9:25** As He says also in Hosea, [Hosea 2:23] **“I will call them My people, [the Gentiles] who were not My people, and her beloved, who was not beloved.”**

**Rom. 9:26** **“And it shall come to pass, that in the place where it was said to them, [Hosea 1:10] ‘You are not My people,’ there they will be called the children of the living God”** [cf. 1 Pet. 2:10].

**Rom. 9:27** Isaiah also cries concerning Israel, [Isa. 10:22] “**Though the number of the children of Israel be as the sand of the sea, [cf. Gen. 32:12] a remnant will be saved** [along with the Gentiles who accept Jesus as the Messiah, only a small portion of the many Jews will allow Jesus to save them, Rom. 10:1-3].

**Rom. 9:28** For He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth” [Isa. 10:23].

**Rom. 9:29** And as Isaiah foretold, [Isa. 1:9] “**Except the Lord of Sabaoth [Lord of hosts] had left us a seed, [posterity] we would have become [fared] as Sodom, and would have been made like Gomorrah**” [cf. Gen. 19:24-28; God showed mercy when He allowed even a remnant of the Jews to be saved, vs. 27].

## The True Israel

**Rom. 9:30** What shall we say then? [what conclusion can we reach?]. **That the Gentiles, who did not follow after [pursue] righteousness, [as did the Jews] have attained to righteousness, even the righteousness which is of faith;** [they did not have the law of Moses, but by faith had pursued God’s righteousness, the gospel, by faith, Rom. 1:16,17].

**Rom. 9:31** but Israel, [the Jews] who followed after the law of righteousness, [the law of Moses; they also established their own righteousness, Rom. 10:3] **has not attained to the law of righteousness** [God’s righteousness that comes from faith, Gal. 3:26,27; from the power of the gospel of Jesus Christ, Rom. 1:16,17].

**Rom. 9:32** Why? [have the Jews not attained God’s righteousness]. **Because they did not seek it by faith, but as it were, by the works of the law** [they sought it by law keeping, Rom. 3:20]. **For they stumbled at that stumbling stone** [faith in Jesus Christ].

**Rom. 9:33** As it is written, [Ps. 118:22; Isa. 8:14; 28:16; cf. Mt. 21:42; 1 Pet. 2:6-8] “**Behold, I lay in Zion a stumbling stone and rock of offence, [unbelievers will stumble] and whoever believes on Him will not be**

**ashamed**" [the opposite is true with believers; God will bless their belief in His Son].

## CHAPTER 10

### Paul's Prayer for Israel

**Rom. 10:1** **Brethren**, [Paul's Christian brethren at Rome] **my heart's desire** [a deep inward longing] **and prayer to God for Israel** [the Israelites; his kinsmen according to the flesh, Rom. 9:3] **is that they might be saved** [they were lost because they stumbled when they refused to accept Jesus the Savior, Rom. 9:32,33].

**Rom. 10:2** **For I bear them record that they have a zeal for God**, [they were very active in a corrupted form of the Jewish law and traditions, cf. Acts 21:27-31] **but not according to knowledge** [they were not enlightened concerning God's Son and salvation; they were still pursuing the law instead of faith, Rom. 9:31,32].

**Rom. 10:3** **For they being ignorant** [they had closed their minds and understanding] **of God's righteousness**, [those who reject God's word, follow their own will instead of the will of God, Mt. 7:21] **and seeking to establish their own righteousness, they have not submitted themselves to the righteousness of God** [by following law, these Jews had rejected faith in Christ; Paul did not want to make this same mistake, Phil. 3:9].

**Rom. 10:4** **For Christ is the end of the law** [the law was designed to bring Christ, and He fulfilled or completed it, Col. 2:14; Gal. 3:24] **for righteousness to everyone who believes** [these Jews who did not believe in Christ, continued the law after Jesus fulfilled it, cf. Mt. 5:17; Rom. 7:1-4; Gal. 5:4].

**Rom. 10:5** **For Moses describes** [in this way] **the righteousness, which is by** [based on] **the law, that the man who does those things shall live by them** [Lev. 18:5; the law made no permanent provisions for law breakers,

Rom. 7:10; the law demanded a sinless life, cf. Gal. 3:12].

**Rom. 10:6** But the righteousness that is of faith [Paul gives a contrast between the law and faith] **speaks on this wise**, [he quotes Deut. 30:12-14 and applies its principles to the context of faith] **“Do not say in your heart, ‘Who will ascend into heaven?’ “ (that is, to bring Christ down from above)**, [Jesus has already come down and brought salvation and the saving gospel].

**Rom. 10:7** or, “ **‘Who will descend into the deep?’ “ [abyss] (that is, to bring Christ up from the dead)**, [this is not necessary because Jesus has already come up from the grave; faith is based on the fact that Jesus came down from heaven, died and was buried, but on the third day He arose, 1 Cor. 15:3,4].

**Rom. 10:8** but what does it say? **“The word is near you; even in your mouth, and in your heart”—that is, the word of faith, which we preach**, [just as the word was brought down to Moses and Israel, Christ has come down and is present to all who will believe, obey Him, and live by faith; thus, no commands to earn salvation, but rather to obey for the purpose of showing love to God the Father, and the Lord Jesus Christ, John 14:15; a faith working through love, Gal. 5:6].

**Rom. 10:9** that if you confess with your mouth the Lord Jesus, [He confesses those who confess Him, Mt. 10:32; Lk. 12:8] **and will believe in your heart that God has raised Him from the dead**, [believe in His resurrection to the point that they partake of his death, burial, and resurrection by dying to sin through repentance and confessing Him, and by being buried into death, and raised in baptism, Rom. 6:1-5; Col. 2:12] **you will be saved** [Jesus promised that those who believe and are baptized will be saved, Mk. 16:16].

**Rom. 10:10** For with the heart [not just an outward ritual performed, Rom. 6:17] **man believes to righteousness**, [a saving faith in Jesus leads the sinner forward in his obedience, Mt. 7:21] **and with the mouth confession is made to salvation** [those who cannot confess with their mouths and from their hearts that Jesus is the Christ the Son of God, have not repented of

their sins, and cannot be properly buried and raised in baptism, nor can they walk in newness of life; those who confess Him, will surrender all to Him, cf. Acts 8:37; Mt. 16:16,17].

**Rom. 10:11** For the Scripture says, “Whoever believes on Him will not be ashamed [put to shame, Isa. 28:16; Rom. 9:33].

**Rom. 10:12** For there is no difference between the Jew and the Greek, [a point that Paul made throughout his ministry, Acts 15:9; Gal. 3:28] for the same Lord over all is rich to all who call upon Him [He is pleased with those who believe and obey the gospel of Jesus Christ, God’s power to salvation, Rom. 1:16; cf. Mk. 16:15,16].

### **The Call of the Gospel**

**Rom. 10:13** For whoever will call [seek salvation through Christ] upon the name of the Lord will be saved [Jesus taught that it is not enough just to say “Lord, Lord,” but one must do the will of His Father, Mt. 7:21; 24-27].

**Rom. 10:14** How then shall they call on Him in whom they have not believed? [they can’t!]. And how shall they believe in Him of whom they have not heard? [they can’t!]. And how shall they hear without a preacher? [step by step Paul is showing that it is essential to hear the word of God to have faith, vs. 17, and to send preachers to preach the word, vs. 15].

**Rom. 10:15** And how shall they preach, [those capable of doing so] unless they are sent? [both the preacher, and those who send him are important]. As it is written, [Isa. 52:7] “How beautiful are the feet [the feet that bring preachers to various places to deliver the good news of God] of those who preach the gospel of peace, and bring glad tidings of good things!”

**Rom. 10:16** But they have not all obeyed [those who will not obey the gospel will be lost eternally, 2 Thes. 1:8] the gospel [the good news; Jesus taught that he who believes and is baptized will be saved, but he who believes not will be condemned, Mk. 16:16]. For Isaiah says, [Isa. 53:1]

**“Lord, who has believed our report?”** [cf. John 12:37,38].

**Rom. 10:17** So then faith comes by hearing, [the preached good news of the gospel, vss. 14,15] and hearing by the word of God [cf. Acts 18:7,8].

**Rom. 10:18** But I say, have they not heard? [the gospel preached]. Yes verily, [indeed they have] **“Their sound [voice] went [out] into all the earth, and their words to the ends of the world”** [Ps. 19:4; the word went to Jerusalem, Judea, Samaria, and the end of the earth, Acts 1:8].

**Rom. 10:19** But I say, did not Israel know? [or understand]. First Moses says, **“I will provoke you [the Jews] to jealousy [Rom. 11:11] by those who are not a nation, [the Gentiles] and by a foolish nation [no understanding] I will anger you”** [Deut. 32:21].

**Rom. 10:20** But Isaiah is very bold, [in foretelling the Gentiles] and says, [Isa. 65:1] **“I was found by those [the Gentiles] who sought me not, I was made manifest to those [the Gentiles] who did not ask for Me”** [cf. Rom. 9:30].

**Rom. 10:21** But to Israel [the attitude of the Jews is compared to that of the Gentiles] he says, **“All day long I have stretched forth [held out] My hands to a disobedient and obstinate [contrary] people”** [Jesus experienced this same kind of rejection from the Jews, Mt. 23:37].

## ROMANS 11

### The Remnant of Israel

**Rom. 11:1** I say then, has God cast away [permanently] His people? [the chosen nation of the Jews, cf. 1 Sam. 12:22]. **God forbid** [certainly not; may it never be; cf. Ps. 94:14; Jer. 46:27]. **For I [Paul] also am an Israelite, of the seed [a descendent] of Abraham, of the tribe of Benjamin** [one of the two tribes that made up the kingdom of Judah].

**Rom. 11:2** God has not cast away His people [His chosen nation as a

whole; a remnant will be saved, vs. 5; Rom. 9:27] **whom He foreknew** [knew before]. **Or do you not know what the Scripture says of Elijah, how he makes intercession to** [pleads with] **God against Israel, saying,** [1 Kings 19:10,14].

**Rom. 11:3** “**Lord, they have killed your prophets, and torn down Your altars, and I am alone left, and they seek my life**”?

**Rom. 11:4** **But what is the answer** [response] **of God to him?** [1 Kings 19:18] “**I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal.**”

**Rom. 11:5** **Even so then,** [applies the example] **at this present time also there is a remnant** [Rom. 9:27] **according to the election of grace** [the remnant of Jews who had chosen the grace, the unmerited favor of God, the gift of His Son, that they might become a part of God’s elect].

**Rom. 11:6** **And if by grace,** [an unmerited favor from God that man cannot earn, Eph. 2:8,9] **then is it no longer** [on the basis] **of works;** [of the law as the Jews claimed] **otherwise grace is no longer grace** [meritorious works destroy grace; there would no longer be a favor involved, if by meritorious works, Rom. 4:4]. **But if it is of** [meritorious] **works, then is it no longer grace;** [an unearned favor] **otherwise work is no longer work** [the Jewish Christians, as well as all other Christians, had obeyed, Rom. 6:17, but this obedience was not works to buy salvation, but such obedience prepared their hearts to receive the free gift of grace; Christians are involved in good works, but such works do not purchase salvation, but rather show their love to God as “His workmanship, created in Christ Jesus for good works,” Eph. 2:10].

**Rom. 11:7** **What then?** [what is meant by the fact that most of Israel has not accepted grace]. **Israel has not obtained that which it seeks,** [because Israel as a whole sought it by the law and failed, Rom. 9:31] **but the elect** [Jews and Gentiles who have been saved through obedience to Christ, Heb. 5:9; Gal. 3:27,28] **has obtained it, and the rest** [who would not believe] **were blinded** [hardened, vs. 25; cf. 2 Cor. 3:14].

**Rom. 11:8** According as it is written, [Isa. 29:10; Deut. 29:4] “**God has given them the spirit of slumber, [stupor] eyes that they should not see, and ears that they should not hear, [down] to this [very] day**” [cf. Isa. 6:9,10].

**Rom. 11:9** And David says, [Ps. 69:22] “**Let their table become a snare, [a dangerous place] and a trap, and a stumbling-block, and a recompense [retribution] to them;**

**Rom. 11:10** let their eyes be darkened that they may not see, [blind to God’s truth that would set them free, John 8:32; 14:6] **and bow down [bend] their backs always**” [forever; those who refuse Christ, remain in the bondage of sin, Rom. 6:17; the rebellion of the Jews to God had brought them into bondage during many years of their history].

## **The Gentiles and Salvation**

**Rom. 11:11** I say then, have they [the unbelieving Jews] **stumbled that they should fall?** [is their fall permanent; is there no hope for them] **God forbid,** [certainly not; may it never be so] **but rather through their fall,** [the fall of the Jews] **salvation has come to the Gentiles, to provoke them** [the Jews] **to jealousy** [envy; to the point of encouraging them to return to God; when the Jews rejected Jesus and had Him crucified, this very death became the sacrifice for both Jews and Gentiles who would obey and serve Jesus; the rejection of the Jews also brought about the turning to the Gentiles, Acts 28:28, with the gospel, cf. vss. 15,25,26; Rom. 10:19].

**Rom. 11:12** Now if their fall [transgression or stumbling of the Jews] **be** [means] **riches for the world,** [vs. 15] **and their failure [loss] be the riches for the Gentiles,** [vs. 25] **how much more their fullness!** [what fullness they would bring, should they become believers in Christ].

**Rom. 11:13** For I speak to you **Gentiles;** [concerning their attitude toward the Jews] **inasmuch as I am the apostle to the Gentiles,** [Paul had been sent to them by the Lord, Acts 9:15; Gal. 1:15,16; Eph. 3:8] **I magnify my office,** [ministry].

**Rom. 11:14** if by any means I may provoke to jealousy [envy; to get their attention by their seeing that God has accepted the Gentiles through their believing and obeying of the gospel of Christ] **those who are my flesh**, [the Jews, Rom. 9:3] **and might save some of them** [Paul would go to all means (except sinning) to reach his Jewish brethren with the gospel, 1 Cor. 9:22; cf. Rom. 9:3; 10:1].

**Rom. 11:15** For if the casting away of them [the Jews; their rejection] **be** [has resulted in] **the reconciling of the world**, [by bringing reconciliation to the Gentiles so that both Jews and Greeks can be one in Christ Jesus, Gal. 3:28; Eph. 2:15,16] **what will the receiving of them** [the acceptance of the Jews] **be, but life from the dead?** [the Jews who would die to sin, be buried and raised in baptism, would find life from the dead in Jesus, Rom. 6:4; 2 Cor. 5:17; Gal. 6:15].

**Rom. 11:16** For if the first fruit is holy, the lump is also holy; [he uses a figure to illustrate, from the law; the first fruits of the harvest, Lev. 23:10; Jas. 1:18; such is also applied to the dough made from the grain, Num. 15:20] **and if the root is holy, so are the branches** [the setting apart of the Jews to bring the Savior was from God and represents the first fruit of the dough and the root of a tree; therefore, the Jews, from Abraham, can turn to God by believing in His Son for life from the dead, vs. 15].

**Rom. 11:17** And if some of the branches were broken off, [from the natural tree; this represents the unbelieving Jews who were not a part of the remnant, vs. 5] **and you** [the Gentiles] **being a wild olive tree**, [suckers or shoot; not a part of the original tree; did not bear fruit for God, Eph. 2:12] **were grafted in among them**, [the native branches; the Jews from the roots of Abraham] **and became partaker with them** [the Jews] **of the root and the fatness** [richness] **of the olive tree**, [the Gentiles have now been brought to God by the blood of Christ, Eph. 2:13].

**Rom. 11:18** do not boast against the branches [the Jews, even though some had been cut off; don't fall into the trap of foolish pride, Prov. 16:18; cf. 1 Cor. 10:12]. **But if you boast**, [you should remember] **you do not support the root, but the root supports you** [the Jews had brought the Savior through the seed of Abraham; thus the Gentiles looked to the root to

support them as branches].

**Rom. 11:19** You will say then, [an example of how the Gentiles might respond] **“The branches were broken off, that I might be grafted in.”**

**Rom. 11:20** Well, [you are right; well said] **because of unbelief they were broken off**, [most of the Jews who came out of Egypt were kept out of the Promised Land because of unbelief, Heb. 3:16-19; and they experienced the same type of unbelief with Jesus, John 8:24] **and you** [Gentiles] **stand by faith** [they believed and obeyed Christ]. **Do not be haughty**, [arrogant] **but fear**: [be afraid; have awesome respect in God’s presence].

**Rom. 11:21** For [gives the reason for the fear just mentioned, vs. 20] **if God did not spare the natural branches**, [the Jews who were cut off in unbelief] **take heed lest He also may not spare you either** [should they through arrogance leave their faithfulness to God; the Gentiles must not fall into the trap of foolish pride, but display gratitude and humility in the presence of a powerful and loving God].

**Rom. 11:22** Therefore behold [consider] **the goodness** [kindness] **and severity of God: on those who fell**, [the Jews who were broken off because of unbelief, vs. 17] **severity, but toward you**, [the Gentiles who believed on Christ] **goodness**, [kindness] **if you continue in His goodness** [kindness; a very important condition, 1 Cor. 15:2; Heb. 3:6,14; 1 John 1:7]. **Otherwise you will also be cut off** [John 15:2].

**Rom. 11:23** And they also, [the unbelieving Jews] **if they do not abide** [do not continue] **in unbelief, will be grafted in**; [to the olive tree from which they were cut off] **for God is able to graft them in again** [should they become believers in Jesus and obey His saving gospel; grace has been provided for all, Titus 2:11-14].

**Rom. 11:24** For if you [the Gentiles] **were cut out of the olive tree which is wild by nature**, [they were, vs. 17] **and were grafted contrary to nature into a good olive tree**, [the true Israel who came from Abraham] **how much more shall these**, [Jews; should they become believers] **which be the natural branches**, [vss. 16,17] **be grafted into their own olive tree?**

## Israel Can Still Have Hope

**Rom. 11:25** For I do not want you, brethren, to be ignorant [uninformed] of this mystery, lest you should be wise in your own conceits, [estimations or opinions] that partial blindness [hardness of unbelief, 2 Cor. 3:14] has happened to Israel, [due to unbelief] until the fullness of the Gentiles has come in [until the Gentiles have been given the privilege of obeying the gospel].

**Rom. 11:26** And so all [not referring to every individual, but a large portion] Israel will be saved, [when the Jews are stirred through jealousy by the Gentile's acceptance of the gospel, vs. 11, to lay aside their prejudices; believe in Jesus and obey the gospel] as it is written, [Ps. 14:7; Isa. 59:20] "There shall come out of Zion [Jerusalem representing God's Israel] the Deliverer, [the Christ] and He will turn away ungodliness from Jacob; [the descendants of Jacob; Israel].

**Rom. 11:27** for this is My covenant with them, [the details of this covenant are forgiveness of sins through the gospel, Mk. 16:15,16] when I shall take away their sins" [cf. Isa. 27:9].

**Rom. 11:28** As concerning the gospel, [the good news of Jesus' death, burial, and resurrection, 1 Cor. 15:3,4] they are enemies for your sake, [see vs. 11] but concerning the election [they were God's chosen people to bring the Messiah and salvation to all nations, Gen. 12:2,3] they are beloved for the sake of the fathers [forefathers, Deut. 9:5; 10:15].

**Rom. 11:29** For the gifts and calling of God are without repentance [irrevocable, His promises are kept, Num. 23:19].

**Rom. 11:30** For just as you [the Gentiles] in times past [once] were disobedient to God, [Eph. 2:2,12] yet have now obtained mercy through [because of] their [the Jews] disobedience, [vss. 11,12,15-20].

**Rom. 11:31** even so these [disbelieving Jews] also have now been disobedient, that through the mercy shown to you [Gentiles] they [the

Jews] **also may obtain mercy** [the overall purpose of God was to save both the Jewish nation, and all nations, Mk. 16:15,16; Mt. 28:19,20; Lk. 24:47].

**Rom. 11:32** **For God has committed them all** [locked up all mankind; Jews and Gentiles] **to disobedience that He might have mercy on all** [God is a merciful God, and does not want any to perish, but wants all to come to repentance, see 2 Pet. 3:9].

**Rom. 11:33** **O the depth of the riches both of the wisdom and knowledge of God!** [all of these wonderful truths of God's love and wisdom caused Paul to pause and praise the greatness of God]. **How unsearchable are His judgments, and His ways past finding out!**

**Rom. 11:34** **“For who has known the mind of the Lord?** [no one could ever have such wisdom]. **Or who has been** [who has become] **His counselor?”** [Isa. 40:13,14; cf. 1 Cor. 2:16].

**Rom. 11:35** **“Or who has first given to Him, that it might be recompensed** [paid back] **to Him again?”** [Job 35:7].

**Rom. 11:36** **For of** [from] **Him, and through Him, and to Him, are all things,** [cf. Heb. 2:10; 1 Cor. 8:6] **to whom be glory forever. Amen** [so be it].

## CHAPTER 12

### Offering One's Body a Living Sacrifice

**Rom. 12:1** **I beseech** [appeal or urge] **you therefore, brethren, by the mercies of God,** [Paul had discussed in the first eleven chapters of this epistle the mercy of God in giving salvation to Jews and Gentiles through Christ] **that you present your bodies a living sacrifice,** [since they are living now under grace rather than law] **holy, acceptable to God, which is your reasonable** [spiritual rather than the outward] **service** [of worship].

**Rom. 12:2** **And do not be conformed** [fashioned] **to this world,** [cf. 1 John

2:15-17; Jas. 4:4; Gal. 1:4] **but be transformed** [changed from what you were, Eph. 4:22,23] **by the renewing of your mind**, [cf. Eph. 1:18] **that you may prove what is that good and acceptable and perfect will of God** [God's will is obedience to the gospel, and following the teaching of Jesus the light of the world, Mt. 7:21; 24-27; 1 Thes. 4:3; 1 John 1:7].

**Rom. 12:3** **For I say, through the grace given to me**, [Paul is speaking from God's will, cf. Rom. 1:5; 15:15; 1 Cor. 3:10] **to every man** [everyone] **who is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God has dealt to every man** [everyone] **the measure of faith** [God has given them different spiritual gifts, vss. 6-8, therefore they must avoid exalting themselves above others due to these gifts].

**Rom. 12:4** **For** [Paul now illustrates his point by comparing the human body, cf. 1 Cor. 12,14-28] **as we have many members in one body, and all members do not have the same office**, [function].

**Rom. 12:5** **so we**, [as Christians] **being many, are one body in Christ, and every one** [individually] **members one of another** [although different, and having different functions, yet serving the same body].

**Rom. 12:6** **Having then gifts differing according to the grace that is given to us**, [Eph. 4:7; God gets the honor, not man] **whether** [if] **prophecy**, [speaking and teaching to the present or the future for God by the inspiration of the Holy Spirit, Acts 11:27] **let us prophesy according to the proportion of faith**; [stay within God's revelation; faith comes from the word of God, Rom. 10:17].

**Rom. 12:7** **or ministry**, [service] **let us use it in our ministering**; [do well what God has assigned you to do] **or he who teaches, in teaching**; [give your time and heart to teaching, Eph. 4:11; cf. Gal. 6:6].

**Rom. 12:8** **or he who exhorts**, [one who encourages, strengthens, builds up, Acts 14:21,22-23] **in exhortation**; [carry out exhortation] **he who gives**, [to God to support His will, Mt. 6:2] **let him do it with simplicity**; [liberality and honesty, cf. 2 Cor. 9:7] **he who rules**, [leads others] **with diligence**;

[zeal] **he who shows mercy**, [compassion] **with cheerfulness** [Mt. 5:7].

## **Christian Admonitions**

**Rom. 12:9** **Let love** [Greek: *agape*, 1 Cor. 13] **be without hypocrisy** [be true and sincere, 1 Tim. 1:5]. **Abhor** [hate] **what is evil**; **cleave** [hold fast, 1 Cor. 15:58] **to what is good**.

**Rom. 12:10** **Be kindly affectionate to one another** [your fellow-Christians] **with brotherly love**, [Greek: *philadelphia*] **in honor give preference to one another**; [1 John 3:11-18].

**Rom. 12:11** **not slothful** [lagging behind] **in business, fervent in spirit, serving the Lord**; [the Lord cannot stand lukewarm Christians, cf. Rev. 3:15,16].

**Rom. 12:12** **rejoicing in hope**, [Heb. 6:19] **patient in tribulation**, [Mt. 5:10,11] **devoted to** [steadfast in] **prayer**; [a spiritual child talking to his heavenly Father, Acts 2:42; Lk. 18:1; 1 Thes. 5:17].

**Rom. 12:13** **distributing** [contributing] **to the necessity** [needs] **of saints**, [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] **given to** [practicing] **hospitality** [especially strangers who were driven from their homes due to persecutions, or any other traveler in need, Heb. 13:2; Mt. 25:35].

**Rom. 12:14** **Bless those who persecute you; bless and curse not** [Mt. 5:44; cf. Mt. 5:11; 1 Pet. 3:9].

**Rom. 12:15** **Rejoice with those who rejoice, and weep with those who weep** [Christians have sickness, deaths, and persecutions; at other times, they experience great joy; as a spiritual family, both of these should be shared, 1 Cor. 12:26; cf. Phil. 4:4].

**Rom. 12:16** **Be of the same mind toward one another** [share love and be of one accord, of one mind, Phil. 2:2; cf. Phil. 3:16; 4:2]. **Do not mind** [set your mind on] **high things, but condescend to** [associate with] **men of low**

**estate** [the humble and lowly]. **Do not be wise in your own estimation** [opinion; do not be conceited].

**Rom. 12:17** **Repay no man** [no one] **evil for evil** [Mt. 5:39; rather, overcome evil with good, vss. 19-21]. **Provide things honest** [respect what is right and honorable] **in the sight of all men** [2 Cor. 8:21].

**Rom. 12:18** **If it is possible**, [when every effort possible is made by Christians for peace, some will still reject peace] **as much as lies in you**, [so far as it depends on you] **live peaceably** [pursue peace, 2 Tim. 2:22] **with all men** [Heb. 12:14].

**Rom. 12:19** **Dearly beloved, avenge not yourselves**, [when you are wronged or persecuted] **but rather give place to wrath**, [let God avenge for you] **for it is written**, [Deut. 32:35] **“Vengeance is Mine, I will repay,” says the Lord.**

**Rom. 12:20** **“Therefore** [since you are not avenging yourself] **if your enemy hungers, feed him; if he thirsts, give him a drink;** [compare Jesus’ teaching on dealing with one’s enemy, Mt. 5:38-44] **for in so doing you will heap coals of fire on his head”** [you will help him see that he is wrong in being your enemy, and hopefully feel shame and guilt].

**Rom. 12:21** **Do not be overcome by evil**, [don’t allow evil to drive you to commit wrong] **but overcome evil with good** [return good for the evil done to you, 1 Pet. 2:21-23].

## CHAPTER 13

### Obeying Earthly Governments

**Rom. 13:1** **Let every soul be subject** [in subjection] **to the higher powers** [governing or civil authorities]. **For there is no power** [authority] **except from God, and the powers** [authorities] **that exist are ordained of God** [God is the source of all authority, even the governmental powers].

**Rom. 13:2** Therefore whoever resists the power, [authority] resists the ordinance of God, [infers that such laws do not conflict or fight against God's laws, cf. Acts 4:19,20] and those who resist [disobey; when the laws do not conflict with God's laws] will receive condemnation upon themselves [the laws of the land will punish them, and they will also face God in judgment for disobeying His ordinances].

**Rom. 13:3** For rulers [as a general rule] are not a terror [hold no terror] to good works, but to evil [when law officials carry out the laws of the land as to their design, they punish the lawbreakers and praise those who keep the law, Ps. 94:20]. Do you want then to be unafraid of the authorities? Do what is good, and you will have praise from the same [see Peter's summation of obeying the laws of the land, 1 Pet. 2:13-17].

**Rom. 13:4** For he [civil authority] is the minister of God [vs. 6] to you for good [God uses these authorities to bring good to His people, cf. Acts 23:11-24]. But if you do what is evil, [break the law] be afraid; for he does not bear the sword in vain; [for no purpose] for he is the minister of God, an avenger to execute wrath upon him [the one] who does evil [God gives them power to punish those who are evil].

**Rom. 13:5** Therefore it is necessary to be subject, [obey civil rulers, Eccl. 8:2] not only because of wrath, [punishment] but also for conscience' sake [since God has commanded obedience to the civil laws, to do otherwise is to disobey God, which violates one's conscience as a Christian, cf. 1 Pet. 2:13].

**Rom. 13:6** For because of this you also pay tribute, [taxes, Mt. 22:21] for they [rulers] are God's ministers, [servants] attending continually to this very thing [the rulers are paid by taxes to punish those who do evil, vs. 4].

**Rom. 13:7** Render [pay] therefore to all [rulers] their dues: [give them the respect that God has given them] tribute [taxes] to whom tribute [taxes-; Jesus and Peter paid the temple tax, Mt. 17:24-27] is due; [Lk. 20:25] custom [revenue] to whom custom; [revenue is due] fear [respect] to whom fear; [respect is due] honor to whom honor [is due].

## Love One Another

**Rom. 13:8** Owe no man [no one] anything, [pay all debts that are due] except to love [Greek: *agapao*] one another; [to love one another is a debt that all owe, 1 John 3:11-15] for he who loves [Greek: *agapao*] another has fulfilled the law [Mt. 22:37-40; Gal. 5:13,14].

**Rom. 13:9** For this, [he illustrates by referring to some of the commandments] “**You shall not commit adultery,**” [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] “**You shall not kill,**” [murder; the taking of a human life motivated by malice and hatred] “**You shall not steal,**” [taking that which belongs to another without their consent] “**You shall not bear false witness,**” [giving testimony contrary to truth] “**You shall not covet;**” [to lust after in an evil way money or other material things] and if there is any other commandment, [summed up, cf. Ex. 20:13-17; Deut. 5:17-21] it is briefly comprehended in this saying, namely, “**You shall love** [Greek: *agapao*, Col. 3:14] **your neighbor as yourself**” [Mt. 22:37-40; Jas. 2:8].

**Rom. 13:10** Love [Greek: *agape*] works [does] no ill to a neighbor; [love applies what is often called the golden rule, Mt. 7:12; Lk. 6:31] therefore love [Greek: *agape*] is the fulfillment of the law [all the commandments mentioned in vs. 9, when broken, are against another person; therefore love will motivate one to avoid such harm to others; love is the fulfilling of the law in respecting one’s neighbor].

## Put On Jesus—the Armor of Light

**Rom. 13:11** And this do, [this I also command] knowing the time, [become conscious of the time] that now it is high time to awake out of sleep; [get your minds and understanding awake, 1 Cor. 15:34] for now our [eternal] salvation is nearer [to us] than when we believed [in the words of a beautiful song, “each step I take, just leads me closer home”].

**Rom. 13:12** The night is far spent, [almost gone] the day is at hand. Let

**us therefore cast off the works of darkness**, [sins of the night; the devil has a kingdom of darkness, Col. 1:13] **and let us put on the armor of light** [Eph. 6:11,13].

**Rom. 13:13** **Let us walk honestly**, [behave properly; live nobly] **as in the day**; [when one walks with Jesus in the light, his deeds will be good and open for all to see, Mt. 5:16] **not in rioting** [carousing or reveling] **and drunkenness**, [drinking alcoholic beverages, Prov. 23:20,21] **not in chambering** [sexual immorality; lying with harlots] **and wantonness**, [sensuality; wild living; debauchery, licentiousness, cf. 1 Cor. 6:9] **not in strife** [quarreling, dissension] **and envying** [jealousy; review Peter's attitude toward fleshly practices, 1 Pet. 4:1-3].

**Rom. 13:14** **But put on** [after putting off such sins mentioned in vs. 13] **the Lord Jesus Christ**, [Gal. 3:26,27] **and make no provision for the flesh**, [Gal. 5:16] **to fulfill its lusts** [those who put on Christ are born of water and the Spirit, John 3:3,5, and produce the fruit of the Spirit, Gal. 5:22,23; as a Christian, one must avoid the works of the flesh, Gal. 5:19-21].

## CHAPTER 14

### Dealing With One Weak in the Faith

**Rom. 14:1** **Receive him** [the Jewish Christian who still needs further teaching about meats and days, vss. 2-6] **who is weak in the faith, but not for the purpose of disputes over doubtful things** [the purpose of receiving him into fellowship is not for disputing opinions, cf. 1 Cor. 8:9; 9:22].

**Rom. 14:2** **For one** [the Gentile Christian] **believes** [has faith] **that he may eat all things, but another**, [a Jewish Christian] **who is weak, eats herbs** [vegetables] **only** [the eating of meats that had been offered to idols and sold for food consumption, and certain meats forbidden under the law of Moses was a big issue with weak Jewish brethren; consider Paul's further teaching about eating such meats, 1 Cor. 10:25; 1 Tim. 4:4].

**Rom. 14:3** Let not him [the Gentile] who eats despise him [the Jew] who does not eat, and let not him [the Jew] who does not eat judge him [the Gentile] who eats; for God has received [accepted] him [Col. 2:16].

**Rom. 14:4** Who are you who judges [Jas. 4:12] another man's servant? [this illustration shows that the weaker brother is a servant of God, and must answer to God who is his master]. **To his own master he stands or falls. Yes, [indeed] he will stand up, [be made to stand] for God is able to make him stand** [the grace of God will help him deal with his weakness; the same grace of God makes it possible for the stronger brother to stand; thus a brother should not judge another, cf. Mt. 7:1-6].

**Rom. 14:5** One man [a Jewish Christian] esteems [regards] one day above another; another [a Gentile Christian who was never under the law] esteems [regards] every day alike [this is another example of the differences between weaker and stronger brethren, vs. 1]. **Let each man be fully persuaded [assured] in his own mind** [the truth of God must be learned, and one should continue to study until all truth is found; it is not right to accept a teaching just because someone else feels that way; study to show yourself approved to God, 2 Tim. 2:15].

**Rom. 14:6** He who regards [observes] the day, regards [observes] it to the Lord; and he who does not regard [observe] the day, to the Lord he does not regard [observe] it. **He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks** [Paul is showing that both the Jewish and Gentile Christians in their differences over keeping certain days and eating meats are both giving thanks to God; the strong Christian, like Paul, could eat the meat offered to idols without associating it with idols, he could refuse keeping days and still honor Christ; the weaker brother refused meats to keep from having the wrong feelings toward idols; he kept days in respect for God; both, in their way, were honoring God; on special days, cf. Col. 2:16; Gal. 4:10].

**Rom. 14:7** For none of us lives to himself, and no one dies to himself [God is the one to please, cf. 2 Cor. 5:14,15].

**Rom. 14:8** For whether we live, we live to the Lord; [the goal of every Christian should be to do God's will; to receive salvation] and whether we die, we die to the Lord [seek the Lord in life and death, 2 Cor. 5:14,15]. Therefore, whether we live or die, we are the Lord's [when one obeys the form of His death, burial, and resurrection, he becomes a slave of Jesus Christ, looking to Him in life and death, Rom. 6:17,18].

**Rom. 14:9** For to this end [for Christians to live and die to the Lord, vs. 8; cf. 2 Cor. 5:15] Christ both died and rose, and lived again, [He is now alive in heaven] that He might be Lord [ruler over] both of the dead and the living [those who die to sin and meet Jesus in death through baptism, Rom. 6:1-4, can have Jesus reign over them while they live the new life, as well as after physical death; knowing that they will come forth to eternal life. He is truly Lord of both the dead and the living, cf. Phil. 2:9-11].

**Rom. 14:10** But why do you [since Jesus is Lord over all] judge your brother? [in regard to whether one is a Jew or Gentile, eating meat or not eating meat, observing certain days or not observing certain days, vss. 3,4]. Or why do you show contempt for your brother? [especially if he is weak]. For we shall all stand [appear] before the judgment seat of Christ [we will either stand or fall before God, vs. 4, and not man, 2 Cor. 5:10; we can teach each other, but must leave the judging to God, cf. Mt. 25:31,32; Acts 17:31].

**Rom. 14:11** For it is written, [Isa. 45:23] "As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God" [this is proof that God will judge all mankind].

**Rom. 14:12** So then [based on this prophecy] every [each] one of us [Jews, Greek, the weak and strong] shall give account of himself to God [1 Pet. 4:5; Jude 14,15].

**Rom. 14:13** Therefore [since God will judge all] let us not judge one another anymore, [the context is still dealing with the matter of eating or not eating meats and the keeping or not keeping certain days, and stronger brethren judging weaker brethren, vss. 1-6] but rather judge [determine] this, that no man put a stumbling block [1 Cor. 8:9] or a cause to fall in

**his brother's way** [Paul warns against causing a brother to stumble to the point of falling; he is not, in this context, referring to false doctrine that causes division and a brother to be lost; such is not to be tolerated; "note those who cause division contrary to the doctrine which you learned," Rom. 16:17; these have already judged themselves by choosing evil].

## **Motivated By Love**

**Rom. 14:14** I know, and am persuaded [convinced] by the Lord Jesus, that there is nothing unclean of itself; [under Christ, God has made all animals clean, Acts 10:15] but to him who thinks anything to be unclean, to him it is unclean [since God had made some animals unclean under the law of Moses, some Jewish Christians could not eat what had been unclean in the past with a good conscience; some felt the same about meat that had been offered to idols; until taught, to eat would be wrong for them, cf. 1 Cor. 8:7].

**Rom. 14:15** But if your brother is grieved [hurt] because of your meat, [food] you are no longer walking according to love [Greek: *agape*; love will suffer long by allowing him time to grow in knowledge, 1 Cor. 13:4]. Do not destroy with your meat, [food] him for whom Christ died [compare 1 Cor. 8:11].

**Rom. 14:16** Therefore do not let your good [the fact that you have knowledge on this subject] be spoken as evil; [such good is spoken of as evil if such causes a brother to fall, vss. 13,15].

**Rom. 14:17** for the kingdom of God [Christ's church, Mt. 16:18,19] is not meat [food] and drink, [arguments over eating and drinking certain foods] but righteousness, [obeying the gospel, God's righteousness, which justifies and saves the sinner, Rom. 1:16,17] and peace [an inner calm and restful soul that comes through Jesus Christ, Rom. 8:6] and joy in the Holy Spirit [this is where priorities should be placed].

**Rom. 14:18** For he who in these things [in this way; the things just mentioned in vs. 17] serves Christ is acceptable to God and approved by men [the arguments over meats will cease when righteousness, peace, and

joy in the Holy Spirit are sought; this will be acceptable to God and man, 2 Cor. 8:21].

**Rom. 14:19** Therefore let us follow after [pursue] the things which make for peace [deal with the weaker brother over the issue of meat and days in a peaceful way, vss. 1,4; also seek peace with all men, Rom.12:18] and things by which one may edify [build up] another [cf. 1 Cor.14:12].

**Rom. 14:20** Do not destroy the work of God for the sake of food [they might win an argument, but lose a brother, vs. 15]. All things are indeed pure, [clean] but they are evil for that man who eats with [gives] offence [to offend a brother by eating these meats, turns what is right (in and of itself) into a wrong, cf. 1 Cor. 8:9-13].

**Rom. 14:21** It is good [commendable] neither to eat meat, [as discussed in the context of this chapter, cf. 1 Cor. 8:13] or to drink wine, or anything by which your brother stumbles [vs. 13] or is offended or is made weak [we are our brother's keeper, and in matters of opinion and human judgment, we should avoid causing a weaker brother to stumble; hoping that through patience and teaching he can be made strong].

**Rom. 14:22** Do you have faith? [believe that eating such meats is acceptable to God]. Have it to yourself before God [keep such faith between yourself and God]. Happy is he who does not condemn himself in what he allows [to push one's faith (in such things as eating meat) on others to the point of destroying them, brings condemnation to one's own self; the teaching in this context would not apply to a weak brother who turns from the doctrines of Christ that deal with salvation, cf. 2 John 9; when the Galatian Christians began seeking the false teachers concerning the law of Moses, Paul warned that to do so would mean falling from grace, Gal. 5:4].

**Rom. 14:23** And he who doubts is damned if he eat, [if the stronger brother could force the weaker brother to eat these meats without changing his heart, such would cause him to sin] because he does not eat from faith: for whatever is not from faith is sin [while eating the meat, he would believe that it is sinful to do so, and this would be sin to him; Christians must

train their conscience according to God's will, and then strive to live so that their conscience does not condemn them, cf. Titus 1:15].

## CHAPTER 15

### Bearing Burdens of the Weak

**Rom. 15:1** **We then who are strong** [Paul included himself with those who are strong as discussed in the previous chapter concerning the truth about meats and days] **ought to bear the infirmities** [weaknesses; this is also an important principle for all Christians to follow] **of the weak, and not to please ourselves** [again, the context is dealing with such matters as eating meat and keeping certain days; he is advising to think about the spiritual welfare of the weak rather than pleasing self].

**Rom. 15:2** **Let every one of us please his neighbor** [seek what is best for others even when we must deny ourselves as did Jesus, Phil. 2:4,5] **for his good to his edification** [cf. 1 Thes. 5:14; 1 Cor. 9:19].

**Rom. 15:3** **For even Christ did not please Himself;** [Mt. 26:39; Phil. 2:4,8] **but as it is written,** [Ps. 69:9] **“The reproaches of those who reproached You fell on Me”** [it was the Father's will that Jesus drink the cup of death for the sins of the world, Mt. 26:39].

**Rom. 15:4** **For whatever things were written before** [in earlier times] **were written for our learning,** [instruction] **that we through patience** [perseverance] **and comfort** [encouragement] **of the Scriptures might have hope** [for all the things that Scripture will do, see Paul's summation to Timothy, 2 Tim. 3:16,17; cf. 2 Pet. 1:20,21].

**Rom. 15:5** **Now the God of** [who gives] **patience** [perseverance] **and consolation** [encouragement] **grant you to be of the same mind one toward another** [Jesus prayed for the unity of those who believe in Him, John 17:20,21] **according to Christ Jesus;** [1 Cor. 1:10; Phil. 1:27].

**Rom. 15:6** **That you may** [Paul will now give one of the purposes of unity]

with one mind and one mouth [voice] glorify God, [even under heavy persecution, the early Christians wanted to boldly preach Christ, and with one accord prayed for this, Acts 4:24-29] even the Father of our Lord Jesus Christ.

## Follow Christ's Example

**Rom. 15:7** Therefore receive one another, [even the weaker brethren, Rom. 14:1-3] as Christ also received us to the glory of God [cf. Rom. 5:2].

**Rom. 15:8** Now I say that Jesus Christ has become a minister [servant] to the circumcision [the Jews from Abraham's seed, Acts 3:26] for the truth of God, to confirm the promises made to the fathers, [forefathers, beginning with Abraham, Rom. 3:3; 4:16].

**Rom. 15:9** and that the Gentiles might glorify God for His mercy, [the gospel came first to the Jews and then to the Greeks, Rom. 1:16; 9:23,24; cf. John 10:16] as it is written, [Ps. 18:49] "For this cause [reason] I will confess you among the Gentiles, and sing to Your name" [cf. 2 Sam. 22:50].

**Rom. 15:10** And again he says, [Deut. 32:43] "Rejoice, you Gentiles, with His people."

**Rom. 15:11** And again, [Ps. 117:1] "Praise the Lord, all you Gentiles, and laud [praise] Him, all you peoples."

**Rom. 15:12** And again, Isaiah says, [Isa. 9:6,7; 11:1,10] "There shall be a root of Jesse; [the father of David] and He who shall rise to reign over the Gentiles, in Him shall the Gentiles trust" [hope; all these Old Testament Scriptures are quoted to prove that God made plans for the Gentiles to glorify Him, vs. 9].

**Rom. 15:13** Now the God of hope [for both Jews and Gentiles to be right with God and saved eternally] fill you with all joy [Rom. 12:12; 14:17; Phil. 4:4] and peace [tranquility of the inner heart, mind, and self] in believing,

[in Jesus as Savior to the point of obeying the gospel, Mk. 16:15,16; Heb. 5:9] **that you may abound in hope**, [faith is associated with hope, Heb. 6:19; 11:1; Rom. 8:24] **through [by] the power of the Holy Spirit** [Acts 1:8].

## The Gentile Ministry

**Rom. 15:14** **And I myself also am persuaded of you**, [convinced; even though Paul had never seen them, Rom.1:10-13] **my brethren, that you also are full of goodness**, [kindness and benevolence] **filled with all knowledge**, [of God's truths, John 8:32; cf. 1 Cor. 8:1,7,10] **able also to admonish one another** [Christians should help each other to know God's truth, and to hold to it faithfully, Heb.10:24,25; cf. Col. 3:16].

**Rom. 15:15** **Nevertheless, brethren, I have written more boldly to you on some points, so as to put you in mind**, [remind you again even though you know, cf. 2 Pet. 1:12,13] **because of the grace that is given to me from God**, [Paul had been favored to carry out this important mission to the Gentiles, vs. 16; Rom. 1:5].

**Rom. 15:16** **that I should be the minister** [one who promotes the spiritual welfare] **of Jesus Christ to the Gentiles**, [Acts 9:15; Rom.11:13] **ministering the gospel** [good news, glad tidings bringing salvation through Christ's death, burial, and resurrection, Rom.1:16; 6:1-4] **of God, that the offering of the Gentiles** [Paul draws a figure from the priests of the Old Testament offering up sacrifices; now the Gentiles can reach God in an acceptable sacrifice through obedience to the gospel] **might be acceptable, being sanctified** [their offering] **by the Holy Spirit** [the Holy Spirit has revealed how the Gentiles (as well as the Jews) can now be acceptable to God through the gospel of Christ, Mk. 16:15,16; Rom. 1:16,17; Gal. 3:26,27].

**Rom. 15:17** **Therefore** [because of the acceptable offering of the Gentiles, vs. 16] **I have reason to glory** [give praise and rejoice] **through [in] Jesus Christ in those things, which pertain to God** [cf. Heb. 2:17].

**Rom. 15:18** **For I will not dare** [presume; he would be afraid] **to speak of any of those things which Christ has not accomplished by** [through] **me**, [he would be afraid to speak of anything except what Christ had done

through him] **to make** [resulting in] **the obedience of the Gentiles** [to the saving gospel, Rom. 1:16] **by** [preaching the] **word and deed**,

**Rom. 15:19** **through mighty** [powerful] **signs and wonders, by the power of the Spirit of God**, [Paul, like the other apostles, had the guidance of the Holy Spirit to give him power to speak and to perform miracles, Acts 19:11,12; cf. 2:43] **so that from Jerusalem**, [as Jesus had commanded, Lk. 24:47; where the church began, Acts 2] **and round about** [in a radius around Jerusalem] **to Illyricum**, [a province northwest of Macedonia, approximately fourteen hundred miles from Jerusalem] **I have fully preached** [filled the region with] **the gospel of Christ** [2 Tim. 4:17; 1 Cor. 9:16].

**Rom. 15:20** **And so** [also] **I have aspired** [made it my aim] **to preach the gospel**, [the good news and glad tidings of Christ's death, burial, and resurrection, 1 Cor. 15:3,4; Rom. 1:16] **not where Christ was named**, [not where others had already preached the gospel, cf. 2 Cor. 10:15,16] **lest I should build on another man's foundation**, [we have no recorded example of anyone who had preached in Rome, and Paul did not violate the principle of invading another man's work, cf. 1 Cor. 3:10].

**Rom. 15:21** **but as it is written**, [Isa. 52:15] **"To whom He was not announced**, [never told] **they shall see; and those who have not heard shall understand"** [it was God's will that the gospel be preached where it had never been heard].

**Rom. 15:22** **For this reason** [preaching where Christ and His gospel was not known] **I also have been much** [so often] **hindered from coming to you** [Rom. 1:13; cf. 1 Thes. 2:17,18].

### **A Great Desire To See Rome**

**Rom. 15:23** **But now, having no other place in these parts**, [after completing his preaching in the regions of the eastern Mediterranean] **and having a great desire** [longing] **these many years to come to you**,

**Rom. 15:24** **whenever I take my journey to Spain**, [located some one

thousand miles due west of Rome across the Great Sea; Paul purposed to go to Spain if such was the will of God; some have believed that he went to Spain, but no account of this is recorded in the New Testament] **I will come to you. For I trust [hope] to see you on my journey, and to be helped on my way there by you,** [Paul needed encouragement from this spiritual family] **if first I may be filled with [enjoy] your company** [Rom. 1:12; cf. Acts 15:3].

**Rom. 15:25** **But now I am going to Jerusalem** [purposed this in the Spirit, Acts 19:21] **to minister to the saints** [holy ones, devoted, sanctified, and consecrated to God, 1 Thes. 4:7; to bring alms to the poor, Acts 24:17].

**Rom. 15:26** **For it pleased those of Macedonia** [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea] **and Achaia** [southern part of Greece with Corinth its capital] **to make a certain contribution for the poor saints who are at Jerusalem** [information on this contribution is found in 1 Cor. 16:1,2; 2 Cor. 8:1; 9:2].

**Rom. 15:27** **It has pleased them** [these Gentile Christians] **indeed, and they** [these Gentiles] **are their debtors** [they are indebted to them]. **For if the Gentiles have been made partakers of their spiritual things,** [the gospel was first preached in Jerusalem to the Jews, but later to the Gentiles, Acts 10; the Jews had shared these spiritual blessings with the Gentiles, cf. Rom. 11:17] **their duty is also to minister to them in material things** [cf. 1 Cor. 9:11].

**Rom. 15:28** **Therefore, when I have performed this,** [ministering to these saints in Jerusalem, vs. 25] **and have sealed to them this fruit,** [successfully delivered this help or contribution] **I shall come by you** [on my way] **into Spain** [for location, see vs. 24].

**Rom. 15:29** **And I am sure [I know] that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ** [he longed to establish them with the gospel of Christ, and to “impart to you some spiritual gift,” Rom. 1:11].

**Rom. 15:30** Now I beseech [urge or beg] you, brethren, for the sake of [through] the Lord Jesus Christ, and for the love [Greek: *agape*] of the Spirit, [Phil. 2:1] that you strive together with me in your prayers to God for me, [this great apostle always felt the need for prayers in his behalf so that the work of the Lord would be fruitful, 2 Cor. 1:11; Col. 4:12].

**Rom. 15:31** that I may be delivered from those [the Jews] in Judea who do not believe, [those who do not believe in Jesus as the Messiah] and that my service which I have for Jerusalem [the alms and offerings, Acts 24:17] may be acceptable to the saints; [vss. 25,26].

**Rom. 15:32** that I may come to you [in Rome, Acts 19:21] with joy by the will of God, [all of the plans of Paul included the will of God, Acts 18:21; 1 Cor. 4:19; cf. Heb. 6:3; Jas. 4:15] and may be refreshed with you [refresh each other's spirits, cf. 1 Cor. 16:18].

**Rom. 15:33** Now the God of peace [Rom. 16:20; 1 Cor. 14:33] be with you all. Amen [so be it].

## ROMANS 16

### Phoebe Is Commended

**Rom. 16:1** I commend to you Phoebe our sister, who is a servant [Greek: *diakonon*; since there is no office specified in other Scriptures, Paul seems to be using this to relate to her service or function to the church] of the church which is at Cenchrea, [the seaport of Corinth on the Aegean Sea, about nine miles east of Corinth where Paul, on his second journey, took a vow and shaved his head, Acts 18:18].

**Rom. 16:2** that you receive her in the Lord, [cf. Phil. 2:29] as becomes saints, [Paul considered her a faithful Christian; one set apart and consecrated to serving others in the church] and that you assist her [as a servant, vs. 1] in whatever business [matter] she has need of you; for she has [indeed] been a helper of many, and of myself also [she had proven herself a servant by giving service].

## Special Greetings

**Rom. 16:3** Greet Priscilla and Aquila [a husband and wife missionary team from Rome] **my helpers in Christ Jesus**, [they came to Corinth because of persecution, Acts 18:2,3; Aquila was a tentmaker like Paul, Acts 18:3; they went with Paul to Ephesus, Acts 18:26; taught Apollos the way of God more accurately, Acts 18:26, and have, at this writing of Paul, returned to their home in Rome].

**Rom. 16:4** **who for my life have laid down** [risked] **their own necks**, [the details of this event are not recorded, but the context suggests that they were faithful in every way to Paul] **to whom not only do I give thanks, but also all the churches of the Gentiles** [like Paul, this couple had been a great asset in getting the gospel to the Gentiles].

**Rom. 16:5** Likewise greet the church that is in their house [since the early church did not have meeting places, it was common to meet in someone's house; Aquila and Priscilla opened their house for this purpose, 1 Cor. 16:19; cf. Col. 4:15; Philemon 2]. **Salute** [greet] **my beloved Epänetus**, [the only place he is mentioned] **who is the first fruits of Achaia** [a Roman province; the whole area of Greece south of Macedonia] **to Christ**.

**Rom. 16:6** Greet Mary, [evidently a faithful Christian woman remembered by Paul] **who labored much for us**.

**Rom. 16:7** Salute [greet] **Andronicus and Junia, my kinsmen** [relatives] **and my fellow prisoners**, [in the past, they had been in prison with Paul] **who are of note** [known and respected] **among the apostles, who also were in Christ before me**.

**Rom. 16:8** Greet Amplias, my beloved in the Lord.

**Rom. 16:9** Salute [greet] **Urbane, our helper** [fellow-worker] **in Christ, and Stachys my beloved**.

**Rom. 16:10** Salute [greet] **Apelles, approved in Christ. Salute** [greet]

those who are of the household of Aristobulus.

**Rom. 16:11** Salute [greet] Herodion my kinsman [relative]. Greet those who are of the household of Narcissus, who are in the Lord [they had become Christians; many households also had slaves].

**Rom. 16:12** Salute [greet] Tryphena and Tryphosa, [two women] who labor in the Lord. Salute [greet] the beloved Persis, [another woman] who labored much in the Lord [workers who helped spread the gospel].

**Rom. 16:13** Salute [greet] Rufus [this name appears as a son of Simon a Cyranian who carried the cross of Jesus, but there is no way to prove he is the same man, Mk. 15:21] chosen in the Lord, and his mother and mine [suggests that she was a mother to Paul, but not his biological mother].

**Rom. 16:14** Salute [greet] Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them [Paul's travels had brought him close to many wonderful brothers and sisters in Christ; he now sends a greeting to them in Rome].

**Rom. 16:15** Salute [greet] Philologus and Julia, Nereus and his sister, and Olympas, [more faithful Christians, vs. 14] and all the saints [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] who are with them.

**Rom. 16:16** Salute [greet] one another with a holy [spiritual in purpose] kiss [a common form of greeting perhaps compared to our hand shake, cf. Lk. 7:45; 1 Pet. 5:14]. The churches of Christ salute [greet] you [the church that Christ purchased with His blood, Acts 20:28, was made up of many congregations in various locations; they taught the same doctrines of Christ, 2 John 9, and were all a part of the one faith, one Lord, one baptism, and one God, Eph. 4:4-6; these churches were not divided denominations with opposing beliefs; such division was condemned, 1 Cor. 1:10-13, but all in unity, represented the spiritual body of Christ, Mt. 16:18; Eph. 1:22,23].

## Mark Those Who Cause Division

**Rom. 16:17** Now I beseech [urge or beg] you, brethren, mark those who cause divisions and offences contrary to the doctrine [teaching] which you have learned, and avoid [turn away from] them [all kinds of false teachers were present to destroy their freedom in Christ; this is a warning to beware of them, and to turn away from them; for an example, see Acts 15:1; cf. 1 Cor. 5:9-11].

**Rom. 16:18** For those who are such do not serve our Lord Jesus Christ, but their own belly; [appetites, Phil. 3:19] and by their smooth words and flattery speech [Col. 2:4] they deceive the hearts of the simple [the unsuspecting; the innocent, 2 Pet. 2:3].

**Rom. 16:19** For your obedience has come abroad [become known] to all men. Therefore I am glad on your behalf; [Paul was pleased with their spiritual faith and obedience] but I want you to be wise in what is good, [cf. Mt. 10:16] and simple [innocent] concerning evil [he did not want them to be deceived by evil which comes from Satan].

**Rom. 16:20** And the God of peace [Rom. 15:33; 1 Cor. 14:33] will bruise [crush] Satan [cf. Gen. 3:15] under your feet [will give you the victory, 1 Cor. 15:57] shortly. The grace of our Lord Jesus Christ be with you [a favorite expression of Paul to fellow-Christians, vs. 24; 1 Cor. 16:23; 2 Cor. 13:14]. Amen [so be it].

### **Sends Greetings From Friends**

**Rom. 16:21** Timothy my fellow-worker, [Paul's son in the faith, 1 Tim. 1:2; from Derbe and Lystra, Acts 16:1-5; he was with Paul when he wrote this letter, Acts 20:4; cf. Heb. 13:23] and Lucius, [possibly "Lucius of Cyrene," Acts 13:1] Jason, [cannot be sure if this is the same man mentioned in Acts 17:5] and Sosipater, [compare Sopater, Acts 20:4] my kinsmen, [relative] salute [greet] you [these send greetings to Rome].

**Rom. 16:22** I Tertius, who wrote [down] this epistle, [letter; the scribe who wrote down this letter as Paul dictated it to him; this is the only place he is mentioned] salute [greet] you in the Lord.

**Rom. 16:23** **Gaius** [one of the few whom Paul personally baptized, 1 Cor. 1:14] **my host, and host of the whole church here,** [at Corinth; this man showed hospitality; a very important virtue then and now for the growth and strength of the church, cf. 1 Tim. 3:2; 1 Pet. 4:9; Heb. 13:2] **salutes** [greet] **you. Erastus** [this name appears three times in the New Testament associated with Paul, Acts 19:22; 2 Tim. 4:20] **the treasurer of the city salutes** [greet] **you, and Quartus** [the only time mentioned] **a brother** [in Christ].

**Rom. 16:24** **The grace** [an unmerited favor that mankind does not deserve, Eph. 2:8] **of our Lord Jesus Christ be with you all** [1 Thes. 5:28]. **Amen** [so be it].

### Concluding Doxology

**Rom. 16:25** **Now to Him** [God] **who is of power to establish you according to my gospel,** [the good news of salvation through the death, burial, and resurrection of Christ, Rom. 1:16; 1 Cor. 15:3,4] **and the preaching of Jesus Christ,** [when Paul preached the gospel, he preached Christ, [1 Cor. 1:23; 2:2; Gal. 6:14] **according to the revelation of the mystery** [1 Cor. 2:7; 4:1; Eph. 1:9; 1 Tim. 3:16] **which was kept secret since the world began,**

**Rom. 16:26** **but now is made manifest,** [through the preaching of Christ, the mystery of salvation was made known, 2 Tim. 1:10] **and by the Scriptures of the prophets,** [the fulfillment of these spokesmen for God] **according to the commandment of the everlasting God,** [salvation comes from God, not man; therefore His will must be obeyed, Mt. 7:21] **has been made known to all nations** [first to the Jews and also to the Greeks, Rom. 1:16; Gal. 3:28] **for obedience to the faith;** [Acts 6:7; Rom. 1:5; the only kind of faith that will save through Jesus Christ, Mk. 16:16; Heb. 5:9; those who do not obey the gospel will be lost, 2 Thes. 1:7,8].

**Rom. 16:27** **to the only wise God,** [all other gods are false] **be glory through Jesus Christ forever** [cf. Jude 25]. **Amen** [so be it].

# 1 Corinthians

## CHAPTER 1

### Salutation

**1 Cor. 1:1** **Paul**, [his Latin name; first introduced by Luke on Paul's journey one at Cyprus, Acts 13:9; before this, he used his Jewish name Saul] **called to be an apostle** [one sent forth on a mission] **of Jesus Christ** [Paul and the other apostles were sent to the world to preach obedience to the gospel for salvation, through His name and authority, Mt. 28:19,20; Mk. 16:15,16; His blood saves only those who obey Him, Heb. 5:9] **through the will of God, and Sosthenes** [possibly the same chief ruler mentioned in Acts 18:17, or perhaps another] **our brother**, [in Christ].

**1 Cor. 1:2** **to the church of God** [the "called out" who belong to God; Jesus purchased His church with His blood, Acts 20:28, and built it, Mt. 16:18; since He is also God, John 1:1, a part of the Godhead, Paul can correctly call His church the church of God, cf. 1 Cor. 10:32; 11:22; 15:9; Gal. 1:13] **which is at Corinth**, [one of many local congregations of Christ's church; located on an isthmus, a strip of land extending from the mainland and joined on each end by water; Aegean Sea on the east and the Adriatic Sea on the west; the capital of the Roman province of Achaia; had two seaports] **to those who are sanctified** [set apart for holiness or made whole for God's will] **in Christ Jesus, called** [by the gospel, the upward and heavenly call, Phil. 3:14; 2 Thes. 2:14; Heb. 3:1] **to be saints**, [holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] **with all who in every place** [addresses also all other Christians] **call on the name of Jesus Christ our Lord, both theirs and ours:** [He is the one Lord, and He belongs to all who seek and obey Him, Eph. 4:5; Heb. 5:9].

**1 Cor. 1:3** **Grace** [an unmerited favor that mankind does not deserve, Eph. 2:8] **be to you, and peace**, [inward contentment] **from God our Father, and from the Lord Jesus Christ** [love motivated God the Father and His Son to bring grace and peace to lost humanity, John 3:16; 1 John 3:16; Eph.

1:7; 2:8].

## Thankful To God

**1 Cor. 1:4** I thank my God [the Father] **always** [without ceasing, 1 Thes. 5:17] **on your behalf**, [all prayers should be in Jesus' name, Eph. 5:20; cf. John 14:14] **for the grace of God** [the favor and mercy of God] **which is given you by Jesus Christ**; [the source of God's grace is the sacrificial blood of Jesus on the cross, Eph. 1:7; Rom. 3:24,25].

**1 Cor. 1:5** **that in everything you are enriched** [made spiritually wealthy, Rom. 2:4] **by Him**, [2 Cor. 8:7] **in all utterance and all knowledge**, [Paul and others had instructed them, and they had received many instructive spiritual gifts as will be shown in chapter twelve of this book].

**1 Cor. 1:6** **even as the testimony of Christ was confirmed in you**, [they had believed and obeyed the gospel that Paul preached, 1 Cor. 15:1-4, and had become Christians, 1 Cor. 2:1,2].

**1 Cor. 1:7** **so that you come short in no gift**, [they were not lacking in any spiritual gift] **waiting** [eagerly] **for the coming of our Lord Jesus Christ**, [all generations of Christians must place their hope in the return of Jesus to reward the faithful, 1 Thes. 5:23; cf. 1 Pet. 3:14].

**1 Cor. 1:8** **who will also confirm you** [keep you strong] **to the end**, [the One who saves through the gospel will also continue to stand by the saved, and will keep them for His return] **that you may be blameless in the day of our Lord Jesus Christ** [1 Thes. 3:13; those who walk in the light as He is in the light, will continue to be forgiven by His blood, 1 John 1:7; cf. John 13:1].

**1 Cor. 1:9** **God is faithful**, [His promises are sure, 2 Pet. 3:9; cf. Heb. 10:23] **by whom you were called** [the Holy Spirit guided the influence, preaching, and the power of the gospel to call them to the Lord and salvation, Rom. 1:16] **into the fellowship of His Son Jesus Christ our Lord** [Christians become a part of His suffering, Col. 1:24; His inheritance, Rom. 8:17; 1 Pet. 4:1; and His resurrection and future glory, 1 Thes. 4:14-18; cf. John 14:1-3].

## **This Church Is Divided**

**1 Cor. 1:10** Now I beseech [plead or beg] you, brethren, by the name [authority] of our Lord Jesus Christ, [in view of the many spiritual blessings and fellowship He provides, vss. 7,9; cf. Eph. 1:3] **that you all speak the same thing, and that there be no divisions** [schisms; they already had contentions among them, vss. 11-13] **among you, [seek unity] but that you be perfectly joined together in the same mind and in the same judgment** [Jesus prayed for unity among those who would believe on Him, John 17:20,21; these Corinthians, and millions after them have ignored His prayer].

**1 Cor. 1:11** For it has been declared to me of you, my brethren, [Paul introduces the first of many sins against these brethren] **by those who are of the household of Chloe,** [evidently a reliable source; we cannot know about this household, but evidently the Corinthian brethren knew this family] **that there are contentions** [quarrels] **among you.**

**1 Cor. 1:12** Now I say this, [this is what I mean] **that each one of you says,** [either they were wearing these names and thus dividing themselves, or Paul was using these names to illustrate their division, cf. 1 Cor. 4:6] **“I am of Paul,” and “I am of Apollos,”** [an important worker in the spread of the gospel to the world after receiving further instruction by Aquila and Priscilla, Acts 18:24-26; cf. 1 Cor. 3:5,6; Titus 3:13] **and “I am of Cephas,”** [Peter, John 1:42] **and “I am of Christ”** [all should be united in Christ; the names are mentioned here to show that division among God’s people is wrong].

**1 Cor. 1:13** **Is Christ divided?** [the answer, no, Eph. 4:5; they were divided into four different parties, when they should have been united in Christ; such divisions make them carnal or as mere men, 2 Cor. 1:12]. **Was Paul crucified for you?** [no, it was Jesus who went to the cross for mankind, Heb. 12:2]. **Or were you baptized in the name of Paul?** [no, they were baptized in the name of the Father, Son, and Holy Spirit, Mt. 28:19].

**1 Cor. 1:14** **I thank God that I baptized none of you,** [Paul preached the

gospel to them, but he allowed others to baptize them, Acts 18:8; Jesus allowed His disciples to baptize for Him, John 4:1,2] **except Crispus** [a chief ruler of the synagogue at Corinth, Acts 18:8] **and Gaius**, [Rom. 16:23; probably not the same Gaius found in Acts 19:29].

**1 Cor. 1:15** **lest** [gives the reason why he allowed others to do his baptizing] **anyone should say that I had baptized in my own name** [everything was to be done by the authority of Jesus, Col. 3:17; His name was above all other names, Phil. 2:9; cf. Mt. 28:18].

**1 Cor. 1:16** **And I also baptized the household** [members who were old enough to believe and obey the saving gospel, Rom. 1:16; Mk. 16:16] **of Stephanas** [evidently a member of the church at Corinth, but nothing further is known of him]. **Besides, I know not whether I baptized any other** [the number was small as Paul recalls].

**1 Cor. 1:17** **For Christ did not send me to baptize**, [once Paul taught the gospel and made penitent believers, others baptized them] **but to preach the gospel**, [the good news of the cross, Rom. 1:16; 1 Cor. 15:1-4] **not with wisdom of words, lest the cross of Christ should be made of no effect** [Paul had the earthly knowledge to use earthly wisdom, but should he use such wisdom, it would be exalted rather than the gospel, 1 Cor. 2:1,4,13].

## **Christ The Power And Wisdom Of God**

**1 Cor. 1:18** **For the preaching** [message] **of the cross is to those who perish** [about to perish because they refuse to obey the gospel, 2 Thes. 1:8; 1 Pet. 4:17; cf. Heb. 5:9] **foolishness, but to us who are saved it is the power of God** [Rom. 1:16,17; Col. 1:23].

**1 Cor. 1:19** **For it is written**, [Isa. 29:14] **“I will destroy the wisdom of the wise, and will bring to nothing the understanding** [intelligence] **of the prudent”** [intelligent].

**1 Cor. 1:20** **Where is the wise?** [men of that day who were considered lovers of wisdom]. **Where is the scribe?** [a learned man who transcribed the law]. **Where is the disputer of this world?** [the philosophers or

debaters who claimed to have the answers to life]. **Has not God made foolish the wisdom of this world?** [in their so-called wisdom, they had overlooked the way of the cross, the only hope of salvation, Acts 4:11,12].

**1 Cor. 1:21** For since in the wisdom of God, [true wisdom] **the world by [its own] wisdom did not know God**, [man cannot direct his own steps, Jer. 10:23] **it pleased God by the foolishness of preaching** [what was preached; the gospel] **to save those who believe** [and obey the gospel, Mk. 16:16; 2 Thes. 1:8; 1 Pet. 4:17; cf. Heb. 5:9].

**1 Cor. 1:22** For the Jews require [request] a [miraculous] sign, and the Greeks seek after wisdom;

**1 Cor. 1:23** but we preach Christ crucified, to the Jews a stumbling block, [the unbelieving Jews who wanted Jesus to be an earthly king coming with earthly notoriety, thus they stumbled over His earthly background and His cross, John 1:46] **and to the Greeks foolishness**, [the cross was opposite their wisdom, thus there was rejection, Lk. 2:34; 1 Cor. 2:14].

**1 Cor. 1:24** but to those who are called, [by the gospel, 2 Thes. 2:14] **both Jews and Greeks**, [Rom. 1:16; Gal. 3:28] **Christ the power of God**, [Rom. 1:4] **and the wisdom of God**.

**1 Cor. 1:25** Because the foolishness of God [that which man's wisdom calls foolish] **is wiser than men**, and the weakness of God [what man considered weakness allowing His Son to be crucified] **is stronger than men** [that which was considered weakness to man, was a power beyond all the power of man, cf. Isa. 55:8,9].

### **Not Many Wise Are Called**

**1 Cor. 1:26** For you see your calling, [to be Christians and to spread the gospel to the world] **brethren, how that not many wise after [according to] the flesh, not many mighty, not many noble, are called** [the power was in the message, Rom. 1:16; not the messenger, vs. 18].

**1 Cor. 1:27 But God has chosen the foolish things of the world** [the apostles and evangelists preaching the gospel to the wise of the world, appeared to be foolishness] **to confound** [put to shame] **the wise, and God has chosen the weak things of the world to confound** [put to shame] **the things which are mighty;** [strong, cf. Mt. 11:25].

**1 Cor. 1:28 And the base things** [things that are insignificant and lowly] **of the world, and the things which are despised,** [considered of no value to the world] **God has chosen, yes, and the things which are not, to bring to nothing** [to annihilate] **the things that are,** [the powerful Roman world would finally fall, but the gospel filled the world with eternal victory].

**1 Cor. 1:29 that no flesh should glory** [boast] **in His presence** [God gives power to the gospel, not man].

**1 Cor. 1:30 But of Him** [the God who called you; not from man's wisdom] **you are in Christ Jesus,** [2 Cor. 5:17; where all spiritual blessings are found, Eph. 1:3] **who became to us wisdom from God,** [Jesus brought wisdom superior to man's wisdom] **and righteousness** [vs. 24; cf. Phil. 3:9] **and sanctification, and redemption,** [through the death of Jesus on the cross, all can receive forgiveness from sin and eternal salvation, 2 Cor. 5:21].

**1 Cor. 1:31 that, according as it is written,** [Jer. 9:23] **“He who glories, let him glory in the Lord”** [God's way of salvation cannot be associated with man's wisdom; all credit goes to the God we obey].

## CHAPTER 2

### Know Only Jesus Christ Crucified

**1 Cor. 2:1 And I, brethren, when I came to you, did not come with excellency** [superiority] **of speech or of wisdom,** [which the world considers important] **declaring to you the testimony of God** [2 Cor. 11:6].

**1 Cor. 2:2 For I determined** [made every effort] **not to know anything**

among you, except Jesus Christ, and Him crucified [Paul came to impress people only with the gospel, 1 Cor. 1:17; Gal. 6:14; some pulpits today reflect politics and almost everything else other than the gospel].

**1 Cor. 2:3** And I was with you in weakness, in fear, and in much trembling [Paul's strength was not in himself, but in God, 2 Cor. 10:4].

**1 Cor. 2:4** And my speech and my preaching were not with enticing words of man's [human] wisdom, but in demonstration of the Spirit and of power, [he was only a weak human being led by the Spirit to preach the powerful gospel, 2 Cor. 4:7].

**1 Cor. 2:5** that your faith should not stand [rest] in the wisdom of men, but in the power of God [this attitude is needed today in all pulpits, 1 Cor. 1:18; for Paul's work in Corinth, see Acts 18:1-18].

### Wisdom From Above

**1 Cor. 2:6** However, we [Paul and fellow-preachers] speak wisdom among those who are mature; [full grown Christians, cf. Eph. 4:13] yet not the wisdom of this world, [age] nor of the princes [rulers] of this world, [age] who are coming to nothing [such rulers are deceived and blinded to the power of the gospel which is lasting power].

**1 Cor. 2:7** But we speak the wisdom of God in a mystery, [it was hidden until Christ came, and even when it was revealed, the wisdom of the world rejected it] even the hidden wisdom, which God ordained [predetermined] before the world [age] to our glory, [for the mystery of the gospel, see Rom. 16:25,26; Eph. 3:3-6; 1 Tim. 3:16].

**1 Cor. 2:8** which none of the princes [rulers] of this world [age] knew; for had they known it, [Paul gives proof that the rulers did not understand the mystery] they would not have crucified the Lord of glory [Acts 13:27].

**1 Cor. 2:9** But as it is written, [Isa. 64:4] "Eye has not seen, nor ear heard, nor have entered into the heart of man, the things which God has prepared for those who love [Greek: *agapao*] Him" [man's wisdom

can never comprehend God's gift of love and grace, Titus 2:11-14].

**1 Cor. 2:10** But God has revealed them to us through His Spirit [the Holy Spirit]. For the Spirit searches all things, yes, the deep things of God [Paul and the others of his day were guided by the Holy Spirit to know God's truths, John 16:13; today we have the same revelation in the word of God, even the deep things revealed from the mysteries of God].

**1 Cor. 2:11** For what man [who among men] knows the things of a man, except the spirit of [the] man which is in him? [a man's spirit knows his own secrets]. Even so the things of God no one knows except the Spirit of God [the Holy Spirit knows the divine secrets of God, cf. Rom. 11:33].

**1 Cor. 2:12** Now we [specifically the apostles] have received, not the spirit of the world, but the Spirit [Holy Spirit, John 14:16,17] who is from God, [Acts 1:8; 2:2-4] that we might know the things that are freely given to us of God [God's truth, John 8:32; 17:17].

**1 Cor. 2:13** Which things also we speak, [they would have been accursed if they had preached anything else, Gal. 1:8; 1 Cor. 9:16] not in the words which man's wisdom teaches, [1 Cor. 1:21] but which the Holy Spirit teaches, comparing [interpreting] spiritual things [truths] with spiritual [with spiritual language to spiritual men].

**1 Cor. 2:14** But the natural man [unspiritual; men left to his own wisdom and earthly thinking; one who has not been born of water and the Spirit, John 3:3,5] does not receive the things of the Spirit of God, [refuses to understand and obey the mysteries of the gospel] for they are foolishness to him; nor can he know them, because they are spiritually discerned [man's wisdom can never understand the wisdom of God, and considers it foolishness, 1 Cor. 1:18].

**1 Cor. 2:15** But he who is spiritual [the spiritual man] judges [makes judgments or discerns because they are taught by the Spirit, vs. 13] all things, yet he himself is rightly judged [examined] by no man [is not subject to any man's judgment].

**1 Cor. 2:16** For [quotes Isa. 40:13] “Who has known the mind of the Lord, that he may instruct Him?” [the answer, “No one can,” Phil. 2:5; God has all knowledge]. **But we have the mind of Christ** [Christians allow Christ, His influence, and His words to guide them].

## CHAPTER 3

### Division In The Church Is Sinful

**1 Cor. 3:1** And I, brethren, could not speak to you as to spiritual, [he could not classify them as spiritual and able to make judgments; they had not allowed the Spirit to teach them, 1 Cor. 2:13,15] **but as to carnal**, [fleshly or worldly] **even as to babes in Christ** [they had not grown spiritually and still needed milk as babies].

**1 Cor. 3:2** I have fed you with milk, [compare Heb. 5:12] **and not with meat**; [solid food] **for until now you were not able to receive it, and even now you are not yet able**, [Heb. 5:13,14; those who desire the sincere milk of the word, 1 Pet. 2:2, will grow, but those who do not, will remain babies and are in danger of dying spiritually].

**1 Cor. 3:3** **for you are still carnal** [worldly; following fleshly things, 1 John 2:15,16]. **For** [gives proof that they are worldly] **where** [since] **there is envy**, [jealousy] **strife**, [quarrelling] **and divisions among you**, [1 Cor. 1:10-13] **are you not carnal**, [worldly] **and walk as** [mere] **men?**

**1 Cor. 3:4** **For while** [when] **one says**, [gives an example] **“I am of Paul,”** **and another**, **“I am of Apollos,”** **are you not carnal?** [worldly, cf. 1 Cor. 1:12].

### Paul Planted, Apollos Watered—God Gave The Increase

**1 Cor. 3:5** **Who then is Paul**, and **who is Apollos**, **but ministers** [servants] **by whom you believed**, **even as the Lord gave to each one?** [as He assigned each one his task].

**1 Cor. 3:6** I have planted, [the seed of the gospel when he converted them, Acts 18:4; 1 Cor. 4:15] **Apollos watered**, [the seed, Acts 18:24-28] **but God gave the increase** [2 Cor. 3:5; cf. 1 Cor. 15:10].

**1 Cor. 3:7** So then neither is he who plants [Paul] anything, nor he who waters, [Apollos] **but God who gives the increase** [without Him, Paul, Apollos, and all others are nothing, cf. John 15:5].

**1 Cor. 3:8** Now he who plants [Paul] and he who waters [Apollos] are one, and each one will receive [at the Judgment, Acts 17:31] **his own reward according to his own labor** [Rom. 2:6; cf. 2 Cor. 5:10].

**1 Cor. 3:9** For we are laborers [co-workers, 2 Cor. 6:1] **together with God: you are God's husbandry**, [a metaphor; cultivated field where God expected fruit to be borne] **you are God's building** [another metaphor to show that God receives the glory, not Paul and Apollos, cf. 2 Cor. 6:16; Eph. 2:21].

**1 Cor. 3:10** According to the grace of God which was given to me, [Paul was working for God; from Him he received his salvation, his call to be an apostle, and all success in preaching the gospel] **as a wise [expert] master builder, I have laid the foundation**, [he first preached the gospel to them, 1 Cor. 4:15, according to God's divine blueprint, 2 Tim. 3:16,17] **and another [teacher or preacher] builds upon it. But let each man take heed how he builds upon it** [a false teacher would destroy God's building, vs. 9].

**1 Cor. 3:11** For no other foundation [that is true and will stand] can no man [anyone] lay than that which is laid, which is **Jesus Christ** [Mt. 16:16-18; Eph. 2:20; cf. 2 Tim. 2:19].

**1 Cor. 3:12** Now if anyone [any teacher or preacher who builds a spiritual structure through their work] **builds on this foundation** [builds on the true foundation, vs. 11] **with gold, silver, precious stones, wood, hay, stubble**, [even though the foundation is solid, the structure must be built of materials that will stand the test; gold, silver, precious stones represent material that will stand the test, but wood, hay, and stubble (straw) will fail].

**1 Cor. 3:13** each man's work will become manifest; [evident] for the Day [Judgment Day, 2 Cor. 5:10; 1 Pet. 1:7] will declare [show] it, because it will be revealed by fire; and the fire will try [test the quality of] each man's work, of what sort it is [even though they build on the true foundation, they will lose their work if it is the wrong materials].

**1 Cor. 3:14** If any man's work [teaching and preaching] which he has built upon it [the foundation] remains [endures like gold, silver, and precious stones after the test] he will receive a reward [God will be pleased with their enduring ministry].

**1 Cor. 3:15** If any man's work [teaching and preaching] is burned [like wood, hay, and stubble] he will suffer loss; [lose his labor] but he himself shall be saved, yet so as through fire [as he loses his work that fails the test of fire, he will survive; but his survival will be difficult as one escaping from a fire].

**1 Cor. 3:16** Do you not know that you [specifically applying this to Christians at Corinth] are the temple of God, [God's building; the idea of a structure is continued, vss. 9,11,12] and that the Spirit of God dwells in you? [they, along with all Christians, represent the spiritual body of Christ, His church, Eph. 1:22,23, the house of God, 1 Tim. 3:15, and this temple is holy, vs. 17; cf. Rom. 8:9; 1 Cor. 6:19; Eph. 3:21].

**1 Cor. 3:17** If any man defiles [destroys] the temple of God [His spiritual house, 1 Tim. 3:15] God will destroy him, for the temple of God is holy, [this church has been sanctified in Christ Jesus, 1 Cor. 1:2] which temple you are [this is true in all congregations of Christ's church in all generations].

## **The Wisdom Of This World Is Foolishness**

**1 Cor. 3:18** Let no man deceive himself [one of the great dangers as a Christian is to become deceived, Gal. 6:7; compare Eph. 5:6]. If any man among you seems to be wise in this world, [age] let him become a fool, [what the world calls foolishness] that he may become wise.

**1 Cor. 3:19** For the wisdom of this world is foolishness with God [for one reason, the world considers the preaching of Christ foolishness, 1 Cor. 1:20,21,23]. For it is written, [Job 5:13] “He takes [catches] the wise in their own craftiness” [God can deal with man’s wisdom].

**1 Cor. 3:20** and again, [Ps. 94:11] “The Lord knows the thoughts of the wise, that they are vain” [useless or futile, cf. Isa. 55:8,9].

**1 Cor. 3:21** Therefore let no man glory [boast] in men [whether it be Paul, Apollos, or Peter, 1 Cor. 1:12; this had been the source of their division, 1 Cor. 1:12; cf. 2 Cor. 4:5]. For all things are yours;

**1 Cor. 3:22** whether Paul or Apollos or Cephas, or the world or life, or death, or things present or things to come, all are yours [God has given you all things and made you spiritually wealthy in everything, 1 Cor. 1:5; do not divide and follow after any man].

**1 Cor. 3:23** And you are Christ's, [like all Christians, they had been bought with His blood, 1 Cor. 6:20; Acts 20:28] and Christ is God's [instead of being joined to men, they should remember that they belong to Christ and His Father, Rom. 14:8; 2 Cor. 10:7; cf. John 17:20-26].

## CHAPTER 4

### Apostles And Stewards

**1 Cor. 4:1** Let a man so consider [regard] us, as ministers [servants, 2 Cor. 6:4] of Christ, and stewards [those who preside over the affairs of another; here: accountable to God and His work, Col. 1:25] of the mysteries [of the gospel, 1 Cor. 2:7] of God [rather than exalting them to follow as their favorite leader which produced parties, and caused division, 1 Cor. 1:12; 3:5].

**1 Cor. 4:2** Moreover it is required in stewards, [those who preside over the affairs of another] that one be found faithful [trustworthy, Lk. 12:42,43; 1 Pet. 4:10].

**1 Cor. 4:3** But with me it is a very small thing that I should be judged [examined] **by you**, [God would determine his faithfulness as a good steward; Paul wanted to please God, his Master, above all others] **or by man's judgment**; [human court] **in fact, I do not even judge myself** [there is a temptation as human beings to overlook our own weaknesses].

**1 Cor. 4:4** For I know [am conscious of] **nothing against myself**; [his conscience was clean; we are blind to our own weaknesses] **yet I am not justified by this**; [this does not make him innocent] **but He who judges me is the Lord** [His judgment is fair and true; He searches the heart, Rev. 2:23].

**1 Cor. 4:5** Therefore **judge nothing** [Mt. 7:1; do not jump at conclusions or pass opinions against others] **before the time, until the Lord comes**, [at Judgment, 1 Cor. 3:13] **who will both bring to light the hidden things of darkness** [Mt. 10:26] **and will make manifest** [disclose or reveal, 2 Cor. 5:10] **the counsels of the hearts**; [compare Rom. 2:16] **and then each man's praise** [that which is due] **will come from God**.

### **Condemns Foolish Pride**

**1 Cor. 4:6** Now these things, [he had written in chapter 2:5,6, concerning their division to follow different men] **brethren, I have figuratively transferred** [applied] **to myself and Apollos for your sakes**, [whether they were following Paul, Apollos, and Peter or others, the lesson is the same] **that you may learn in us** [by our example] **not to think of men beyond what is written**, [God's word warns against exalting men, Mt. 15:8,9] **that none of you might be puffed up** [proud, arrogant] **in behalf of one against the other** [religious division brings arguments and selfish pride, and must be avoided].

**1 Cor. 4:7** For **who makes you differ** [what distinguishes you or makes you superior] **from another? And what do you have that you did not receive?** [God gives all good gifts from heaven, John 3:27; James 1:17]. **Now if you did receive it, why do you glory**, [boast] **as if you had not received it?**

**1 Cor. 4:8** Now you are [already] **full!** [satisfied]. You are [already] **rich!**

**You have reigned as kings without us**—[they had reached a dangerous point of feeling secure and lacking in nothing without Paul and his teaching from God; compare the same attitude of the sickening church in Laodicea, Rev. 3:17] **and I would to God that you did reign**, [had become kings] **so that we also might reign** [be kings] **with you** [this irony is Paul's way of showing them how far they had gone in their sinful pride, cf. Prov. 16:18].

**1 Cor. 4:9** **For I think that God has set forth** [exhibited] **us the apostles, last, as it were** [men] **appointed to death**; [makes a comparison between the puffed up arrogant attitude of the Corinthians and the apostles; the apostles were far from reigning as honorable earthly kings] **for we have been made a spectacle** [put on display, cf. Heb. 10:33] **to the world**, [the universe of intelligent beings] **both to angels** [watching from heaven] **and to men** [watching from the earth].

**1 Cor. 4:10** **We are fools for Christ's sake, but you are wise in Christ!** [they thought they had all the answers]. **We are weak, but you are strong; you are honorable**, [distinguished] **but we are despised** [dishonored; this comparison is designed to show this puffed up church that they had left the humility of an obedient Christian, Rom. 12:3; cf. Prov. 25:27].

**1 Cor. 4:11** **Even to this present hour we** [Paul and workers] **both hunger, and thirst, and are naked**, [poorly clothed] **and are buffeted**, [beaten or being roughly treated] **and have no certain dwelling place**; [homeless].

**1 Cor. 4:12** **and we labor, working with our own hands**; [Paul was a tent maker, Acts 20:34; 18:3] **being reviled, we bless**; [like Jesus, 1 Pet. 2:23; cf. Mt. 5:44] **being persecuted, we suffer** [endure] it; [Mt. 5:10].

**1 Cor. 4:13** **being defamed**, [slandered] **we entreat** [talk kindly]. **We have been made as the filth** [scum] **of the world, the off scouring** [refuse] **of all things to this day** [until now].

## **Paul's Care For His Spiritual Children**

**1 Cor. 4:14** **I do not write these things** [how little they suffer compared to Paul and others] **to shame you, but as my beloved sons** [dear children, 1

Thes. 2:11] **I warn you** [they are in danger of falling, compare, 1 Cor. 10:12].

**1 Cor. 4:15** **For though you have ten thousand instructors** [tutors, teachers or guardians] **in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you** [have become your father] **through the gospel** [he first taught them the gospel, and when they believed it and were baptized, Acts 18:8, they were born again into the kingdom of God, John 3:3,5; Paul felt that they were his spiritual children, cf. Gal. 4:19].

**1 Cor. 4:16** **Therefore** [in view of this] **I beseech** [urge] **you, be followers** [imitators] **of me** [as he followed Christ, 1 Cor. 11:1; 1 Thes. 1:6].

**1 Cor. 4:17** **For this reason** [so they could imitate him as he imitates Christ] **I have sent to you Timothy,** [his fellow-laborer] **who is my beloved and faithful son in the Lord,** [1 Tim. 1:2] **who will bring you into remembrance** [remind you] **of my ways** [teaching and way of life] **which are in Christ, as I teach everywhere in every church** [Paul had the same teaching wherever he preached, 1 Cor. 7:17; 14:33].

**1 Cor. 4:18** **Now some are puffed up,** [arrogant] **as though I were not coming to you.**

**1 Cor. 4:19** **But I will come to you shortly,** [he had planned it] **if the Lord is willing,** [he always sought God's will, Acts 18:21; cf. James 4:13-15] **and I will know, not the speech** [how they are talking] **of these who are puffed up,** [arrogant] **but the** [their] **power** [what power they have].

**1 Cor. 4:20** **For the kingdom of God is not in word,** [not just a matter of talk] **but in power** [the kingdom was prepared for with power, promised with power, Acts 1:8; came with power, Acts 2:4; and spread with power, 1 Thes. 1:5].

**1 Cor. 4:21** **What do you want?** [prefer]. **Shall I come to you with a rod** [punishment] **or in love** [Greek: *agape*] **and in the spirit of meekness?** [gentleness].

## CHAPTER 5

## An Immoral Man is corrupting The Church

**1 Cor. 5:1** It is actually reported that there is fornication [sexual immorality] among you, and such fornication [sexual immorality] as is not so much as named [it is unheard of] among the Gentiles, [pagans] that one [a man] has his father's wife [possibly his step-mother].

**1 Cor. 5:2** And you are puffed up, [proud and arrogant] and have not rather mourned, that he who has done this deed might be taken away from among you [he needed to be disciplined to save him and keep the church from his corrupting influence].

**1 Cor. 5:3** For I verily, [indeed] as absent in body, but present in spirit, [Col. 2:5] have already judged, as though I were present, [determined what should be done] concerning him [this sexually perverted person, vs. 1] who has so done this deed.

**1 Cor. 5:4** In the name [authority] of our Lord Jesus Christ, when you are gathered together, [as the church, 2 Cor. 2:6] and [along with] my spirit, [Paul would be present in spirit even though absent in body] with the power [authority] of our Lord Jesus Christ, [Jesus approves this action].

**1 Cor. 5:5** deliver such a one [him and any other who lives such an evil life] to Satan [withdraw fellowship from him and deliver him to the fellowship of Satan; for other Scriptures on withdrawing fellowship, see, Rom. 16:17; Gal. 1:8,9; 2 Thes. 3:6; Titus 3:10] for the destruction of the flesh, [to destroy his lustful practices in the flesh, cf. 1 Tim. 1:20] that his spirit may be saved in the day [Judgment Day, 1 Cor. 1:8; 3:13] of the Lord Jesus [the purpose of this action was to save his soul, should he be led to repent and ask forgiveness in prayer; it seems that this man made things right later, cf. 2 Cor. 2:6-8].

**1 Cor. 5:6** Your glorying [boasting] is not good. Do you not know that a little leaven [yeast] leavens [works through] the whole lump? [dough; this man's undisciplined sin would spread through the congregation like yeast in dough, Gal. 5:9].

**1 Cor. 5:7** Therefore purge out the old leaven, [yeast of impurity] that you [the rest of the church] may be a new [fresh] lump, [batch] as you are [in fact] unleavened [he alludes to the Jewish Passover where all leaven was put out of their houses, Ex. 12:15]. For even Christ our Passover [our Paschal Lamb] has been sacrificed for us [just as Israel put out the leaven from their houses and offered a Passover lamb, the church should put out sin because Jesus was offered as our Paschal Lamb, Isa. 53:7; John 1:29; 1 Pet. 1:19; Rev. 5:6].

**1 Cor. 5:8** Therefore let us keep the feast, [festival] not with old leaven [yeast] nor with the leaven [yeast] of malice [evil in general] and wickedness, [cf. Mt. 16:5-12] but with the unleavened bread [bread without yeast] of sincerity and truth [applies the Feast of Passover to further illustrate keeping the church free of sin and full of sincerity and truth].

### Keeping The Church Pure

**1 Cor. 5:9** I wrote to you in an epistle [an earlier letter that we do not have] not to keep company with fornicators [sexually immoral people].

**1 Cor. 5:10** Yet I did not mean at all with the fornicators [sexually immoral people] of this world, [all who are outside the church] or with the covetous, [greedy] or extortioners, [swindlers] or with idolaters, [worshippers of idols] for then you would need to go out of the world [the heathen world continually practiced such things, and to avoid these sins they would have to leave the world; Christians are in the world, but not of it, cf. John 17:15,16].

**1 Cor. 5:11** But now I have written to you not to keep company, if anyone who is called a brother, who is a fornicator, [sexually immoral person] or covetous, [greedy] or an idolater, [worshiper of idols] or a reviler, [slanderer] or a drunkard, [one who gets drunk on intoxicants] or an extortioner—[swindler] with such a one not even to eat [one who is a Christian must often be around people of the world due to work and to teach them salvation, but they are never to partake of their deeds, but Paul here has reference to fellowshiping Christians who live in such sins without

repentance; eating with them could be a gesture of condoning their sin and encouraging fellowship with the same, Mt. 18:15-17; cf. Gal. 2:12].

**1 Cor. 5:12** For what have I to do [what business is it of mine] **judging those also who are without?** [outside the church]. **Do you** [the church and the authority given to discipline] **not judge those who are within?** [inside the church].

**1 Cor. 5:13** **But those who are without** [outside the church] **God judges** [cf. Heb. 13:4]. **Therefore put away** [remove] **from among yourselves** [from their fellowship] **that wicked person** [the fornicator, vs. 1].

## CHAPTER 6

### Lawsuits Forbidden Among Brethren

**1 Cor. 6:1** **Dare any of you, having a matter against another,** [a brother in Christ] **go to law** [court] **before the unjust,** [unrighteous] **and not before the saints?** [other Christians].

**1 Cor. 6:2** **Do you not know that the saints** [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] **will judge** [in the future] **the world?** [those who obey the gospel and live for Christ show the world what is right, and what is opposite to the world; thus the word of God they live by daily will separate them here, and at Judgment Day from the world, 1 John 2:15,16; in this sense the world will be judged as the righteous live by the word, John 12:48; and will be accepted as the world will be rejected, Mt. 25:31-34; cf. Mt. 19:28]. **And if the world will be judged by you,** [and it will as just stated] **are you unworthy to judge the smallest matters?**

**1 Cor. 6:3** **Do you not know that we** [the saints, vs. 2] **shall judge angels?** [evidently the same standard will be applied to angels who sin, 2 Pet. 2:4]. **How much more, things that pertain to this life?** [since your way of life in Christ will show the standard for salvation that will judge the world at that great Day, can't you deal with life here without heathen courts?].

**1 Cor. 6:4** If then you have judgments [law courts or such cases] of things pertaining to this life, [why do you] appoint them to judge [set them before those] who are least esteemed by the church [if this is considered a command, it would suggest that the least esteemed in the church; do better than the heathen judges; if considered a question, it would be; why do you appoint them (the heathen judges) to judge who are least esteemed by the church? We know for sure that Paul wants the church to settle their own matters].

**1 Cor. 6:5** I speak to your shame [for the purpose of correcting this wrong]. Is it so, that there is not a wise man among you; [in the church] not even one who will be able to judge between his brethren?

**1 Cor. 6:6** But brother [in Christ] goes to law with brother, [in Christ] and that before the unbelievers! [those of the heathen world who reject Christ].

**1 Cor. 6:7** Now therefore, there is already an utter fault [failure] among you, because you go to law with one another [this brought reproach on the church in the eyes of the heathen]. Why do you not rather take wrong? [Mt. 5:39; Rom. 12:17]. Why do you not rather allow [let] yourselves be defrauded? [put the church and its glory before anything else, cf. Mt. 6:33].

**1 Cor. 6:8** No, you do wrong, and defraud, and you do this to your brethren [consider the following Scriptures on this subject, 1 Pet. 2:23; Mt. 5:40; 1 Pet. 2:19].

**1 Cor. 6:9** Do you not know that the unrighteous [the wicked; those who do the works of the flesh, Gal. 5:19-21] will not inherit the kingdom of God? [this kingdom is the church made up of the saved who will inherit the eternal kingdom, heaven, Mt. 16:18,19; Mt. 25:34]. Do not be deceived: [Gal. 6:7] neither fornicators, [sexually immoral persons] nor idolaters, [those who worship idols] nor adulterers, [those who engage in unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] nor effeminate, [those who submit to homosexuals] nor abusers of themselves with mankind, [male homosexuals; sodomites; men who sin sexually with other men, Rom. 1:27].

**1 Cor. 6:10** nor thieves, [those who steal that which belongs to others, Eph. 4:28] nor covetous, [greedy] nor drunkards, [those who drink an excessive amount of intoxicants, Isa. 24:20] nor revilers, [slanderers] nor extortioners, [robbers, 1 Cor. 5:10] **will inherit the kingdom of God.**

**1 Cor. 6:11** And such were some of you [before conversion, 1 Cor. 12:2; Col. 3:5-7; Titus 3:3]. **But you were washed,** [baptized into Christ to receive His cleansing blood, Acts 22:16; cf. Heb. 10:22; Rev. 1:5] **but you were sanctified,** [set apart, 1 Cor. 1:2,30] **but you were justified** [through forgiveness they were counted righteous before God, Rom. 3:24; 5:1; Gal. 2:16] **in the name of the Lord Jesus, and by the Spirit of our God** [the Holy Spirit guided the apostles into all truth to reveal salvation through the name and authority of Jesus Christ, John 16:13; Mt. 28:18-20].

### **Keeping Bodies From Sexual Immorality**

**1 Cor. 6:12** All things are lawful [permissible] for me, but all things are not expedient [profitable]. All things are lawful [permissible] for me, but I will not be brought under the power [mastered] by any [anything; freedom in Christ does not allow one to purposely submit to sin as the Corinthians were committing, Rom. 6:1].

**1 Cor. 6:13** Meats [foods] for the stomach, and the stomach for meats, [foods; these brethren were living by the rule that indulged their bodies; self-indulgence seemed to motivate their lives] **but God will destroy both of them. Now the body is not** [meant] **for fornication,** [sexual immorality] **but for the Lord, and the Lord for the body** [the self-indulgence rule for life was to justify using their bodies to commit fornication; they seemed to be saying that to use the body in sexual immorality is no different from giving the body food; Paul will show that this is wrong!].

**1 Cor. 6:14** And God has both raised up the Lord, and will also raise us up by His own power [God has a spiritual purpose for the body, it will be raised and changed into a spiritual body, 1 Cor. 15:50-54; Rom. 6:8; 2 Cor. 4:14].

**1 Cor. 6:15** Do you not know that your bodies are the members of Christ? [all faithful Christians make up the members of Christ's spiritual body, Rom. 12:5; 1 Cor. 12:27]. Shall I then take the members of Christ, [that make up His spiritual body] and make them the members of a harlot? God forbid [certainly not; never].

**1 Cor. 6:16** What? Do you not know that he who is joined [he who unites himself in sexual immorality, vs. 13] to a harlot [prostitute] is one [with her in] body? [this act of oneness was designed by God to take place only in the purity of marriage, Heb. 13:4]. For "The two," says He, "will become one flesh" [quotes God's original purpose, Gen. 2:24; Mt. 19:5; Mk. 10:8; Eph. 5:31].

**1 Cor. 6:17** But he who is joined [unites himself] to the Lord [as a penitent believer who is buried and raised with Him in baptism, Rom. 6:4] is one [with Him in] spirit [John 17:21-23].

**1 Cor. 6:18** Flee [from] fornication [sexual immorality]. Every [other] sin that a man does is outside the body; but he who commits fornication [sexual immorality] sins against his own body [dishonors that which is the temple of the Holy Spirit, vs.19] a member of Christ's spiritual body, 1 Cor. 6:15; Rom. 1:24].

**1 Cor. 6:19** What? Do you not know that your body is the temple of the Holy Spirit [one of the three persons of the Godhead, 1 John 5:7] who is in you, whom you have received from God, [Paul continues to show how wrong these brethren are to use their bodies for immorality; when they defile their bodies with fornication, they are defiling God's temple where the Holy Spirit dwells, John 2:21; 1 Cor. 3:16] and you are not your own? [you do not have the right to do this; you belong to someone else].

**1 Cor. 6:20** For you were bought with a price, [the blood of Jesus, Heb. 9:12; 1 Pet. 1:18,19] therefore glorify God in your body and in your spirit, which are God's [as Christians, all of us belong to the Lord, and must keep our souls, spirits, and bodies pure from all sins of the flesh, 2 Cor. 7:1; Gal. 5:19-21].

# CHAPTER 7

## Teaching On Marriage

**1 Cor. 7:1** Now concerning the things about which you wrote to me: [they had evidently written Paul concerning several questions; at this point he begins answering them] **It is good for a man** [at this time, vs. 26] **not to touch** [marry] **a woman.**

**1 Cor. 7:2** Nevertheless, to avoid fornication, [sexual immorality] **let every man have his own wife, and let every woman have her own husband** [faithfulness to one's own mate keeps one from committing the sin of adultery, Heb. 13:4].

**1 Cor. 7:3** **Let the husband render** [fulfill] **to his wife his marital duty, and likewise also the wife to her husband** [as a husband or wife, give to each other his or her conjugal rights or sexual fulfillment].

**1 Cor. 7:4** **The wife does not have power** [authority or rule] **over her own body, but the husband does, and likewise also the husband does not have power** [authority or rule] **over his own body, but the wife does.**

**1 Cor. 7:5** **Do not defraud** [refuse] **one another, except it be with consent** [agreement] **for a time, that you may give yourselves to fasting and prayer; and come together again,** [after the time of fasting and prayer] **that Satan** [the tempter] **does not tempt you** [cf. 1 Thes. 3:5] **for your lack of self-control** [not only is each mate required as a Christian to keep himself or herself pure from sexual immorality, but each must endeavor to keep his or her mate pure from the same by sexually fulfilling each other's needs].

**1 Cor. 7:6** **But I speak this** [evidently referring to his next statement in vs. 7] **by permission,** [concession] **and not as a commandment.**

**1 Cor. 7:7** **For I would** [wish] **that all men were even as I myself** [Paul had self-control in this matter]. **But each man has his proper** [own] **gift from**

God, one after this manner, and another after that [self-control was a weakness to some and strength to others].

**1 Cor. 7:8** I say therefore to the unmarried and widows: [if they have self-control like Paul] **It is good for them if they abide even as I** [am, vs. 1].

**1 Cor. 7:9** **But if they cannot contain,** [have self-control] **let them marry;** for it is better to marry than to burn [with sexual desire and passion].

### Do Not Depart From Mate

**1 Cor. 7:10** **And to the married I command, yet not I, but the Lord:** [quotes what Jesus taught on this subject, Mt. 19:3-9; 5:32; Mk. 10:6-9] **Let not the wife depart from** [leave] **her husband.**

**1 Cor. 7:11** **But even if she does depart,** [leave] **let her remain unmarried, or be reconciled to her husband, and let not the husband put away** [divorce] **his wife** [cf. Mk. 10:11,12].

**1 Cor. 7:12** **But to the rest** [those Christians who are married to unbelievers] **I say, not the Lord:** [Jesus had not specifically taught on this subject of mixed marriages between believers and unbelievers] **If any brother** [a Christian brother] **has a wife who does not believe,** [a non-Christian] **and she is pleased** [consents] **to dwell** [live] **with him, let him not put her away** [divorce her].

**1 Cor. 7:13** **And the woman** [a Christian sister] **who has a husband who does not believe,** [a non-Christian] **and if he is pleased** [consents] **to dwell** [live] **with her, let her not leave** [divorce] **him** [the marriage of an unbeliever to a believer is valid and binding in the sight of the Lord].

**1 Cor. 7:14** **For the unbelieving husband is sanctified** [not set apart as a Christian, but set apart in the sense of not allowing the world to destroy the sacredness of the marriage; although this is not ideal, God recognizes their marriage or the relationship would be an adulterous one] **by** [through] **the**

**wife, and the unbelieving wife is sanctified** [consecrated] **by** [through] **the husband; otherwise your children are unclean, but now they are holy** [if such a mixed marriage was considered unholy, the children would be unclean; the presence of the Christian mate causes the family (and marriage) to be clean even though each must obey the gospel to be cleansed of their own sins for salvation].

**1 Cor. 7:15** **But if the unbelieving** [one mate] **departs,** [leaves or separates] **let him depart;** [leave or separate] **a brother or a sister is not under bondage** [under obligation for his or her leaving] **in such cases** [nothing is said here about being free from the marriage to the point of being free to remarry; Paul has already given a principle for wives that also applies to husbands: “even if she does depart, let her remain unmarried or be reconciled to her husband,” vs. 11]. **But God has called us to peace** [staying together against his or her will would remove all peace from such a marriage, cf. Rom. 12:18].

**1 Cor. 7:16** **For how do you know, O wife,** [an important reason is now given to encourage staying together if he will stay, vss. 13,14] **whether you will save your husband?** [lead him to Christ for salvation, Mk. 16:16]. **Or how do you know, O husband,** [reverses the order] **whether you will save your wife?** [many mates have been converted by the faithfulness of their Christian mates, cf. 1 Pet. 3:1,2].

### **Continue As Called**

**1 Cor. 7:17** **But as God has distributed** [assigned] **to each one, as the Lord has called each one, so** [in this manner] **let him walk** [in whatever circumstance you are found in the Lord; single, married, or married to an unbeliever, circumcised or uncircumcised, walk as Paul had taught]. **And so I ordain** [direct or order] **in all the churches** [not just this church at Corinth, but to all the other churches of Christ].

**1 Cor. 7:18** **Is anyone** [gives an example] **called being** [already] **circumcised?** [a cutting around, the cutting off of the foreskin of males, Lev. 12:3]. **Let him not become uncircumcised. Is anyone called in uncircumcision? Let him not be circumcised.**

**1 Cor. 7:19** **Circumcision** [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] **is nothing**, [has nothing to do with salvation, Gal. 6:15] **and uncircumcision is nothing, but** [what matters is] **the keeping of the commandments of God** [this is the way one becomes a friend to Jesus, John 15:14].

**1 Cor. 7:20** **Let each man abide** [remain] **in the same calling in which he was called** [Eph. 4:1].

**1 Cor. 7:21** **Were you called** [by the gospel, 2 Thes. 2:14] **while a servant?** [slave, Gal. 3:28]. **Do not worry about it; but if you can be made free, rather use it** [avail yourself to the opportunity].

**1 Cor. 7:22** **For he who was called in the Lord, while a servant,** [slave] **is the Lord's freeman;** [the truth has set him free, John 8:32; 14:6] **likewise he who is called, while free, is Christ's servant** [slave; one who obeys from the heart and moves from a servant of sin to a servant of righteousness, Rom. 6:17,18; cf. Gal. 5:13; Eph. 6:6; 1 Pet. 2:16].

**1 Cor. 7:23** **You were bought with a price;** [the blood of Christ, 1 Pet. 1:18,19; 1 Cor. 6:20] **do not be the servants** [slaves] **of men** [by behaving like mere men, 1 Cor. 3:3].

**1 Cor. 7:24** **Brethren, let each man remain with God in that calling** [condition] **in which He was called** [by the gospel, 2 Thes. 2:14].

### **Instructions For The Unmarried**

**1 Cor. 7:25** **Now concerning virgins** [the unmarried; this must have been another question in the letter referred to in vs. 1] **I have no commandment of the Lord,** [as to the advisability of their getting married] **yet I give my** [a] **judgment,** [opinion] **as one who has obtained mercy of the Lord to be faithful** [trustworthy].

**1 Cor. 7:26** **I suppose therefore that this is good for** [in view of] **the present distress,** [this time of heavy persecutions on Christians] **that it is**

good for a man to be as he is.

**1 Cor. 7:27** Are you bound [in marriage] to a wife? Do not seek to be loosed [released]. Are you loosed [released] from a wife? [unmarried]. Do not seek a wife.

**1 Cor. 7:28** But if you [should] marry, you have not sinned; [Paul is referring to marriage that is acceptable to God] and if a virgin [should] marry, she has not sinned [by getting married]. Nevertheless such will have trouble in the flesh, [in this life] but I [am trying to] spare you [this].

**1 Cor. 7:29** But this I say, brethren, the [appointed] time is short [evidently he is referring to the end of time or possibly the destruction of Jerusalem A.D. 70, 1 Cor. 4:5; all Christians in all generations must assume that the end is near; either for the Lord to come in their lifetime, or when they must die, cf. 1 Pet. 4:7,17; Rom. 13:11]. It remains, [from now on] that those who have wives should live as though they had none;

**1 Cor. 7:30** and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess, [because the end will dissolve all earthly ties].

**1 Cor. 7:31** and those who use this world, as not abusing it [as if not engrossed in it]. For the fashion [the present form] of this world is passing away [living for eternity must take priority in the lives of Christians, cf. Jas. 1:10; 4:14; 1 Pet. 1:24; 4:7].

**1 Cor. 7:32** But I would have you [to be] without concern [worries of the world]. He who is unmarried cares for the things that belong to the Lord—how he may please the Lord, [1 Tim. 5:5].

**1 Cor. 7:33** but he who is married cares for the things that are of the world—how he may please his wife [especially during this distressful time, vs. 26, Paul calls for undivided attention; in all times, those who are married must seek first the kingdom of God, Mt. 6:33].

**1 Cor. 7:34** There is also a difference between a wife and a virgin [draws a contrast between the married and unmarried as to where they place their loyalty]. The unmarried woman [virgin] cares for the things [the affairs] of the Lord, that she may be holy [devoted] both in body and in spirit, but she who is married cares for the things [the affairs] of the world—how she may please her husband [there is a temptation to devote all her love, time, and energies to her husband without giving the same to the Lord; even though a husband is not mentioned, Martha seemed to have difficulty in balancing her time with the physical and spiritual, Lk. 10:38-42].

**1 Cor. 7:35** And this I speak [say] for your own profit, [benefit] not that I may put a restraint upon you, [not to restrict you] but for [to promote] that which is comely, [seemly or right] and that you may serve [with devotion] the Lord without distraction [give Him your undivided attention and devotion].

**1 Cor. 7:36** But if any man thinks he is behaving himself improperly toward his virgin, [regarding whether or not to allow his virgin daughter to marry] if she is pass the flower of her age, [getting along in years] and if it must be so, [he feels he must let her marry] let him do what he wishes, [wants] he does not sin; let them marry.

**1 Cor. 7:37** Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed [determined] in his heart that he will keep his virgin, [keeps her unmarried] does well.

**1 Cor. 7:38** So then [his conclusion] he who gives her [his virgin daughter] in marriage does well; [does right] but he who does not give her in marriage does [even] better [some versions and footnotes omit daughter and teach that Paul was referring to a man trying to decide whether or not to get married rather than referring to a father deciding whether or not to give his virgin daughter in marriage which it seems is very doubtful].

**1 Cor. 7:39** The wife [the remarrying of widows seems to be another question asked in the earlier letter, vs. 1] is bound by the law as long as her husband lives; [compare this to Rom. 7:2] but if her husband is dead,

she is at liberty [free] to be married to whom she wishes, only in the Lord [must marry a Christian or believer, cf. 2 Cor. 6:14; it is the height of wisdom for any Christian to marry only in the Lord at any time].

**1 Cor. 7:40** But she is happier if she remains as she is, [does not remarry] in my judgment—[opinion, cf. vs. 6] and I think that I also have the Spirit of God [Paul believed that this conclusion was also right with God, 1 Thes. 4:8].

## CHAPTER 8

### Meats Offered To Idols

**1 Cor. 8:1** Now as concerning things offered [sacrificed] to idols, [this was a problem especially at Corinth] we know that we all have knowledge [that there is nothing unclean of itself, Rom. 14:14]. Knowledge puffs up, but love [Greek: *agape*] edifies [builds up].

**1 Cor. 8:2** And if anyone thinks [imagines] that he knows anything, he knows nothing yet as he ought to know [Gal. 6:3].

**1 Cor. 8:3** But if anyone loves [Greek: *agapao*] God, the same [he] is known of Him [of God].

**1 Cor. 8:4** Therefore concerning the eating of things that are offered in sacrifice to idols, [returns to the subject, vs. 1] we know that an idol is nothing in the world, [simply a piece of wood or stone, Acts 17:24,25] and that there is no other God but one [Deut. 4:39; Paul had this truth or knowledge].

**1 Cor. 8:5** For even if there are so-called gods, [to the heathens] whether in heaven or on earth, (as there are many gods and many lords),

**1 Cor. 8:6** but for us [as Christians] there is but one God, the Father, [“who is above all, and through all, and in you all,” Eph. 4:6] from whom are all things, [Acts 17:28] and we for Him; and one Lord Jesus Christ, [Eph.

4:5; John 13:13] **through whom are all things, and we [live] by Him** [the true One; God is a great contrast to the so-called gods and lords of the heathens, vs. 5].

**1 Cor. 8:7 However, there is not in everyone that knowledge;** [not all Christians are this well taught; they needed time and teaching to grow out of the influence of idolatry, 1 Cor. 6:9-11] **for some, with consciousness of the idol, until this hour eat it as a thing offered to an idol; and their conscience, being weak is defiled** [cf. 1 Cor. 10:28; Rom. 14:14,22].

**1 Cor. 8:8 But meat [food] does not commend us to God;** [refusing the idolatry is what pleases God, Ex. 20:3] **for neither, if we eat are we the better, nor, if we do not eat, are we the worse** [cf. Rom. 14:17].

**1 Cor. 8:9 But take heed [take care] lest somehow this liberty of yours become a stumbling block to those who are weak** [causes them to fall, Gal. 5:13; cf. 1 Cor. 9:22].

**1 Cor. 8:10 For if anyone sees you who have knowledge** [about the fact that eating such food does not help or harm, vs. 8] **sit eating in an idol's temple, [eating meat] will not the conscience of him who is weak be emboldened** [encouraged or built up] **to eat those things which are offered to idols?** [1 Cor. 10:28].

**1 Cor. 8:11 And through your knowledge shall the weak brother perish, for whom Christ died?** [spiritually, we are our brother's keeper, cf. Gen. 4:9].

**1 Cor. 8:12 But when you so sin against the brethren,** [causing a weaker brother to fall is a sin] **and wound their weak conscience, you sin against Christ** [Jesus takes such personally, cf. Mt. 25:40].

**1 Cor. 8:13 Therefore, if meat [food] makes [causes] my brother to offend,** [stumble] **I will eat no flesh [never eat meat] while the world stands, lest I make my brother to offend** [stumble; instead of causing a brother to stumble, we should be involved in lifting up those who fall, Jas. 5:19,20].

## CHAPTER 9

### How To Deal With Liberty

**1 Cor. 9:1** **Am I not an apostle?** [one sent forth on a mission; yes, chosen and sent to the Gentiles, Acts 9:15; 1 Tim. 2:7; 2 Tim. 1:11]. **Am I not free?** [yes, he has been set free through Jesus and received Christian liberty, John 8:32; 1 Cor. 8:9]. **Have I not seen Jesus Christ our Lord?** [yes, on the road to Damascus, Acts 9:5; 1 Cor. 15:8]. **Are you not my work in the Lord?** [yes, 1 Cor. 3:6,10; 4:15].

**1 Cor. 9:2** **If I am not an apostle** [see vs. 1] **to others**, [some denied his apostleship] **yet doubtless I am to you. For you are the seal of my apostleship in the Lord** [he had proven in every way by signs to the Corinthians that he was an apostle, 2 Cor. 12:12].

**1 Cor. 9:3** **My answer** [defense] **to those who examine me** [concerning his apostleship, vs. 2] **is this:**

**1 Cor. 9:4** **Do we** [Paul and Barnabas, vs. 6] **not have power** [the right] **to eat and drink?** [yes].

**1 Cor. 9:5** **Do we** [Paul and Barnabas, vs. 6] **not have power** [the right] **to lead about** [take along] **a sister, a wife**, [a Christian wife] **as well as other apostles, and as the brothers of the Lord**, [James, Joses, Simon, and Judas, Mt. 13:55] **and Cephas?** [Peter, Mt. 8:14; yes, Paul had the same right].

**1 Cor. 9:6** **Or is it only Barnabas** [his traveling companion in the gospel, Acts 4:36] **and I who have no power** [no right] **to forbear** [refrain from] **working?** [were they the only ones required to work to support themselves rather than being supported by the church? cf. 1 Cor. 4:12; Acts 18:3].

**1 Cor. 9:7** **Who at any time goes to war at his own charges?** [expense]. **Who plants a vineyard, and does not eat of the fruit of it? Or who feeds**

**a flock, and does not drink of the milk of the flock?** [gives these examples to illustrate their right for church support].

**1 Cor. 9:8** **Do I say these things as a [mere] man?** [from a human view]. **Or does not the law say the same also?** [yes it does, and in the next verse, he proves it].

**1 Cor. 9:9** **For it is written in the Law of Moses,** [Deut. 25:4] **“You shall not muzzle [bind the mouth to prevent eating] the mouth of the ox while he treads out the corn”** [grain]. **Does God take care [show concern] for oxen?** [is it only true about oxen that God is concerned?].

**1 Cor. 9:10** **Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that [because] he who plows should plow in hope, and he who threshes in hope should be partaker of his hope** [in hope of sharing in the harvest, 2 Tim. 2:6].

**1 Cor. 9:11** **If we have sown for you spiritual things,** [this they had done] **is it a great thing [too much] if we should reap your carnal [material] things?** [Rom. 15:27].

**1 Cor. 9:12** **If others are partakers of this power over you,** [have the right to be supported] **are we not [even] more? Nevertheless we have not used this power,** [did not use this right] **but suffer [endure] all things, lest we should hinder the gospel of Christ** [compare 2 Cor. 11:7-9].

**1 Cor. 9:13** **Do you not know** [further proof of their right to be supported by this church] **that those who minister [perform; the Levites who served as priests and the High Priest] the holy things live of [eat of] the things of the temple,** [Lev. 6:16,26; 7:6,31,32] **and those who attend [serve] at the altar are partakers [have their share] with the altar?** [Num. 18:8-31].

**1 Cor. 9:14** **Even so the Lord has ordained [directed or commanded] that those who preach the gospel [good news or glad tidings of Christ] should live from the gospel** [cf. Lk. 10:7; Gal. 6:6].

**1 Cor. 9:15** **But I have used none of these things,** [Paul worked with his

hands to provide the necessities, Acts 20:34; 2 Thes. 3:8] **nor have I written these things, that it should be done so to me;** [he was not begging for support, but rather teaching them about their weaknesses, cf. 2 Cor. 11:7-9] **for it would be better for me to die, than have any man make my glorying** [boasting in them] **void** [an empty one].

**1 Cor. 9:16** For though [if] I preach the gospel, [good news or glad tidings of Christ] I have nothing [no grounds] to glory [boast] of, for necessity is laid upon me; [I am compelled; he owed a debt, Rom. 1:14-16] **yes, woe is me if I do not preach the gospel!** [good news or glad tidings of Christ, cf. Gal. 1:8,9; 1 Cor. 15:1-4].

**1 Cor. 9:17** For if I do this willingly, [he did it voluntarily; his heart was in it] I have a reward; [God is pleased and will reward him] **but if against my will, I have a stewardship** [of the gospel] **committed** [entrusted] **to me** [if not voluntarily he would be simply discharging a trust that was committed to him].

**1 Cor. 9:18** What then is [the source of] **my reward?** Verily [just this] **that, when I preach the gospel,** [good news or glad tidings of Christ] **I may offer the gospel of Christ without charge, that I may not abuse my power** [authority] **in the gospel** [Paul loved the gospel and was motivated to preach it with or without pay].

### **A Servant To Gain More**

**1 Cor. 9:19** For though I am free from all men, [does not belong to anyone] **yet I have made myself a servant** [slave] **to all, that I might gain** [win] **the more** [win as many as possible, Mt. 28:19,20; Mk. 16:15,16].

**1 Cor. 9:20** **And to the Jews I became as a Jew,** [responded to their rites and customs that did not violate the teachings of Christ, Acts 16:3; 21:23-26; Gal. 5:13] **that I might gain** [win] **the Jews; to those who are under the law, as under the law,** [though not being under the law myself] **that I might gain** [win] **those who are under the law;**

**1 Cor. 9:21** **to those who are without law,** [the Gentiles] **as without law,**

[he became like one who did not have the law, cf. Gal. 2:3] **(not being without [free from] law to God, but under the law to Christ), that I might gain [win] those who are without law** [Paul did everything possible (without compromising God's truth) to win both Jews and Gentiles with the gospel].

**1 Cor. 9:22** **To the weak I became as weak, [Rom. 15:1] that I might gain [win] the weak; I have become all things to all men, that I might by all means [through every possible endeavor] save some [cf. Rom. 11:14].**

**1 Cor. 9:23** **And this I do for the gospel's sake, [sake of the good news or glad tidings of Christ] that I may be partaker of it [share in its blessings] with you** [Paul was seeking eternal life through the gospel, and he wanted others to receive the same, [Rom. 1:16,17; 2 Tim. 4:6-8].

## **Running To Receive The Prize**

**1 Cor. 9:24** **Do you not know that those who run in a race all run, but one receives the prize? [the victory]. So run, [in such a way] that you may obtain [win the prize].**

**1 Cor. 9:25** **And every man who strives [competes in the games] for the mastery [prize, vs. 24] is temperate [expresses self-control] in all things. Now they do it to obtain a corruptible [perishable] crown; [a wreath that withers] but we an incorruptible [imperishable wreath or crown, 2 Tim. 4:8].**

**1 Cor. 9:26** **Therefore I so run, [in the Christian race] not with uncertainty [he had an eternal aim in this race]. So I fight, [uses the figure of a boxer] not as one who beats [strikes] the air [not like a shadow boxer].**

**1 Cor. 9:27** **But I keep under [discipline] my body, and bring it into subjection, [makes it his slave, Rom. 8:12,13] lest that by any means, [possibly] when I have preached to others, I myself should become a castaway [rejected or disqualified for the prize].**

## **CHAPTER 10**

## Israel As An Example

**1 Cor. 10:1** Moreover, brethren, I do not want you to be ignorant, [unaware] that all our fathers [Jewish forefathers or Israelites] were under the cloud, [the Lord led them by day in a pillar of cloud, Ex. 13:21] and all passed through the sea, [the Red Sea; the sea was parted and the sea became dry land with walls on each side, Ex. 14:21,22,29].

**1 Cor. 10:2** and were all baptized [immersed, buried, covered] into Moses in the cloud and in the sea, [in comparison, those who become Christians are baptized into Christ, Rom. 6:3,4; Gal. 3:26,27; cf. 1 Cor. 12:13].

**1 Cor. 10:3** and all ate the same spiritual meat, [food or manna, Ex. 16:15,35].

**1 Cor. 10:4** and all drank the same spiritual drink, [Ex. 17:6; Num. 20:11; Ps. 78:15] for they drank of that spiritual Rock [God provided the water through His power which was a type of the true water of life to come] that followed them, and that Rock was Christ [the water at Rephidim and Kadesh gave them water because of God's spiritual power, and this water was a type of Christ and the water he would offer, John 4:10,14].

**1 Cor. 10:5** But with most of them God was not well pleased, [because they murmured and did not fully believe in God's power to lead and deliver them, Num. 14:29,35] for they were overthrown [laid low; their bodies were scattered] in the wilderness [Num. 14:16,23,30].

**1 Cor. 10:6** Now these things were [happened as] our examples, [warnings to us, cf. vs. 11] to the intent that we [Christians] should not lust after evil things [the church at Corinth had gone after many evil things as this letter suggests] as they also lusted [cf. Num. 11:4,34].

**1 Cor. 10:7** Neither be idolaters, [worshippers of idols, cf. 1 Cor. 5:11; 10:14] as were some of them; as it is written, [Ex. 32:6] "The people sat down to eat and drink, and rose up to play" [Moses found the people engaged in a idolatrous feast and lustful dance as they worshiped a golden calf].

**1 Cor. 10:8** Neither let us commit fornication, [sexual immorality, Num. 25:8,9; note that idolatry and sexual immorality go together] **as some of them committed**, [did] **and in one day twenty-three thousand fell** [died; we cannot be sure why Paul's number is different from the Old Testament; the number in the Old Testament is 24,000, Num. 25:9; the number could have been between 23,000 and 24,000, and as was customary, each writer may have rounded the number off to the nearest thousand].

**1 Cor. 10:9** Neither let us tempt [try or test] **Christ**, **as some of them also tempted**, [tried or tested] **and were destroyed by serpents** [for the record of the fiery serpents and God's cure for sinful Israel, see Num. 21:4-9].

**1 Cor. 10:10** Neither murmur [grumble] **as some of them also murmured**, [grumbled] **and were destroyed by the destroyer** [destroying angel; examples of their grumbling can be found in Ex. 16:2; Num. 14:2; 17:5; cf. Ps. 78:17-22].

**1 Cor. 10:11** Now all these things happened to them [the Israelites] **as examples**, [for Christians, vs. 6; cf. Rom. 15:4] **and they are written for our admonition**, [this is one of the purposes for Christians to study the Old Testament] **on whom the ends [fulfillment] of the world [age] have come** [to be applied to this last dispensation].

**1 Cor. 10:12** Therefore [in view of these examples and admonitions from the Israelites] **let him who thinks he stands take heed lest he fall** [Christians can fall if they do not remain faithful to God, 1 Cor. 9:27; Gal. 5:4; 1 Tim. 4:1; 2 Tim. 3:1-6; 4:9,10; Heb. 3:12-15; 6:4-6; 10:26; 2 Pet. 1:10; 2:4,21,22].

**1 Cor. 10:13** There has no temptation overtaken you except such as is **common to man**; [they can stand if they are willing; others have resisted] **but God is faithful**, [who called you, 1 Cor. 1:9] **who will not allow you to be tempted above what you are able**; [can bear] **but with the temptation will also make a way to escape, that you may be able to bear it** [Job was placed under heavy trials and suffering, but God showed compassion and mercy to him, Jas. 5:11].

## Get Away From Idolatry

**1 Cor. 10:14** Therefore, my dearly beloved, flee [get away from, 2 Cor. 6:17] from idolatry [the worshipping of idols, cf. 1 John 5:21].

**1 Cor. 10:15** I speak as to wise men; [those qualified to understand] you judge [judge for yourself] what I say.

## Jesus Institutes The Lord's Supper

**1 Cor. 10:16** The cup [the fruit of the vine in the Lord's Supper to remember His blood, Mt. 26:27-28] of blessing [thanksgiving] which we bless, [give thanks] is it not the communion [a participation] of the blood of Christ? [yes, 1 Cor. 11:25]. The bread which we break, [in the Lord's Supper to remember His body, Mt. 26:26] is it not the communion [a participation] of the body of Christ? [yes, 1 Cor. 11:24].

**1 Cor. 10:17** For, we [as Christians] being many, are one bread and one body; [we are united in Christ Jesus, Gal. 3:28; in one body, Eph. 4:4] for we all partake of that one bread [that one body; when Christians unite to remember the body and blood of Jesus, there is no room for idols; thus, flee from the worship of idols, vs. 14].

**1 Cor. 10:18** Behold [look at] Israel after the flesh [Rom. 4:1]. Are not those who eat of the sacrifices partakers of the altar? [1 Cor. 9:13; they were united as worshipers of the same God].

**1 Cor. 10:19** What am I saying then? That an idol is anything, [no] or what is offered in sacrifice to idols is anything? [no, 1 Cor. 8:4].

**1 Cor. 10:20** But I say that the things which the Gentiles [pagans] sacrifice they sacrifice to devils [demons, Lev. 17:7] and not to God, and I do not want you to have fellowship with [be one with] devils [demons].

**1 Cor. 10:21** You cannot drink the cup of the Lord and the cup of devils; [demons; they are in no way compatible; those who honor God cannot honor demons] you cannot partake of the Lord's table and of the table of

**devils** [demons; God accepts ALL in worship or NOTHING; the demons are evil and represent sin; Christians must totally separate themselves from idols and demons, cf. 2 Cor. 6:17,18].

**1 Cor. 10:22** **Do we provoke the Lord to jealousy?** [they will bring forth His wrath if they pursue idolatry]. **Are we stronger than He?** [no, and no one should provoke Him].

## **Make Every Effort To Glorify God**

**1 Cor. 10:23** **All things are lawful for me,** [compare 1 Cor. 6:12] **but all things are not expedient;** [beneficial, helpful or profitable] **all things are lawful for me, but all things do not edify** [build up].

**1 Cor. 10:24** **Let no one seek his own,** [good] **but each one another's** [his neighbor's] **good** [best].

**1 Cor. 10:25** **Eat whatever is sold in the meat markets, asking no question for conscience sake;** [since idols are nothing, when the meat offered to idols is sold along with other meats, eat it without question; it seems that a brother would not be offended from this, as he would at a feast in a temple for idols, cf. 1 Cor. 8:8-13].

**1 Cor. 10:26** **for the earth is the Lord's, and the fullness in it** [everything it contains, Deut. 10:14].

**1 Cor. 10:27** **If any of those who do not believe** [an unbeliever] **invites you to a feast,** [dinner] **and you wish to go, eat whatever is set before you, asking no question for conscience sake** [since the meat, in and of itself, is not sinful, just eat it without question to avoid introducing something that would offend the conscience of a weak brother, vs. 29].

**1 Cor. 10:28** **But if anyone says to you, "This [meat] was offered in sacrifice to idols," do not eat for his sake who informed you, and for conscience sake;** [not because the meat is sinful, but to avoid offending the conscience of those who do not understand] **for "The earth is the Lord's, and the fullness of it"** [vs. 26; cf. Ex. 19:5; Deut. 10:14].

**1 Cor. 10:29** Conscience, I say, not your own, [as a strong informed Christian] but that of the other [weaker]. For why is my liberty judged [determined] by another man's conscience? [scruples; he raises questions that some might ask].

**1 Cor. 10:30** For if I by grace [with thankfulness] am a partaker, [even of meat that was offered to idols] why am I evil spoken of concerning that for which I give thanks? [other than offending the conscience of a weaker brother, there was no evil involved].

**1 Cor. 10:31** Whether then, you eat or drink or whatever you do, [now gives what is the true issue, and what is important] do all to the glory of God [even the stronger Christian refusing meats offered to idols to protect the conscience of a weaker brother is done for the glory of God].

**1 Cor. 10:32** Give no offence, either to the Jews, or to the Gentiles, [Greeks] or to the church of God, [made up of all who have been saved and added to the church that Christ purchased with His own blood, Acts 2:47; 20:28].

**1 Cor. 10:33** just as I also please all men in all things, [when possible to do so without compromising the truth, Gal. 1:10; cf. Rom. 15:2; 1 Cor. 9:22] not seeking my own profit, but the profit of many, that they may be saved [just as Jesus came to seek and save the lost, Mt. 18:11, Paul had the same mission].

## CHAPTER 11

**1 Cor. 11:1** Be followers [imitators] of me, just as I also am of Christ [those who follow Christ as the good Shepherd will never be led astray, cf. 2 Thes. 3:9].

### Honoring God In Worship

**1 Cor. 11:2** Now I praise [commend] you, brethren, that you remember

me in all things, and keep the ordinances, [teachings or traditions] as I delivered them to you.

**1 Cor. 11:3** But I would have you know, that the head of every man is Christ, [Rom. 14:9; Eph. 1:22,23; 4:15; 5:23; Col. 1:18; therefore any human head is false and sinful] and the head of the woman is the man, [God designed it this way from the beginning, Gen. 3:16; Eph. 5:23] and the head of Christ is God [John 14:28; this statement lays the foundation for teaching the proper place of man and woman in worship].

**1 Cor. 11:4** Every man praying [speaking to God] or prophesying, [speaking by inspiration, cf. 1 Cor. 14:29] having his head covered, dishonors his head [dishonors the position God has given him; some have thought also that Paul in this statement is referring specifically to Christ as the head of the church].

**1 Cor. 11:5** But every woman who prays [speaks to God] or prophesies [speaks by inspiration, cf. Acts 2:17; 21:9] with her head uncovered dishonors her head, [dishonors the position God gave her, or dishonors her husband as head, vs. 3] for that is one and the same as if her head were shaved [the head unveiled or shaven would suggest shame to the woman].

**1 Cor. 11:6** For if a woman is not covered, [does not cover her head] let her also be shorn [have her hair cut off]. But if it is a shame for a woman to be shorn [have her hair cut off] or shaven, [have her hair shaved off] let her be covered [cover her head].

**1 Cor. 11:7** For a man indeed ought not to cover his head, since he is the image and glory of God; [God said in creation, "Let us make man in our own image" - "So God created man in His own image; male and female He created them," Gen. 1:26,27; Paul seems to be alluding to this] but the woman is the glory of man [when man became lonely God made woman (also in God's image, Gen. 1:27) as a helper comparable to man; bone of his bones and flesh of his flesh, Gen. 2:18,23].

**1 Cor. 11:8** For man is not of [from] the woman, but woman from the man [Gen. 2:21-23].

**1 Cor. 11:9** Neither was man created for woman, but woman for the man [Gen. 2:18].

**1 Cor. 11:10** For this reason [therefore] the woman ought to have power [a veil; a symbol of submission to authority] on her head, because of the angels [faithful angels continually submit to their God-given place].

**1 Cor. 11:11** Nevertheless, neither is the man without [independent of] the woman, neither the woman without [independent of] the man, [they need each other and they become one in Christ] in the Lord [whatever place God has given man or woman, each one is important in the Lord, Gal. 3:28].

**1 Cor. 11:12** For as the woman was [originally] from the man, [vs. 8] even so the man also is by [has his birth through] the woman; but all things are from God [man and woman are from God].

**1 Cor. 11:13** Judge for [among] yourselves: is it comely [proper; based on their customs of this time] for a woman to pray [in public] to God [with her head] uncovered?

**1 Cor. 11:14** Does not even nature itself [the way nature has arranged things] teach you, [he appeals to their own judgment or reasoning] that if a man has long hair, it is a shame [a dishonor] to him?

**1 Cor. 11:15** But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering [shows a contrast between man and woman].

**1 Cor. 11:16** But if any one seems [is inclined] to be contentious, [over his remarks about the teaching of nature regarding man and woman] we have no such custom, [no other practice than this] nor have the churches of God.

## **The Lord's Supper**

**1 Cor. 11:17** Now in this that I declare to you [in these instructions] I do not praise you, because you come together not for the better but for the worse [he will now discuss the evil that has entered into their assemblies for worship].

**1 Cor. 11:18** For first of all, [gives proof that they come together for the worse] when you come together in the church, I hear that there are divisions among you; [1 Cor. 1:10-12; 3:3] and in part [to some extent] I believe it.

**1 Cor. 11:19** For there must also be heresies [factions or differences; such had been foretold, Lk. 17:1; 1 Tim. 4:1; 2 Pet. 2:1] among you, that those who are approved may become manifest [evident or recognized] among you [the factions separated the approved from those who were not approved; as evil as they were, their evil at least sifted out the good].

**1 Cor. 11:20** Therefore when you come together into one place, [assemble to worship] it is not to eat the Lord's Supper [as it should be, Acts 20:7].

**1 Cor. 11:21** For in eating, each one takes his own supper before others; [first] and one is hungry and another is drunk [they had turned what was supposed to be the Lord's Supper into a selfish, drunken feast, cf. Jude 12].

**1 Cor. 11:22** What? Do you not have houses in which to eat and drink? [the Lord's Supper was not designed as a common meal like one eats at home]. Or do you despise the church of God, and shame those who have nothing? [even their feasts were based on selfishness toward the poor]. What shall I say to you? Shall I praise you in this? I do not praise you [if the sins of gluttony, drunkenness, and selfishness are avoided, brethren can eat common meals together, Acts 2:46, but never as a part of worship and the Lord's Supper; these brethren did not deserve any praise, but rather needed reprimanding and further teaching (as follows) on the Lord's Supper].

## **Reviews The Instituting The Lord's Supper**

**1 Cor. 11:23** For I have received of the Lord that which I also delivered to you; [Paul had taught them the truth earlier about the Lord's Supper] that the Lord Jesus the same night in which He was betrayed took bread; [unleavened, Mt. 26:26].

**1 Cor. 11:24** and when He had given thanks, [blessed it, Mk. 14:22] He broke it and said, "Take, eat; this is My body, [where He bore our sins on the tree, 1 Pet. 2:24] which is broken [on the cross] for you; do this in remembrance of Me" [a memorial].

**1 Cor. 11:25** After the same manner [as the bread; He gave thanks, vs. 24; Mk. 14:23] He also took the cup, [the fruit of the vine, Mt. 26:29] when He had supped, [after supper] saying, "This cup is the new testament [covenant] in My blood [shed for many for the remission of sins, Mt. 26:28]. This do, as often as you drink it, [the New Testament example is on Sunday, the first day of the week, Acts 20:7] in remembrance of Me" [the Lord's Supper is a very important memorial].

**1 Cor. 11:26** For as often as you eat this [unleavened, Mt. 26:17,26] bread, [to remember His body, vs. 24] and drink this cup, [the fruit of the vine, Mt. 26:29, to remember His blood, vs. 25] you do show [proclaim] the Lord's death until He comes [this memorial was designed to last until the Lord returns to receive His own, John 14:3].

### **Must Partake In A Worthy Manner**

**1 Cor. 11:27** Therefore whoever eats this [unleavened, Mt. 26:26] bread, or drinks this cup [the fruit of the vine, Mt. 26:29, to remember His blood, vs. 25] of the Lord, unworthily, [in an unworthy or disorderly manner that would keep them from properly remembering the death of Jesus] shall be guilty of the body and blood of the Lord [the Corinthians were guilty of this sin when they turned the Lord's Supper into a drunken feast of gluttony and selfishness, vss. 17-22; this should be a warning to all Christians in every generation].

**1 Cor. 11:28** But let a man examine himself, [to make sure he is

remembering properly the body and blood of Jesus, cf. 2 Cor. 13:5] **and so let him eat of that** [unleavened, Mt. 26:17,26] **bread, and drink of that cup** [the fruit of the vine, Mt. 26:29, to remember His blood, vs. 25; to make sure one is partaking in a worthy manner, vs. 27].

**1 Cor. 11:29** **For he who eats and drinks unworthily**, [in an unworthy manner] **eats and drinks damnation** [judgment] **to himself, not discerning the Lord's body** [does not properly keep this God-given memorial].

**1 Cor. 11:30** **For this reason** [failing to properly discern the Lord's body] **many are weak and sick among you, and many sleep** [either Paul was speaking metaphorically or literally; if metaphorically, he is speaking of spiritual weakness, illness, and death; if literally, physically many were weak, sick, and had fallen asleep in death].

**1 Cor. 11:31** **For if we would judge ourselves**, [truly discern our spiritual condition, cf. 1 John 1:9] **we should not be judged** [would not be facing the judgment and chastening hand of God].

**1 Cor. 11:32** **But when we are judged**, [by the Lord] **we are disciplined by the Lord**, [Heb. 12:5,6] **that we may not be condemned with the world** [1 Cor. 5:13].

**1 Cor. 11:33** **Therefore, my brethren, when you come together to eat, tarry** [wait] **for one another** [these final instructions seem to be against the corrupt way they had turned the Lord's Supper into a selfish feast, vss. 20-22].

**1 Cor. 11:34** **And if any one is hungry, let him eat at home**, [Paul is not condemning brethren for eating common meals together, but for making such a part of worship or of the Lord's Supper; the early church ate and had fellowship together, Acts 2:42; but such must not be a part of the commanded acts of worship] **so that you may not come together for condemnation** [judgment]. **And the rest I will set in order** [give further directions] **when I come** [he would deal with them in person].

# CHAPTER 12

## Spiritual Gifts

**1 Cor. 12:1** Now concerning spiritual gifts, [gifts bestowed by the Holy Spirit] **brethren, I do not want you to be ignorant** [this seems to be another question they had asked Paul in a letter, 1 Cor. 7:1].

**1 Cor. 12:2** You know that you were **Gentiles**, [heathens; before conversion] **carried away to these dumb** [mute] **idols**, [cf. Eph. 2:11] **even as** [in whatever way] **you were led** [moved].

**1 Cor. 12:3** Therefore I make known to you, [a test to determine if one has the Holy Spirit or an unholy spirit] **that no one speaking by the Spirit of God calls Jesus accursed**; [whatever the circumstance to cause this utterance, the one speaking was speaking by an unholy spirit] **and that no one can say that Jesus is the Lord, except by the Holy Spirit** [this confession ruled out all others, and represented what Jesus taught is truth from the Holy Spirit, Mt. 10:32,33; Lk. 12:8; cf. Rom. 10:9,10; John 16:13].

**1 Cor. 12:4** Now there are diversities [different kinds] of gifts, [Greek: *charismata*] **but the same Spirit** [the one Holy Spirit, Eph. 4:4].

**1 Cor. 12:5** And there are different administrations, [kinds of ministries] **but the same Lord** [one Lord, Eph. 4:5].

**1 Cor. 12:6** And there are diversities [different kinds of or varieties] of operations, [efforts or activities] **but it is the same God who works all in all** [1 Cor. 15:28; Eph. 1:22,23].

**1 Cor. 12:7** But the manifestation of the Spirit is given to each man to **profit all** [for the common good].

**1 Cor. 12:8** For to one is given by the Spirit the word of wisdom, [divine truth as the apostles received it, cf. 1 Cor. 2:6,7] **to another the word of knowledge** [to teach and apply the divine wisdom, Rom. 15:14] **by the**

same Spirit,

**1 Cor. 12:9** to another faith [associated with a miraculous power, Mt. 17:20; cf. 1 Cor. 13:2] **by the same Spirit to another the gifts of healing** [of the sick, Mk. 3:15; 16:18] **by the same Spirit,**

**1 Cor. 12:10** to another the working of miracles, [power to bend nature from its normal course] **to another prophecy,** [words spoken by one who was directed by the Holy Spirit, Rom. 12:6; cf. 1 Cor. 12:28; 13:1-3] **to another discerning of** [ability to distinguish between] **spirits,** [power to determine whether a person claiming to be a prophet spoke with the true Spirit or another, cf. 1 John 4:1] **to another different kinds of tongues,** [languages never learned, cf. vs. 30; Acts 2:6-8; it seems that this gift was a problem with the Corinthian church, see chapter 14] **to another the interpretation of tongues** [to make understandable what was spoken in tongues, vs. 30; cf. 1 Cor. 14:5,26].

**1 Cor. 12:11** **But one and the same Spirit works** [inspires] **all these things, distributing to each one individually** [just] **as He wills** [the Spirit knew best what each person needed, and gives accordingly, Rom. 12:6; Heb. 2:4].

### **Many Members, But One Body**

**1 Cor. 12:12** **For as the** [physical] **body is one and has many members, and all the members of that one body, being many, are one body, so also is Christ** [gives an example of the human body to show the importance of the various gifts as being one for Christ, Rom. 12:4,5].

**1 Cor. 12:13** **For by one Spirit we were all baptized** [immersed, Rom. 6:4; Col. 2:12; cf. Gal. 3:27,28] **into one body,** [Christ's spiritual body, the church, Eph. 1:22,23; 4:4,12; 5:23,30; Col. 1:18] **whether Jews or Gentiles,** [Greeks] **whether bond** [slave] **or free, and have all been made to drink into** [of] **one Spirit** [Eph. 4:4; the Spirit guided them to God's word and when they obeyed, they found spirit (or Spirit) and life, John 6:63].

**1 Cor. 12:14** **For the body** [uses the human body to illustrate the spiritual

body] **is not one member, but many** [cf. Rom. 12:4].

**1 Cor. 12:15** If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? [no it would still be a member of the body with a different function].

**1 Cor. 12:16** And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? [it too, would be a member of the body with a different function].

**1 Cor. 12:17** If the whole body were an eye, where would the hearing be? [different members with different functions are needed, Rom. 12:4]. If the whole were hearing, where would the smelling be? [with the illustration of the physical body before his readers, Paul is now ready to apply it to the spiritual].

**1 Cor. 12:18** But now God has set [placed] the members, each one of them in the body, just as it has pleased Him [just as God made the physical body and placed its members, the same is true with the spiritual body, Rom. 12:3; 1 Cor. 12:11,28].

**1 Cor. 12:19** And if they were all one member, where would the body be? [there would be no functioning body].

**1 Cor. 12:20** But now there are many members, yet but one [spiritual] body [Christ’s church, Eph. 1:22,23].

**1 Cor. 12:21** And the eye cannot say to the hand, “I have no need of you,” or again the head to the feet, “I have no need of you” [continues to show how the physical body works to illustrate the spiritual, and will begin applying it again in vs. 27].

**1 Cor. 12:22** No, it is much truer that those members of the body which seem to be more feeble, [weaker] are necessary.

**1 Cor. 12:23** And those members of the body, which we think to be less honorable, on these we bestow [invest] more abundant honor, [for

example, the optic nerve is one of the smallest nerves, but without it there would be blindness] **and our uncomely** [seemly or unpreventable] **parts have** [are treated with] **more abundant comeliness**, [seemliness or special modesty].

**1 Cor. 12:24** **for our comely** [seemly or presentable] **parts have no need. But God has tempered the body**, [combined or composed the body] **together, having given more abundant honor to that part which lacks it,**

**1 Cor. 12:25** **that there should be no schism** [divisions] **in the body, but that the members should have the same care for one another** [the members of a physical body work together to harmonize the actions of the body].

**1 Cor. 12:26** **And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it** [step by step, Paul lifts from the actions of the physical body to illustrate the spiritual body].

**1 Cor. 12:27** **Now** [makes his application] **you are the body of Christ**, [this is true with the Christians at Corinth, and all Christians] **and individual members of it** [cf. Rom. 12:5; Eph. 1:22,23; 4:12; 5:23; Col. 1:24].

**1 Cor. 12:28** **And God has set** [appointed] **some in the church**, [Eph. 4:11] **first apostles**, [these men who were selected and sent forth on a mission to lay the foundation of Jesus the Christ as the chief cornerstone, Eph. 2:20; 3:5] **second prophets**, [spokesmen for God who spoke to the present and the future, Acts 13:1] **third teachers**, [those who explain God's will more completely, Eph. 4:11; Heb. 5:12; Jas. 3:1] **after that miracles**, [those with supernatural power to bend nature from its natural course, 1 Cor. 12:10,29; Gal. 3:5] **then gifts of healings**, [power to help the sick, Mk. 16:18] **helps**, [those with the ability to help others] **governments**, [gifts of administrations] **diversities** [various kinds] **of tongues** [other languages that they had not learned, see vs. 10; Acts 2:4-11].

**1 Cor. 12:29** **Are all apostles? Are all prophets? Are all teachers?** [see vs. 28]. **Are all workers of miracles?** [all of these questions imply, "No"].

**1 Cor. 12:30** Do all have the gifts of healing? [power to help the sick, Mk. 16:18]. Do all speak with tongues? [other languages that they had not learned, see vs. 10; Acts 2:4-11]. Do all interpret? [all of these questions imply, “No”].

**1 Cor. 12:31** But covet [desire] earnestly the best [greater] gifts [gifts with the greatest spiritual value, 1 Cor. 14:1]. And yet I show you a more excellent way [this statement introduces the importance of love discussed in the following chapter].

## CHAPTER 13

### Love—The Greatest By Contrast

**1 Cor. 13:1** Though I speak with the tongues [languages] of men and of angels, [all languages of heaven and earth] but do not have love, [Greek: *agape*; a love that considers the needs and best interests of the one loved; example: God gave His only begotten Son, John 3:16] I have become as sounding brass or a clanging [clashing] cymbal [all such languages would be only making a loud noise].

**1 Cor. 13:2** And though I have the gift of prophecy, [words spoken by one who was directed by the Holy Spirit, Rom. 12:6; cf. 1 Cor. 12:28] and understand all mysteries and all knowledge, [to teach and apply the divine wisdom, [Rom. 15:14] and though I have all faith, so that I could remove mountains, [associated with a miraculous power, Mt. 17:20; Lk. 17:6] but do not have love, [Greek: *agape*; see vs. 1] I am nothing [all efforts become a failure].

**1 Cor. 13:3** And though I bestow all my goods to feed the poor, [an example of benevolence to the highest degree; one who gives all to charity, cf. Mt. 19:21] and though I give my body to be burned, [a supreme sacrifice; implies dying as a martyr for Christ] and do not have love, [Greek: *agape* love; a love that considers the needs and best interests of the one loved; example: God gave His only begotten Son, John 3:16] it profits me

nothing.

## Love—The Greatest By Analyzing

**1 Cor. 13:4** Love [Greek: *agape*; see vs. 1] **suffers long**, [is patient even when suffering, cf. 1 Pet. 4:8] **and is kind**; [Paul commanded kindness to the Ephesian brethren, Eph. 4:32] **love** [Greek: *agape*; see vs. 1] **does not envy**; [is not jealous, Gal. 5:26] **love** [Greek: *agape*; see vs. 1] **does not parade itself**, [does not brag] **is not puffed up**, [is not arrogant].

**1 Cor. 13:5** **does not behave itself rudely**, **does not seek its own**, [is not self-seeking, Rom. 12:10; 1 Cor. 10:24; Phil. 2:4] **is not easily provoked**, [does not become angered or irritated; temper is controlled] **thinks no evil**; [love thinks on good things toward the one loved, cf. Phil. 4:8].

**1 Cor. 13:6** **does not rejoice** [delight] **in iniquity**, **but rejoices in the truth**; [2 John 4].

**1 Cor. 13:7** **bears all things**, [is able to continue in spite of opposition; even reaches down to protect the weak, Rom. 15:1; cf. Gal. 6:2] **believes all things**, [has full confidence in the one loved; shows trust] **hopes all things**, [always hopes; hope is present even when all things seem to be going wrong] **endures all things** [perseveres; even when suffering].

## Love—The Greatest By A Supreme Gift

**1 Cor. 13:8** Love [Greek: *agape*; see vs. 1] **never fails** [never ends; therefore it represents the more excellent way, 1 Cor. 12:31]. **But where there are prophecies**, [words spoken by one who was directed by the Holy Spirit, Rom. 12:6; cf. 1 Cor. 12:28] **they will fail**; **where there are tongues**, [speaking languages that were not learned] **they will cease**; **where there is knowledge**, [to teach and apply the divine wisdom, [Rom. 15:14] **it will vanish away** [these important spiritual gifts were given on a temporary basis for the purpose of bringing into existence God's revealed will, but Paul announces that they will eventually cease and make way for the complete will of God based on the abiding principles of faith, hope and love, vs. 13].

**1 Cor. 13:9** For we [at the time of these temporary gifts] **know in part** [vs. 12] **and we prophesy** [speak words directed by the Holy Spirit, Rom. 12:6; cf. 1 Cor. 12:28] **in part**; [the spiritual gifts mentioned by Paul in 1 Cor. 12:8-10 give only portions and glimpses of God's will; these are important, but only as they point to God's completed will, and the more excellent way of love].

**1 Cor. 13:10** **but when that which is perfect** [complete] **has come**, [the complete will of God based on faith, hope and love, vs. 13] **then that which is in part** [these spiritual gifts] **will be done away** [these gifts will have completed their purpose; there will be no more need for them].

**1 Cor. 13:11** **When** [gives an illustration to show that these spiritual gifts will not be needed and will pass away] **I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things** [the church must move forward to maturity as they receive (with the help of spiritual gifts) ultimately the complete will of God, 2 Pet. 1:21; while accomplishing this, they must pursue love].

**1 Cor. 13:12** **For now we see through** [in] **a glass**, [mirror] **darkly**, [dimly] **but then** [when the complete will of God is fulfilled, 2 Cor. 3:18; cf. Jas. 1:23] **face to face; now I know in part**, [vs. 10] **but then shall I know just as I also am known** [the complete will of God, Jas. 1:25, would enlighten all who would seek God's word, as to how one should serve here, and what to expect when the Lord returns; therefore, these gifts (that were giving these brethren so much trouble) would pass away].

**1 Cor. 13:13** **And now abide** [remain] **faith, hope, love**, [Greek: *agape*; see vs. 1] **these three**; [they will remain when all the gifts are gone] **but the greatest of these is love** [Greek: *agape*; see vs. 1; the reason why love is the greatest, is that faith and hope without love would be nothing, vss. 1-3; love gives honor and glory to faith and hope because God is love, 1 John 4:7-11].

## CHAPTER 14

## Prophecy, A Gift Preferred To Tongues

**1 Cor. 14:1** Follow after love, [give priority to *agape* love; a love that considers the needs and best interests of the one loved; example: God gave His only begotten Son, John 3:16] **and desire spiritual gifts**, [the best gifts, 1 Cor. 12:31] **but especially that you may prophesy** [as these brethren sought God's will during the time of these gifts, they must do so with love; Paul's first choice to accomplish this was prophecy; to speak God's will while guided by inspiration, Rom. 12:6].

**1 Cor. 14:2** For he who speaks in an unknown tongue [another language] **does not speak to men**, [because it is a language they have not learned; the only exception would be one who has the gift to interpret, vs. 13] **but to God; for no one understands him; however, in the [his] spirit he speaks mysteries.**

**1 Cor. 14:3** But he who prophesies [speaks for God concerning the present and the future, Acts 13:1] **speaks to men for edification** [such build them up, Rom. 14:19; 15:2; 2 Cor. 12:19; Eph. 4:12,29] **and exhortation** [cf. 1 Tim. 4:13; 2 Tim. 4:2] **and comfort** [consolation; because such speaking can be understood, vs. 19].

**1 Cor. 14:4** He who speaks in an unknown tongue [a language not known by others] **edifies** [builds up] **himself; but he who prophesies** [one who speaks for God as to the present and the future, Acts 13:1] **edifies** [builds up] **the church** [the other members of the spiritual body, 1 Cor. 12:12,13].

**1 Cor. 14:5** I wish that you all spoke with tongues, [the gift of speaking in other languages; Paul did not oppose this gift, cf. vss. 6,18,22,23,39] **but even more that you prophesy**; [he preferred the gift of prophecy over tongues] **for** [gives his reason] **greater is he who prophesies** [one who speaks for God as to the present and the future, Acts 13:1] **than he who speaks with tongues, unless he interpret**, [so] **that the church** [all members of the spiritual body, 1 Cor. 12:12,13] **may receive edifying** [may be built up].

## Interpreted Tongues

**1 Cor. 14:6** Now, [illustrates why speaking in tongues was not as important as prophesying] **brethren, if I come to you speaking with tongues**, [other languages] **what shall I profit you**, [what good will I be to you] **unless I shall speak to you either by revelation** [the unveiling of divine truth] **or by knowledge or by prophesying**, [speaking the divine truth] **or by doctrine?** [teaching others this knowledge, cf. vs. 26; Eph. 1:17].

**1 Cor. 14:7** And even things without life [lifeless things] **giving sound**, whether pipe [flute] or harp, **unless they give a distinction in the sounds**, how will it be known what is piped or harped? [played].

**1 Cor. 14:8** For if the trumpet gives [makes] an uncertain sound, [a sound that is not clear] **who will prepare himself to [for] the battle?** [without distinctive sounds, the army would not know how to obey].

**1 Cor. 14:9** So likewise you, [applies this illustration] **unless you utter by the tongue words easy to understand**, [intelligible words] **how will it be known what is spoken?** [what you are saying]. **For you will be speaking into the air** [speaking in vain, vs. 19].

**1 Cor. 14:10** There are, it may be, so many kinds of voices [languages] **in the world**, and none of them is without signification [meaning].

**1 Cor. 14:11** Therefore if I do not know the meaning of the voice, [language] **I will be to him who speaks a barbarian**, [foreigner] **and he who speaks will be a barbarian** [foreigner] **to me** [all communication is broken down].

**1 Cor. 14:12** Even so you, [applies this illustration to the Corinthian brethren] **since you are zealous of spiritual gifts**, **seek that you may excel** [abound] **to the edifying** [building up] **of the church** [the other members of the spiritual body, 1 Cor. 12:12,13].

**1 Cor. 14:13** Therefore let him who speaks in an unknown tongue [unknown language] **pray that he may interpret** [what he says, 1 Cor. 12:10].

**1 Cor. 14:14** For if I pray [talk to God through the name of Jesus as His spiritual child] **in an unknown tongue**, [an unknown language] **my spirit** [higher inner being] **prays, but my understanding** [mind] **is unfruitful**.

**1 Cor. 14:15** What is it [what shall I do] **then? I will pray** [talk to God through the name of Jesus as His spiritual child] **with the spirit, and I will also pray with the understanding** [both of these are important]. **I will sing** [make melody in the heart, Eph. 5:19; Col. 3:16] **with the spirit, and I will also sing with the understanding** [this is a goal to seek, as the Christians at Corinth learn to properly utilize their many spiritual gifts; this is also important in acceptable worship, John 4:24].

**1 Cor. 14:16** Otherwise, if you **bless with the spirit**, [only; an unknown language is used] **how will he who occupies the place of the unlearned** [uninformed or ungifted] **say “Amen”** [so be it] **at your giving of thanks**, [cf. 1 Cor. 11:24] **since he does not understand what you say?** [they could not honestly do so].

**1 Cor. 14:17** For you verily [indeed] **give thanks well, but the other** [man who does not understand] **is not edified** [built up].

**1 Cor. 14:18** I thank my God [that] I **speak with tongues** [languages] **more than you all**; [more than all the Christians at Corinth with this gift].

**1 Cor. 14:19** yet in the church [when the members of the spiritual body are assembled for worship and edification] I **had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue** [the gift of tongue speaking was not for the purpose of show or boasting, but for edification; thus five words understood would be better than ten thousand in an unknown language].

## **Tongues Are For A Sign To Unbelievers**

**1 Cor. 14:20** Brethren, do not be children [cf. 1 Cor. 3:1; 4:14] **in understanding**; [to abuse the gift of tongue speaking was childish, cf. Mt. 11:16,17; Eph. 4:14] **however, in malice** [evil] **be children**, [childlike, Mt.

18:3; 19:14] **but in understanding** [the proper use of gifts] **be men** [be mature, cf. Rom. 16:19].

**1 Cor. 14:21** **In the law it is written**, [Isa. 28:11,12] **“With men of other tongues** [languages] **and other lips I will speak to this people;** [Israel would be carried away to the Assyrians] **and yet, for all that, they will not hear Me,”** [they rebelled in idolatry and disobedience] **says the Lord** [Paul, from this Old Testament quote, warns against using strange languages that remind them of God’s judgment against Israel].

**1 Cor. 14:22** **Therefore tongues** [languages spoken without learning them] **are for a sign, not to those who believe,** [it was for unbelievers who needed to see the power of God demonstrated by those who could speak a language of the unbeliever without learning it] **but to those who do not believe; but prophesying** [one speaking words while being directed by the Holy Spirit, Rom. 12:6; cf. 1 Cor. 12:28] **is not for those who do not believe,** [not for unbelievers] **but for those who believe** [because by prophesying the church can be taught God’s will and be edified].

**1 Cor. 14:23** **If therefore the whole church** [the church assembled] **comes together** [assembles] **in one place, and all speak with tongues,** [languages that are not known] **and there come in those who are unlearned,** [uninformed or ungifted] **or unbelievers,** [non-Christians] **will they not say that you are mad?** [insane; they would be making confusing sounds that would suggest such; even when the apostles spoke orderly, they were accused of being drunk, cf. Acts 2:13].

**1 Cor. 14:24** **But if all prophesy,** [speak words while being directed by the Holy Spirit, Rom. 12:6; cf. 1 Cor. 12:28] **and there come in one who does not believe,** [a non-Christian] **or one unlearned, he is convinced** [through teaching] **by all, he is judged of all** [his condition before God is exposed, cf. Acts 24:25].

**1 Cor. 14:25** **And thus the secrets of his heart are made manifest;** [declared or laid bare] **and so falling down on his face he will worship God, and report** [exclaim] **that God is truly** [certainly] **in you** [the experience will be positive rather than negative in creating faith in his heart

toward God, Rom. 10:17].

## Instructions For Orderly Worship

**1 Cor. 14:26** How is it then, [what shall we say] brethren? When you come together, every one of you has a psalm, has a doctrine, [teaching] has a tongue, [foreign language] has a revelation, [a truth revealed to him] has an interpretation [an explanation; this placed together describes a confusing and disorderly assembly]. Let all things be done for edifying [strengthening the church, vs. 19].

**1 Cor. 14:27** If anyone speaks in an unknown tongue, [language] let it be by two, or at the most by three, and that by course, [each in turn] and let one interpret [explain].

**1 Cor. 14:28** But if there is no interpreter, [one to explain] let him [with the unknown tongue or language, vs. 27] keep silence in the church; [the assembly] and let him speak [meditate] to himself and to God [rather than publicly].

**1 Cor. 14:29** Let two or three prophets [spokesmen for God who spoke to the present and the future, Acts 13:1] speak, [vs. 39; 1 Thes. 5:19] and let the others judge [weigh carefully what is said].

**1 Cor. 14:30** But if anything [a revelation] is revealed to another who sits by, let the first hold his peace [keep silent].

**1 Cor. 14:31** For you can all prophesy [speak words while being directed by the Holy Spirit, Rom. 12:6; cf. 1 Cor. 12:28] one by one, that all may learn and all may be comforted [encouraged].

**1 Cor. 14:32** And the spirits of the prophets [1 John 4:1] are subject to the prophets [they could speak immediately or wait; therefore they could help avoid confusion, vs. 33].

**1 Cor. 14:33** For God is not the author of confusion, [disorder or tumult] but of peace, as in all the churches of the saints, [those who are holy,

devoted, sanctified, and consecrated to God, 1 Thes. 4:7; 1 Cor. 11:16].

**1 Cor. 14:34 Let your women keep silence in the churches;** [after instructing the men how to keep order with their special gifts in the assembly, he gives instructions to women in the churches] **for they are not permitted** [allowed] **to speak; but they are commanded to be under obedience,** [in subjection; "let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve," 1 Tim. 2:11-13] **as the law also says** [Gen. 3:16].

**1 Cor. 14:35 And if they** [the women] **want to learn** [inquire about] **anything,** [if anything comes up that they do not understand or need to ask about] **let them ask their husbands at home; for it is a shame** [unbecoming, disgraceful or improper] **for women to speak in the church** [in the worship assembly where men are present, 1 Tim. 2:12; cf. Titus 2:4,5].

**1 Cor. 14:36 What? Did the word of God come out from you?** [originate with you at Corinth]. **Or did it come to you only?** [are you the only one the word has reached? cf. 1 Cor. 4:7].

**1 Cor. 14:37 If anyone thinks himself to be a prophet** [a spokesman for God who speaks to the present and the future, Acts 13:1] **or spiritual,** [spiritually endowed, cf. 1 Cor. 3:1; Gal. 6:1] **let him acknowledge that the things which I write to you are the commandments of the Lord** [Paul was an inspired apostle by the will of God, Col. 1:1, therefore spoke by inspiration, 2 Tim. 3:16,17; Gal. 1:12].

**1 Cor. 14:38 But if anyone is ignorant,** [ignores this] **let him be ignorant** [let him ignore this].

**1 Cor. 14:39 Therefore, brethren,** [earnestly] **desire to prophesy,** [to speak God's will while guided by inspiration, Rom. 12:6] **and do not forbid to speak with tongues** [foreign languages that were not learned].

**1 Cor. 14:40** Let all things be done decently and in order [in a fitting and orderly way].

## CHAPTER 15

### The Gospel—Death, Burial, And Resurrection

**1 Cor. 15:1** Moreover, [now] brethren, I declare [make known] to you the gospel [the good news and glad tidings of Jesus Christ, Rom. 1:16; 1 Cor. 1:18,24] which I preached to you, which also you have received, in which you also stand, [the church in Corinth became a reality by hearing and obeying the gospel that Paul preached, 1 Cor. 2:2; cf. Gal. 1:11].

**1 Cor. 15:2** by which also you are saved, [Mk. 16:15,16; Rom. 1:16] if you keep in memory [hold fast] what [the word] I preached to you, [the condition associated with the gospel is to hold on after accepting it, 1 Cor. 10:12] unless [otherwise] you have believed in vain [to fall from grace and never return to the Lord is to believe in vain].

**1 Cor. 15:3** For I delivered to you [defines the gospel or good news that he preached] first of all that which I also received, [from the Lord, 1 Cor. 11:23; Gal. 1:12] how that Christ died for our sins according to the Scriptures, [this had been foretold by the prophets, Ps. 22; Isa. 53].

**1 Cor. 15:4** and that He was buried, [Isa. 53:9; Mt. 27:60] and that He rose again the third day [Mt. 28:1-6] according to the Scriptures, [Ps. 16:9-11].

**1 Cor. 15:5** and that He was seen of Cephas, [Peter, Lk. 24:34;] then by the twelve [they were still called the twelve even though there were only eleven (after Judas fell) until Matthias could be appointed, Mt. 28:16; Acts 1:26].

**1 Cor. 15:6** After that, He was seen by [appeared to] more than five hundred brethren at once, [possibly in Galilee] of whom the greater part remain to the present, [what a large number of eyewitnesses!] but some

**have fallen asleep** [died; a beautiful thought to be asleep in Jesus].

**1 Cor. 15:7** **After that**, [these many witnesses] **He was seen by** [appeared to] **James**, [this appearance is not recorded by the gospel writers; possibly James the Lord's brother, Gal. 1:19] **then by all the apostles** [Acts 1:3,4].

**1 Cor. 15:8** **And last of all He was seen by** [appeared to] **me** [Paul] **also**, [Acts 9:3-8; 22:6-11; 26:12-18,19] **as to one born out of due time** [one untimely or abnormally born].

**1 Cor. 15:9** **For I am the least of the apostles**, [among those appointed and sent on a mission; because of his actions before conversion, Eph. 3:8] **who am not fit** [do not deserve] **to be called an apostle, because I persecuted the church of God** [Acts 8:3; 7:58; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13].

**1 Cor. 15:10** **But by the grace** [unmerited favor and mercy] **of God I am what I am**, [Eph. 3:7; Paul believed in giving his all in serving God, but he knew that without God's grace and favor, he would have been only a lost servant, Eph. 2:8] **and His grace which was bestowed upon** [toward] **me was not in vain**; [he had proven himself to be a faithful steward to God] **but I labored more abundantly than they all**, [all of the other apostles] **yet not I, but the grace of God that was with me** [he allowed God to work through him, Phil. 2:13; cf. Heb. 13:20,21].

**1 Cor. 15:11** **Therefore, whether it was I or they**, [the other apostles] **so we preach and so you believed** [saving the lost through preaching the gospel is a team effort with all teachers and preachers in the world].

## **Christ Has Been Raised From The Dead**

**1 Cor. 15:12** **Now** [after reviewing how the gospel of Christ had been preached among them, he asks] **if Christ is preached that He has been risen from the dead**, [as he had been preached, vs. 4] **how do some among you say that there is no resurrection of the dead?** [either false teachers had come in or some in the congregation were teaching this false doctrine of the Sadducees and Athenians, cf. Acts 23:8; 17:32].

**1 Cor. 15:13** But if there is no resurrection of the dead, [as some were teaching] then **Christ is not risen** [this false doctrine would destroy even the resurrection of Christ, 1 Thes. 4:14; cf. John 14:19].

**1 Cor. 15:14** And if Christ is not risen, then our preaching is vain, [useless] and your faith is also vain [useless; without the resurrection of Jesus, there would not be a Judgment Day, Acts 17:31].

**1 Cor. 15:15** Yes, and we are found false witnesses of God, [Paul, along with the others taught that Jesus came out of the grave; that God raised Him up, vs. 4] **because we have testified of God that He raised up Christ,** [see Peter's sermon, Acts 2:24] **whom He did not raise up, if in fact the dead do not rise.**

**1 Cor. 15:16** For if the dead do not rise, then Christ is not [has not been] raised [vs. 13].

**1 Cor. 15:17** And if Christ has not been raised, your faith is vain; [worthless, vs. 14] **you are still in your sins** [a penitent believer could not be raised in baptism to walk a new life, if Christ has not been raised; nor would it be possible to meet Him in death through baptism, Rom. 6:4; Gal. 3:26,27].

**1 Cor. 15:18** Then those also who have fallen asleep [died] in Christ **have perished** [are lost without hope of ever being resurrected].

**1 Cor. 15:19** If in this life only we have hope in Christ, [no hope of being resurrected] **we are of all men most miserable** [to be pitied].

## **Jesus, Firstfruits Of The Dead**

**1 Cor. 15:20** But now Christ is risen from the dead, [no doubt in Paul's teaching, cf. Acts 2:24; 1 Pet. 1:3] **and has become the first fruits of those who slept** [the first to rise from death, never to die again; Paul uses the idea of the first fruit of the harvest of Israel to illustrate this, cf. Ex. 25:2,3; 35:5; Num. 5:9; for New Testament occurrences of this word see: Rom. 8:23;

11:16; 16:5; 1 Cor. 16:15; Jas. 1:18; Rev. 14:4].

**1 Cor. 15:21** For since by man [a man Adam, Gen. 3:19; Rom. 5:12] came death, [Rom. 6:23; Heb. 9:27] by [a] Man [Jesus] also came the resurrection of the dead [John 11:25].

**1 Cor. 15:22** For as in Adam all die, [became subject to death] even so in Christ all shall be made alive [all will hear His voice; to be resurrected to life, or to be resurrected to damnation, John 5:28,29].

**1 Cor. 15:23** But each one in his own order: [rank] Christ the first fruits, [vs. 20; 1 Pet. 1:3,21] afterward those who are Christ's at His coming [1 Thes. 4:14-17].

**1 Cor. 15:24** Then comes the end, [after the saved are raised, vs. 23] when He [Christ] delivers up the kingdom to God, [His church or kingdom that He is presently reigning over as King, Mt. 16:19; 1 Tim. 1:17; 6:15] even the Father, when He shall have put down all rule and all authority and power [at this point Christ will give back to the Father all things, vs. 28].

**1 Cor. 15:25** For He [Christ] must reign, until He has put all [His] enemies under His feet [all enemies of evil who oppose righteousness, Mt. 22:44; cf. Ps. 110:1].

**1 Cor. 15:26** The last enemy that will be destroyed is death [vss. 54-57; Rev. 20:12-14].

**1 Cor. 15:27** For He [God the Father] has put all things under His [Christ] feet [Heb. 2:8; cf. Mt. 28:18; John 17:2; Eph. 1:21,22]. But when He says, [Ps. 8:6] "All things are put under [in subjection] Him," it is manifest [evident] that He [God the Father] is excepted, [the exception] who put all things under Him.

**1 Cor. 15:28** And when all things are subjected to Him, [when He has done this] then the Son Himself also will be subject to Him [subject to God the Father, vs. 24] who put all things under Him, that God may be all in all [everything to everyone; all this subjection just mentioned would not

be possible if Christ had not been raised from the dead; compare to vss. 12-20].

## **If The Dead Do Not Rise**

**1 Cor. 15:29** **Otherwise** [Paul seems to return to the importance of believing that Jesus was resurrected from the dead, and thus there will be a resurrection] **what will those do who are baptized for** [with reference to] **the dead, if the dead do not rise at all?** [those who die to sin, are buried, and raised in baptism, do so in the likeness of His death, burial, and resurrection, Rom. 6:1-5; cf. Acts 18:8; they do this to seek salvation from sin because they believe that after physical death they will be raised from the dead just like Jesus; in this sense they are baptized for or with reference to the dead]. **Why are they then baptized for** [with reference to] **the dead?** [if Christ was not resurrected from the dead, and if they will not be raised, why be baptized in anticipation of death? This text has led a few to teach that some were baptized for those who had died without baptism; this is not taught anywhere in the New Testament nor is such found until after the first century; therefore this cannot be correct].

**1 Cor. 15:30** **And why do we** [as apostles] **stand in jeopardy** [danger] **every hour?** [if Christ was not raised to subdue all things to the Father, and if there is no resurrection from the dead, why face dangers as apostles? cf. 2 Cor. 11:26-28].

**1 Cor. 15:31** **I affirm,** [brethren] **by your rejoicing** [by the boasting in you or by my pride in you, 1 Thes. 2:19] **which I have in Christ Jesus our Lord, I die daily** [as an apostle, he faced death daily, Rom. 8:36, because he taught that Jesus died and was resurrected from the grave, 2 Cor. 4:10].

**1 Cor. 15:32** **If, after the manner of men,** [humanly speaking] **I have fought with beasts at Ephesus,** [no record of this being literal; thus metaphorically describing his furious opposition, 2 Cor. 1:8] **what advantage is it to me** [if there is no resurrection from the dead]. **If the dead do not rise, “Let us eat and drink; for tomorrow we die”** [the man in the parable of the rich farmer had this attitude, Lk. 12:19; cf. Isa. 22:13; if no resurrection, all must be invested in this life].

**1 Cor. 15:33** **Do not be deceived:** [misled by false teachers; an expression given to warn, Gal. 6:7] **”Evil communications** [bad companions or company] **corrupt good manners”** [morals or habits, 1 Cor. 5:6].

**1 Cor. 15:34** **Awake** [out of sleep, Rom. 13:11; cf. Eph. 5:14] **to righteousness,** [to God’s way of right as it is right for you to do] **and do not sin;** [err; by the false teachings exposed already in this chapter] **for some** [among you is implied] **do not have the knowledge of God. I speak this to your shame** [they had many opportunities to learn, but were still weak, 1 Cor. 6:5; is this still a problem today in the Lord’s church?].

## **The Resurrected Body**

**1 Cor. 15:35** **But someone will say,** [returns to the truth concerning the resurrection of the dead, vs. 32] **“How are the dead raised up? And with what body do they come?”** [Paul anticipates an objection to the dead being raised; from a human point of view, they do not understand how such could be possible].

**1 Cor. 15:36** **You fool,** [foolish one] **that which you sow** [the grain sowed by the farmer] **is not made alive, unless it dies** [out of the decayed seed comes the new shoot of life, John 12:24].

**1 Cor. 15:37** **And that which you sow,** [the seed] **you do not sow** [plant] **that body that shall be,** [that stalk or plant that will produce grain] **but bare grain,** [just a seed] **perhaps of wheat, or of some other grain.**

**1 Cor. 15:38** **But God gives it** [that planted seed] **a body as it has pleased Him, and to each seed its own body** [its own new complete plant; this seed and plant illustration will be applied to the questions asked in vs. 35, later beginning in vs. 42].

**1 Cor. 15:39** **All flesh is not the same flesh,** [gives examples to illustrate, vss. 40,41] **but there is one kind of flesh of men, another flesh of beasts, another of fish, and another of birds.**

**1 Cor. 15:40** There are also celestial [heavenly] bodies, and bodies terrestrial; [earthly] but the glory of the celestial [heavenly] is one, and the glory of the terrestrial [earthly] is another [God has made different kinds of bodies in heaven and on earth].

**1 Cor. 15:41** There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differs from another star in glory [in view of vss. 40,41, Paul seems to be saying that God can change a physical body into a spiritual, vs. 44].

**1 Cor. 15:42** So also is the resurrection of the dead [now makes his application]. It [the physical body] is sown in corruption; [returns to the dust, Eccl. 12:7] it is raised in incorruption; [just like the illustration of the seed and new plant, vss. 36-38].

**1 Cor. 15:43** it is sown in dishonor, [the physical body may be old, diseased, and is lifeless; in the process of decay] it is raised in glory; [to life, honor, and beauty] it is sown in weakness; [totally lifeless] it is raised in power; [raised to everything opposite of weakness].

**1 Cor. 15:44** it is sown a natural body; [flesh and bones] it is raised a spiritual body [a body based on the spiritual; opposite to the natural body]. There is a natural body, and there is a spiritual body [a distinction is made between the two, but human beings must accept by faith the spiritual; no one has seen a spiritual body; one thing Christians can know; we are children of God, and we shall be like Him, 1 John 3:2].

**1 Cor. 15:45** And so it is written, [Gen. 2:7] “The first man Adam was made [became] a living soul” [being]. The last Adam [Christ, also called the second man; the Lord from heaven, vs. 47] was made a life-giving spirit, Rom. 5:14; John 5:21; 6:57].

**1 Cor. 15:46** However, the spiritual [Christ who brought eternal life] did not come first, but that which is natural; [Adam, the weak, dying, and corruptible] and afterward that which is spiritual.

**1 Cor. 15:47** The first man [Adam] is of the earth, earthy: [of the dust,

Gen. 2:7; 3:19; cf. John 3:31] **the second man [Jesus] is the Lord from heaven [John 3:13].**

**1 Cor. 15:48 As was the earthy, [man; Adam] so also are those who are earthy; [of the earth] and as is the heavenly, [Jesus, the Man from heaven] so are those also who are heavenly [of heaven; those who obey Him, and allow Him to give them life, Heb. 5:9; Phil. 3:20].**

**1 Cor. 15:49 And [just] as we have borne the image of the earthy, [earthly man] we [referring to faithful Christians] shall also bear the image of the heavenly [the Man from heaven, 1 John 3:2].**

## **Victory In Christ**

**1 Cor. 15:50 Now this I say, brethren, that flesh and blood [bodies of dust, vs. 47] cannot inherit the kingdom of God; [heaven, God's eternal kingdom; heaven, 2 Pet. 1:11] neither does corruption [the perishable] inherit incorruption [the imperishable; mankind's weak fleshly bodies will not be in heaven].**

**1 Cor. 15:51 Behold, I tell you a mystery: [a hidden truth; Paul proves why the perishable body will not inherit the imperishable] **We** [faithful Christians including Paul] **shall not all sleep**, [forever in death as those claimed who did not believe in the resurrection] **but we shall all be changed**, [Phil. 3:21; those alive at His coming, and those who are physically dead, 1 Thes. 4:13-17].**

**1 Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet [when Jesus returns, Mt. 24:31. **For the trumpet will sound, and the dead will be raised incorruptible**, [imperishable] **and we shall be changed** [to spiritual bodies, vss. 42-44].**

**1 Cor. 15:53 For this corruptible [perishable physical body] **must put on incorruption**, [imperishable spiritual body] **and this mortal** [a physical body subject to death] **must put on immortality** [a spiritual body that will never die, 2 Cor. 5:4].**

**1 Cor. 15:54** So when this corruptible [perishable physical body] will have put on incorruption, [imperishable spiritual body] and this mortal [a physical body subject to death] will have put on immortality, [a spiritual body that will never die, 2 Cor. 5:4] then will be brought to pass the saying that is written, [Isa. 25:8] “Death is swallowed up in victory” [“O victory in Jesus,” vs. 57].

**1 Cor. 15:55** [compare Hosea 13:14] “O death, where is your sting? [sin is responsible for putting a sting in death, because the wages of sin is death, Rom. 6:23]. O death, where is your victory?”

**1 Cor. 15:56** The sting of death is sin, [missing the mark; missing God’s mark by failing to do right; transgressing God’s law, 1 John 3:4] and the strength [power] of sin is the law [the law identifies what is sin, Rom. 3:20; 4:15; 7:8].

**1 Cor. 15:57** But thanks be to God, [Rom. 7:25] who gives us [Paul and all other faithful Christians] the victory through our Lord Jesus Christ [the theme of the book of Revelation is victory through Jesus the Lamb; the devil and sin represent the enemy, but with Jesus there is victory, 1 John 5:4; this victory gave Paul the crown of righteousness, 2 Tim. 4:8].

**1 Cor. 15:58** Therefore, my beloved brethren, be steadfast, immoveable, [plant your feet on solid rock, and do not allow the devil with all his evil workers and false teachers to move you] always abounding in the work of the Lord, [do not become weary while doing good, Gal. 6:9] because you know that your labor is not in vain in the Lord [Jesus will give the faithful a reward, Rev. 22:12; cf. 1 Cor. 3:8].

## CHAPTER 16

### The Collection For The Saints

**1 Cor. 16:1** Now concerning the collection for the saints, [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7; the Christians in Jerusalem, vs. 3, where a great famine came, Acts 11:28] as I

**have given order to the churches of Galatia**, [in Asia Minor, northeast of Phrygia and south of Bithynia and Pontus] **so you do also** [cf. Rom. 15:26; 2 Cor. 8:1,2; 9:1,2].

**1 Cor. 16:2** **On the first day of the** [every] **week** [Sunday; the day they assembled to break bread, Acts 20:7] **let each one of you** [each individual Christian is taught to give to the Lord's work] **lay by him in store**, [put aside and save] **as God has prospered him**, [a specific percentage of tithe in the New Testament is not given as was taught in the Old Testament, but each Christian is to purpose in his or her heart their giving based on the amount they have been prospered; all that we have belongs to the Lord, and love must motivate all to purpose and to give sacrificially, willingly, and cheerfully, 2 Cor. 8:6-8] **that there be no gatherings** [no collections to be made] **when I come** [the giving that God commands His church, prepares the church to meet present and future needs in the work of the Lord].

**1 Cor. 16:3** **And when I come, whomever you will approve** [they were allowed to choose the ones who would assist in this very important work, cf. Acts 6:3] **by your letters**, [such would be their credentials] **I will send to bring your liberality [gift] to Jerusalem** [to those in need].

**1 Cor. 16:4** **And if it is fitting** [seems advisable] **that I go also, they will go with me** [Paul later went to Jerusalem, Acts 19:21].

### **Paul Makes Plans To Visit**

**1 Cor. 16:5** **Now I will come to you, when I pass through Macedonia** [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea] **(for I do pass through Macedonia)** [lays out his plans; he spent three months in Macedonia, Acts 20:2,3].

**1 Cor. 16:6** **And it may be** [perhaps] **that I will remain, yes and winter** [spend the winter] **with you, that you may send me on my journey wherever I go** [cf. Acts 15:3].

**1 Cor. 16:7** **For I do not want to see you now on the way**, [he was at

Ephesus, vs. 8, and could have sailed westward across the Aegean Sea to Corinth on his way to Macedonia, but he chose another route] **but I trust to remain a while with you, if the Lord permits.**

**1 Cor. 16:8** **But I will remain at Ephesus** [the capital of the Roman province of Asia Minor] **until Pentecost** [one of the feast days of the Jews also called Feast of Weeks because it came the following day, Sunday, seven weeks from the Passover, Lev. 23:15-22; also at the time of barley harvest].

**1 Cor. 16:9** **For a great [wide] door for effective work is opened to me,** [Acts 14:27] **and there are many adversaries** [for his success and opposition in Ephesus, see Acts 19].

**1 Cor. 16:10** **Now if Timothy** [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **comes, see that he may be with you without fear;** [Paul has already mentioned in this letter that he had instructed Timothy to come to them, 1 Cor. 4:17] **for he does the work of the Lord,** [Phil. 2:20] **as I also do** [cf. Acts 19:22].

**1 Cor. 16:11** **Let no one therefore despise him** [refuse his message because he is young, 1 Tim. 4:12]. **But send him forth [on his way] in peace, that he may come to me: for I look for him** [I am expecting him] **with the brethren** [Timothy returned to Paul, because Paul mentions him in the second epistle to this church [2 Cor. 1:1].

**1 Cor. 16:12** **Now about our brother Apollos,** [an important worker in the spread of the gospel to the world after receiving further instruction by Aquila and Priscilla, Acts 18:26; cf. 1 Cor. 1:12; 3:5,6; Titus 3:13] **I encouraged him greatly to come to you with the brethren;** [possibly with Timothy and Erastus, Acts 19:22] **but his will was not at all to come at this time; but he will come when he has a convenient time** [Paul does not say why it was not convenient at this time or why he refused].

## **Important Admonitions**

**1 Cor. 16:13** Watch, [be on guard] **stand fast** [firm, Phil. 1:27; 4:1] **in the faith**, [Jude 3] **act like men**, [be mature] **be strong** [Eph. 6:10,11].

**1 Cor. 16:14** Let all things that you do be done with love [Greek: *agape*; 1 Pet. 4:8; cf. 1 Cor. 13].

**1 Cor. 16:15** I beseech [urge] you, brethren, (you know the house [household] of **Stephanas**, [Paul had baptized Stephanas and his household, 1 Cor. 1:16] **that they were the firstfruits of Achaia**, [southern part of Greece with Corinth its capital; thus the first ones he converted in Corinth, cf. Rom. 16:5] **and that they have addicted** [devoted] **themselves to the ministry of the saints**) [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7].

**1 Cor. 16:16** that you submit yourselves to such, [as these] **and to everyone who helps and labors with us** [cf. Heb. 6:10].

**1 Cor. 16:17** I am glad for the coming of **Stephanas** [vs. 15; 1 Cor. 1:16] **and Fortunatus and Achaicus**; [these two are not mentioned elsewhere] **for that which was lacking on your part they have supplied** [it has been supposed that they brought the letter that contained questions for Paul to answer, 1 Cor. 7:1; cf. 16:15].

**1 Cor. 16:18** For they have refreshed my spirit and yours. Therefore **acknowledge such men** [gives them credit for a good work, cf. Col. 4:8; Phil. 2:29].

## Final Salutation

**1 Cor. 16:19** The churches of Asia [Asia Minor where the seven churches of Asia were located with Ephesus the capital] **salute** [greet] **you. Aquila and Priscilla** [a husband and wife team that Paul met in Corinth, Acts 18:1-3; like Paul, a tent maker; these also did a great work in Ephesus, Acts 18:24-26] **salute** [greet] **you much** [heartily] **in the Lord, with the church that is in their house** [Rom. 16:3-5].

**1 Cor. 16:20** All the brethren greet you [specifically from Ephesus since

Paul was writing this letter from there; in a general sense, all brethren everywhere]. **Greet one another with a holy** [spiritual in purpose] **kiss** [a common form of greeting perhaps compared to our hand shake, cf. Lk. 7:45; 1 Pet. 5:14].

**1 Cor. 16:21** **The salutation** [greeting] **is with my own hand—Paul** [he evidently dictated most of his letters for another to write, but he chose to personally write the salutation, cf. Rom. 16:22; 2 Thes. 3:17].

**1 Cor. 16:22** **If anyone does not love** [Greek: *phileo*] **the Lord Jesus Christ, let him be Anathema** [accursed]. **Maranatha** [from two Syriac words; it means, “Our Lord has come,” or “Come, O Lord”].

**1 Cor. 16:23** **The grace** [unmerited favor that mankind does not deserve, Eph. 2:8] **of our Lord Jesus Christ be with you** [a favorite expression of Paul to fellow Christians, Rom. 16:24; 2 Cor. 13:14].

**1 Cor. 16:24** **My love** [Greek: *agape*] **be with you all in Christ Jesus. Amen** [so be it].

## 2 Corinthians

### CHAPTER 1

#### Salutation

**2 Cor. 1:1** **Paul**, [his Latin name; first introduced by Luke on Paul’s journey one at Cyprus, Acts 13:9; before this, he used his Jewish name Saul] **an apostle** [one sent forth on a mission] **of Jesus Christ by the will of God, and Timothy** [he had been converted on Paul’s first journey, cf. Acts 14:6-21; 16:1-3, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **our brother, to the church of God** [the called out of God; Jesus purchased His church with His blood, Acts 20:28, and built it, Mt. 16:18; since He is also God, John 1:1, a part of the Godhead, Paul can correctly call His church the church of God, cf. 1 Cor. 1:1; 10:32; 11:22; 15:9; Gal. 1:13; 1 Tim. 3:15] **which is at Corinth**, [one of many local congregations of

Christ's church; located on an isthmus, a strip of land extending from the mainland and joined on each end by water; Aegean Sea on the east and the Adriatic Sea on the west; the capital of the Roman province of Achaia; had two seaports] **with all the saints** [holy, devoted, sanctified, and consecrated to God, 1 Cor. 1:2; 1 Thes. 4:7] **who are in all Achaia:** [southern part of Greece with Corinth its capital].

**2 Cor. 1:2** **Grace** [unmerited favor that mankind does not deserve, Eph. 2:8] **to you and peace from God our Father and from the Lord Jesus Christ** [a favorite expression of Paul to fellow-Christians, cf. Rom. 16:24; 2 Cor. 13:14].

## **The God Of All Comfort**

**2 Cor. 1:3** **Blessed** [praise to] **be the God, even the Father of our Lord Jesus Christ,** [the only begotten Son; Mary conceived by the Holy Spirit, Mt. 1:18; John 3:16; cf. Eph. 1:3; 1 Pet. 1:3] **the Father** [Mt. 11:25; Lk. 10:22; 22:42] **of mercies and the God of all comfort;** [He is so powerful that all faithful Christians can turn to Him at all times for comfort; when the sun is shining and when the storm is raging, 1 Pet. 5:7].

**2 Cor. 1:4** **who comforts us in all our tribulation,** [persecution, illness, disappointments, sufferings, vs. 5] **that we may be able to comfort those who are in any trouble, by the comfort with which we ourselves are comforted of God** [we should pass on the comfort that God gives us to others; the best way to do this is to direct them to God who gives all comfort, 2 Cor. 7:6,7,13].

**2 Cor. 1:5** **For as the sufferings of Christ abound in us,** [Paul and others suffered because they were Christians, 1 Pet. 4:12-14; 2:21] **so our consolation also abounds by Christ** [the joy and consolation that Jesus gives far out-weighs the suffering, Col. 1:24].

**2 Cor. 1:6** **And whether we are afflicted, it is for your consolation and salvation,** [Paul loved this church and souls even though they had let him down, 2 Cor. 12:15; Eph. 3:13] **which is effective for enduring the same sufferings which we also suffer** [Paul's example in suffering would help

them learn to suffer]. **Or whether we are comforted, it is for your consolation and salvation** [he was devoted to them in every way].

**2 Cor. 1:7** **And our hope of you is steadfast, knowing, that as you are partakers of the sufferings, so also you will partake of the consolation** [there is a reward for those who are steadfast in suffering for the Lord, Rom. 8:17; 2 Tim. 2:12].

## **Paul And Workers Had Faced Death**

**2 Cor. 1:8** **For we do not want you, brethren to be ignorant of our trouble which came to us in Asia,** [Asia Minor where the seven churches of Asia were located with Ephesus the capital; probably speaking of Demetrius a silversmith who led the workers in Ephesus in a riot against Paul and the other teachers, Acts 19:23-41; 1 Cor. 15:32; 16:9] **that we were pressed [burdened] beyond measure, above strength, so that we despaired even of life** [Paul and workers seemed to make a quick departure from Ephesus after this awful uproar, Acts 20:1].

**2 Cor. 1:9** **Yes, we had the sentence of death** [from a human standpoint] **in ourselves, that we should not trust in ourselves, but in God who raises the dead,** [only God could save them from death, but God is stronger than man, cf. Jer. 17:5,7].

**2 Cor. 1:10** **who delivered us from so great a death, and does deliver us;** [the guidance of the Lord is found in all of Paul's ministry, and Peter lived by the same faith, 2 Pet. 2:9] **in whom we trust that He [God] will yet deliver us,** [the past, present, and future found Paul with full faith and assurance in God, Rom. 8:28].

**2 Cor. 1:11** **You also helping together by prayer for us,** [their prayers to God had helped, cf. Rom. 15:30; 1 Thes. 5:25; Philemon 22] **that thanks may be given by many persons on our behalf for the gift bestowed upon us by many.**

## **Had To Change Plans**

**2 Cor. 1:12** **For our rejoicing [proud confidence] is this, the testimony of**

our conscience that in simplicity and godly sincerity, [2 Cor. 2:17] not with fleshly wisdom [1 Cor. 2:4] but by the grace of God, we have had our conversation [conduct] in the world, and more abundantly toward you [he had no guilt feelings when he considered his record with them].

**2 Cor. 1:13** For we write no other things to you, than what you read or acknowledge [understand]. And I trust you will acknowledge [understand] even to the end; [Paul was not concealing secrets; he had their best interest always at heart].

**2 Cor. 1:14** just as you also in part have acknowledged [understood] us that we are your rejoicing, [reason to be proud] even as you also are ours, in the day of the Lord Jesus [Phil. 2:16; 1 Thes. 2:19].

### **Purposes To Visit**

**2 Cor. 1:15** And in this confidence I intended to come to you before, [before going to Macedonia, 1 Cor. 16:5; 4:19] that you might have a second benefit; [this would have given them two visits from Paul, vs. 16; cf. Rom. 1:11; 15:29].

**2 Cor. 1:16** that is, [he explains the two visits] to pass by you [your way] into Macedonia, [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea] and to come again from Macedonia to you, and by you to be brought [helped] on my way toward Judea [southern part of Palestine where Jerusalem was located].

**2 Cor. 1:17** Therefore when I was planning this, [this trip] did I use lightness? [did I do it lightly]. Or the things that I purpose, [plan] do I purpose [plan] according to the flesh, [is the decision based on what the flesh wants] that with me there should be Yes, Yes, and No, No? [they think Paul is fickle and changing his mind back and forth to please himself, 2 Cor. 10:2].

**2 Cor. 1:18** But as God is true, [faithful] our word toward you was not Yes and No [changeable to please the flesh, vs. 17].

**2 Cor. 1:19** For the Son of God, Jesus Christ, [Mt. 3:17; 17:5; John 3:16] who was preached among you by us—by me, and Silvanus [Silas, Acts 18:5; 1 Thes. 1:1; 2 Thes. 1:1; 1 Pet. 5:12] and Timothy—[he had been converted on Paul’s first journey, cf. Acts 14:6-21; 16:1-3, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1; cf. Acts 18:5] was not Yes and No, but in Him [Christ] was Yes [in the Lord, their decision was firm and positive].

**2 Cor. 1:20** For all the promises of God in Him are Yes, [never change; His promises are kept, Rom. 15:8,9] and in Him Amen, [so be it] to the glory of God by us [not based on man’s glory, but on God’s glory].

**2 Cor. 1:21** Now He who establishes us with you in Christ and has anointed us, is God, [Paul and workers were guided by the Holy Spirit who gave stability, and the church at Corinth should never doubt the decisions made, 1 John 2:20,21].

**2 Cor. 1:22** who has also sealed us and given us the earnest [a pledge or deposit, Eph. 4:30] of the Spirit in our hearts [Rom. 8:16; 2 Cor. 5:5].

**2 Cor. 1:23** Moreover I call God as a witness to my soul, [Paul is speaking the truth before God, Gal. 1:20] that to spare you I came no more to Corinth [these brethren needed time to repent of their evil practices pointed out in his first epistle; thus Paul spared them by delaying; this all represents God’s will, 1 Cor. 4:21; 2 Cor. 2:3; 12:20].

**2 Cor. 1:24** Not that we have dominion [rule or lord] over your faith, but are helpers [fellow-workers] for your joy; for by faith you stand [faith in the saving Gospel, 1 Cor. 15:1].

## CHAPTER 2

### Wants To Avoid Sorrow

**2 Cor. 2:1** But I determined this within myself, [made up my mind] that I

would not come again to you in heaviness [sorrow, grief or pain].

**2 Cor. 2:2** For if I make you sorrowful, [this Paul did not wish to do, 2 Cor. 7:8] then who is he who makes me glad but the one who is made sorrowful by me? [should he make them sorrowful, they would not be able to make Paul glad].

**2 Cor. 2:3** And I wrote this very thing to you, [evidently the letter condemning their immoral practices, cf. 2 Cor. 12:21] lest, when I came, I should have sorrow from those of whom I ought to rejoice; having confidence in you all, [cf. Gal. 5:10] that my joy is the joy of you all [this also explains why he delayed visiting them, 1 Cor. 16:5; 2 Cor. 2:1].

**2 Cor. 2:4** For out of much affliction and anguish of heart I wrote [the first letter] to you with many tears; [over their division and many sinful problems] not that you should be grieved, [he's not saying this to add grief to their hearts] but that you might know the love [Greek: *agape*] which I have more abundantly for you [this is Paul's way of saying, "I really love you"].

## **Forgive And Comfort The Sinful Man**

**2 Cor. 2:5** But if anyone has caused grief, [sorrow] he [specifically the man who was practicing sexual immorality with his father's wife, 1 Cor. 5:1] has not grieved [brought sorrow to] me, [alone] but all of you to some degree—[some extent] not to be too severe.

**2 Cor. 2:6** Sufficient for such a man was this punishment, [to withdraw fellowship from this immoral person, 1 Cor. 5:4,5] which was inflicted by many, [the majority; the whole church had been asked to withdraw fellowship from him, 1 Cor. 5:4,5; cf. 1 Tim. 5:20].

**2 Cor. 2:7** so that, on the contrary you should rather forgive and comfort him, [those who repent and seek forgiveness should be forgiven] lest perhaps such a one should be swallowed up with too much [excessive] sorrow.

**2 Cor. 2:8** Therefore I beseech [urge] you that you reaffirm your love [Greek: *agape*] to him [the man they had disciplined, 1 Cor. 5:4,5].

**2 Cor. 2:9** For to this end [this purpose] I also wrote that I might know the proof of you, [put you to the test] whether you are obedient in all things.

**2 Cor. 2:10** To whom you forgive anything, I forgive also [Paul was with them in their discipline of this man, and he is also with them in their forgiveness]. For if I have forgiven him anything, I have forgiven him for your sakes in the person [presence] of Christ, [Eph. 4:32].

**2 Cor. 2:11** lest Satan [that serpent of old, called the Devil, Rev. 12:9] should get advantage of us; [it is sinful to refuse forgiveness to a penitent brother] for we are not ignorant of his devices [the devil uses every opportunity to trap those in the church through all kinds of evil deceptions, Eph. 6:11; 1 Pet. 5:8].

### **The Gospel Obeyed, A Fragrance Of Life**

**2 Cor. 2:12** Furthermore, when I came to Troas [a city on the northeast coast of the Aegean Sea, the western boundary of Asia Minor; on journey two, Paul received the Macedonian call; consider two other occasions Paul visited Troas, Acts 16:8; 20:6] to preach Christ's gospel, [the good news of His death, burial, and resurrection, 1 Cor. 15:1-4] and a door [opportunity] was opened to me by the Lord,

**2 Cor. 2:13** I had no rest in my spirit, because I did not find Titus my brother: [he evidently waited for a report from Corinth from Titus, cf. 2 Cor. 7:6,13; 8:6] but taking my leave of them, I went from there on to Macedonia [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea].

**2 Cor. 2:14** Now thanks be to God, [evidently he met Titus in Macedonia] who always causes us to triumph [to win a victory] in Christ, [what a joy Paul must have felt when meeting with Titus and learning good news from the Corinthian brethren] and manifests through us the savor [aroma or

fragrance] of His knowledge by us in every place, [cf. Rom. 10:18].

**2 Cor. 2:15** For we are to God a sweet savor [aroma or fragrance] of Christ, among those who are [being] saved, [such consider the cross the power of God, Rom. 1:16] and among those who are perishing [1 Cor. 1:18; cf. 2 Cor. 4:3].

**2 Cor. 2:16** To the one [the perishing, vs. 15] we are the savor [aroma or fragrance] of death, to death, and to the other [those being saved, vs. 15] the savor [aroma or fragrance] of life to life [being a Christian eventually gives eternal life, John 10:10; 4:14]. And who is sufficient [adequate] for these things? [only God can allow human beings to deliver such a great message; of oneself, none is adequate].

**2 Cor. 2:17** For we are not like many, [the rest] who corrupt [peddle for gain] the word of God: [these have ulterior motives; thus they add false doctrine hoping to make their preaching more appealing;; for perils of false brethren, see 2 Cor. 11:26; cf. 2 Pet. 2:3] but as from sincerity, [like a man of sincerity] but as from God, [like a man sent from God] in the sight of God we speak in Christ [2 Cor. 1:12].

## CHAPTER 3

### Epistle Written On The Heart

**2 Cor. 3:1** Do we begin again to commend ourselves? [are we boasting over triumph in Christ, vs. 14?]. Or do we need, as some others, epistles [letters] of commendation to you, [the teaching and experiences that Paul had with them in the past were more than sufficient to prove him to be an apostle and servant of the Lord] or letters of commendation from you? [cf. Acts 18:27].

**2 Cor. 3:2** You [the church at Corinth] are our epistle [letter] written in our hearts, known and read by all men; [this meant more to Paul than a letter written on paper with ink, vs. 3; cf. 2 John 12].

**2 Cor. 3:3** forasmuch as you are manifestly declared to be an epistle [letter] of Christ, ministered by us, [through their preaching and teaching the gospel, 1 Cor. 3:5] **written not with ink**, [man's way of writing] **but with the Spirit of the living God**, [from God] **not on tables** [tablets] **of stone**, [as Israel received the ten commandments, vs. 7; Ex. 24:12; 32:15] **but on fleshly tables** [tablets] **of the heart** [Ps. 40:8; Jer. 31:33].

**2 Cor. 3:4** **And we have such trust** [confidence] **through Christ toward God**.

**2 Cor. 3:5** **Not that we are sufficient** [adequate] **of ourselves to think of anything as coming from ourselves**, [without Jesus, Paul and workers could do nothing, Phil. 4:13; John 15:5] **but our sufficiency is of God**, [this represents full trust in the grace of God, 1 Cor. 15:10].

**2 Cor. 3:6** **who also has made us able ministers of the new testament**, [new covenant, Jer. 31:31; Mt. 26:28] **not of the letter**, [such as were written on stone, vss. 3,7] **but of the spirit**; [or Spirit] **for the letter kills**, [no flesh could be justified, Rom. 3:20; Gal. 3:10] **but the spirit** [or Spirit] **gives life** [John 6:63,68; cf. Acts 5:20].

## **The New Covenant Excels**

**2 Cor. 3:7** **But if the ministry of death**, [in letters, Rom. 7:10] **written and engraved on stones**, [Ex. 34:1] **was glorious**, [came with glory] **so that the children of Israel could not look steadfastly at the face of Moses for the glory of his countenance**; [Ex. 34:29,30] **which glory was to fade** [was passing] **away**;

**2 Cor. 3:8** **how will the ministry of the spirit** [or Spirit] **not be more glorious?** [have even more glory].

**2 Cor. 3:9** **For if the ministry of condemnation** [the law, Rom. 7:10] **had glory, much more does the ministry of righteousness exceed** [abound] **in glory** [the gospel, God's power to salvation, revealed the righteousness of God, Rom. 1:16,17].

**2 Cor. 3:10** For even that which was made glorious [the old covenant] had no glory in this respect, because of the glory that excels [the brightness of the new covenant of Christ was so bright in glory that it faded out the glory of the old covenant; Jesus came as the Sun of Righteousness, Mal. 4:2].

**2 Cor. 3:11** For if that which fades away [Rom. 7:4; Col. 2:14] was glorious, [the old covenant] much more that which remains [Christ and the new covenant, Heb. 8:8] is [more] glorious [Rom. 5:20,21].

**2 Cor. 3:12** Seeing then that we have such hope, [in the glory of the gospel that revealed the righteousness of God, Rom. 1:16,17] we use great plainness [boldness] of speech, [2 Cor. 7:4; Eph. 6:19].

**2 Cor. 3:13** and not as Moses, [continues a comparison between the old covenant and the new covenant] who put a veil over his face, [Ex. 34:33] that the children of Israel could not look steadfastly to the end of [the law, Rom. 10:4; Gal. 3:23] that which was abolished [fading away, Gal. 3:24,25].

**2 Cor. 3:14** But their minds were blinded; [hardened, John 12:40] for until this day the same veil remains unlifted [they still cannot see] in the reading of the Old Testament, [many of the Jews still could not see the end of the law and the new age of Christ] which veil is taken away in Christ [Jesus came as the light of the world and dispelled darkness, John 1:4; 8:12].

**2 Cor. 3:15** But even to this day, when Moses is read, [the Old Testament law] a veil is on [over] their heart [they have closed their mind to the truth of the gospel, cf. Mt. 15:8,9].

**2 Cor. 3:16** Nevertheless when one turns to the Lord, [believes and obeys Jesus as the Christ the Son of God, Rom. 11:23; Acts 3:19] the veil is taken away [their eyes are opened to the truth of God's will, Mt. 7:21; John 8:32; 14:6].

**2 Cor. 3:17** Now the Lord is the Spirit; [vss. 3,6,8; He gives us that new

covenant, cf. 1 Cor. 15:45] **and where the Spirit of the Lord is, there is liberty** [freedom from sin and from the bondage of the law, John 8:32; Gal. 4:31; 5:1,13].

**2 Cor. 3:18 But we all**, [Christians] **with unveiled face beholding as in a glass** [mirror, 1 Cor. 13:12; cf. Jas. 1:23-25] **the glory of the Lord**, [the beauty of His power and light, 2 Cor. 4:4,6] **are changed into the same image from glory to glory**, [Rom. 8:29] **just as by the Spirit of the Lord** [the Lord the Spirit, vs. 17; we become changed to be like Jesus when we look into the mirror and see the glory of the Lord, 2 Cor. 5:17; Col. 3:10].

## CHAPTER 4

### The Gospel Preached In Sincerity

**2 Cor. 4:1 Therefore since we have this ministry**, [of Christ the spirit and the new covenant, 2 Cor. 3:16-18] **as we have received mercy**, [from God] **we do not faint**, [lose heart, vs. 16].

**2 Cor. 4:2 but we have renounced** [refused or denied] **the hidden things of dishonesty**, [shame] **not walking in craftiness**, [as the devil walks, Eph. 6:11] **nor handling the word of God deceitfully**, [they had not used the word for sinful motives, 1 Thes. 2:3,5] **but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God** [Paul left Corinth at the end of his preaching with a pure conscience before God; he had not only preached the truth, but had done so with the right motive, 1 Cor. 2:2; cf. 2 Tim. 2:15].

**2 Cor. 4:3 But** [even] **if our gospel** [good news of Christ's death, burial and resurrection for salvation] **is hid**, [veiled; as some must have claimed] **it is hid** [veiled] **to those who are lost**, [perishing].

**2 Cor. 4:4 in whom the god of this world** [Satan, the father of all lies, John 8:44; cf. John 12:31; 14:30; 16:11; Eph. 6:12] **has blinded the minds of those who do not believe, lest the light of the glorious gospel of Christ**, [the gospel is the good news of the light of salvation through Jesus that has

come into the world, 2 Cor. 3:9] **who is the image of God**, [to see Jesus the Son, is to see God the Father, John 1:18; 14:9] **should shine on them**.

**2 Cor. 4:5** **For we do not preach ourselves**, [this would be adulterating the word of God, vs. 2] **but Christ Jesus the Lord, and ourselves your servants for Jesus' sake** [1 Cor. 9:19].

**2 Cor. 4:6** **For God, who commanded the light to shine out of darkness**, [then God said, "Let there be light; and there was light," Gen. 1:3] **has shone in our hearts, to give the light of the knowledge of the glory of God** [2 Pet. 1:19] **in the face of Jesus Christ** [Jesus came as the light of the world, John 1:8; 8:12; those who refuse Him walk in darkness, John 3:19-21].

### **Persecuted But Not Forsaken**

**2 Cor. 4:7** **But we have this treasure** [the knowledge and truth of the gospel] **in earthen vessels**, [placed in weak human beings] **that the excellence of the power may be of God, and not of us** [the glorious power of the gospel could not be credited to man's strength, but to God's power, 1 Cor. 2:5; the power was in the gospel, not in the preacher, Rom. 1:16].

**2 Cor. 4:8** **We are troubled** [afflicted, 2 Cor. 1:8] **on every side, yet not distressed**; [crushed] **we are perplexed, but not in despair**;

**2 Cor. 4:9** **persecuted, but not forsaken; cast down, but not destroyed**; [even though they were weak earthen vessels, God gave them the strength to carry on in preaching the gospel, Heb. 13:5,6].

**2 Cor. 4:10** **always carrying about in the body** [their weak physical bodies] **the dying of the Lord Jesus**, [like Jesus, they continually faced death, 1 Cor. 15:31; Gal. 6:12; Phil. 3:10, to show the death of Jesus that brings life, Rom. 8:17; 2 Tim. 2:11; 1 Pet. 4:13] **that the life of Jesus also may be made manifest in our body** [Phil. 1:21; 4:13].

**2 Cor. 4:11** **For we who live are always delivered to death** [always facing

death, vs. 10] **for Jesus' sake**, [Mt. 10:39] **that the life of Jesus also may be manifested** [revealed or shown to others] **in our mortal flesh** [fleshly body that is subject to death, Rom. 8:6].

**2 Cor. 4:12** **So then death works in us**, [the dangers of death to Paul and workers] **but life** [is at work] **in you** [the apostle and fellow-workers faced physical death in order to bring the hope of eternal life to these brethren through the saving gospel].

**2 Cor. 4:13** **But having the same spirit of faith**, [in spite of facing death, vss. 11,12] **according as it is written**, [Ps. 116:10] **“I believed, and therefore I have spoken,”** **we also believe, and therefore speak**, [the faith that moved Paul and workers was so strong that only death itself could stop them].

**2 Cor. 4:14** **knowing that He** [God, Rom. 8:11] **who raised up the Lord Jesus will also raise us up with Jesus**, [this thought expresses the faith that Paul and all others had in the resurrection of Jesus] **and will present us with you** [Paul and workers, the Corinthian brethren, and all other faithful Christians will be presented with Jesus].

**2 Cor. 4:15** **For all things** [facing death and hope in the resurrection] **are for your sakes**, [your benefit] **that the abundant grace** [God's unmerited favor] **through the thanksgiving of many** [grace that is reaching many, Eph. 2:8; Titus 2:11] **may abound to the glory of God** [Paul wanted all to be saved and to bring glory to the God of salvation, 2 Cor. 1:11].

## **Looking Beyond This Life To Glory**

**2 Cor. 4:16** **For which cause** [therefore] **we do not faint**, [lose heart, 2 Cor. 4:1] **but though our outward man** [outwardly; the physical body] **is perishing**, [wasting away by the passing years and by the difficult trials they were daily facing] **yet the inward man** [inwardly] **is renewed day by day** [Eph. 3:16].

**2 Cor. 4:17** **For our light affliction**, [troubles] **which is but for a moment**, [only a short time compared to heaven and eternal glory, Rom. 8:18] **works**

[achieves] **for us a far more exceeding and eternal weight of glory,**

**2 Cor. 4:18** while we do not look at the things which are seen, [the present physical distresses] **but at the things which are not seen** [this represents the eyes of faith, Heb. 11:1]. **For the things, which are seen are temporal,** [temporary] **but the things, which are not seen, are eternal** [Heb. 11:13].

## CHAPTER 5

### A House Not Made With Hands

**2 Cor. 5:1** For we know that if our earthly house, [the physical body in which we live] **this tabernacle,** [tent] **is dissolved,** [destroyed or torn down] **we have a building of God, a house not made with hands, eternal in the heavens** [cf. John 14:1-3; Rev. 21:1-4].

**2 Cor. 5:2** For in this [house or tent] **we groan,** [through persecutions and by being threatened with death, 2 Cor. 4:11] **earnestly desiring** [longing] **to be clothed with our house** [the spiritual body] **which is from heaven,** [a heavenly dwelling].

**2 Cor. 5:3** inasmuch as we, **having been clothed,** [when we are clothed] **shall not be found naked** [those who die faithfully in the Lord will be clothed in a spiritual body subject to a heavenly dwelling, cf. Rev. 3:18].

**2 Cor. 5:4** For we who are in this tabernacle [tent] **groan, being burdened,** [from the many stresses and persecutions] **not that we would be unclothed,** [be without any kind of body] **but [further] clothed,** [with a new spiritual body, vs. 2] **that mortality** [what is mortal or subject to death] **may be swallowed [up] by life** [this corruptible body must put on one that is incorruptible, cf. 1 Cor. 15:53,54].

**2 Cor. 5:5** Now He who has prepared us for this very thing [the longing for a body that will not die and for another that is subject to eternal life] **is God, who also has given to us the earnest** [pledge or guarantee] **of the**

**Spirit** [Rom. 8:23].

**2 Cor. 5:6** **Therefore we are always confident**, [because of the pledge and guarantee of the Spirit, vs. 5] **knowing that, while we are at home** [on earth] **in the body**, [physical body or tent, vs. 1] **we are absent from the Lord** [even though the Lord was with Paul on earth, he longed to leave his physical body to be with the Lord, Phil. 1:23].

**2 Cor. 5:7** **For we walk** [serve, hope and live, Col. 1:10; 2:6] **by faith, and not by sight** [Paul believed in that which he had not seen just as though he had seen it, Heb. 11:1].

**2 Cor. 5:8** **We are confident**, [of good courage] **I say, and willing** [prefer] **rather to be absent from the** [physical] **body and to be present with the Lord** [vs. 6; Phil. 1:23].

## **The Judgment Seat Of Christ**

**2 Cor. 5:9** **Therefore we labor**, [have as our ambition] **that, whether present** [in the physical body] **or absent**, [from the physical body] **we may be accepted by Him** [well pleasing to Him; dead or alive physically, he belonged to the Lord, Rom. 14:8].

**2 Cor. 5:10** **For we** [Paul included himself] **must all appear before the judgment seat of Christ**, [Mt. 25:31,32; all have a personal appointment, Heb. 9:27] **that each one** [will not be judged on the merits of parents, spouses, and friends; each of us individually] **may receive the things done in his body, according to what he has done, whether it be good or bad** [even though all must leave this physical body, all will be responsible for the things done while in the body; we will reap what we sow, Gal. 6:7,8; cf. Mt. 16:27; Acts 10:42; Rom. 2:16; 14:10,12].

**2 Cor. 5:11** **Knowing, therefore the terror of the Lord**, [since we know what it is to fear the Lord; God is love, but to those who do not have Jesus the Savior, and do not hold to the Spirit will find in Judgment that it is a

fearful thing to face God, Heb. 10:31; 12:29] **we persuade men**; [Paul and co-workers did not want any to face God lost; thus he made every effort to persuade] **but we are made manifest** [well known] **to God, and I also trust are made manifest** [well known] **in your consciences** [he hoped that their conscience would bother them when they turned from what he had taught them about the gospel and the fear of being lost forever].

## The Ministry Of Reconciliation

**2 Cor. 5:12** **For we do not commend ourselves again to you**, [in both epistles, Paul found himself commending himself and co-workers to these brethren, but now it is their turn to accept them for who they are, 1 Cor. 3:5; 2 Cor. 1:14] **but give you occasion to glory** [be proud] **on our behalf, that you may have something to answer those** [the false teachers] **who glory** [take pride] **in appearance, and not in heart.**

**2 Cor. 5:13** **For if we are beside ourselves**, [2 Cor. 11:1,6; cf. Acts 26:24; Jesus faced the same accusation, Mk. 3:21] **it is for God; or if we are sober**, [of sound mind] **it is for your cause** [whatever was said of Paul, he was for these brethren].

**2 Cor. 5:14** **For the love** [Greek: *agape*] **of Christ constrains** [compels] **us**, [all that motivated Paul came from the power of Jesus through His death, burial, and resurrection, 1 Cor. 15:1-4] **because we judge**, [have concluded this] **that if One** [Jesus] **died for all**, [He did, vs. 15] **then all died**; [all are dead in sin, Eph. 2:1; and those who are saved must die to sin, Rom. 6:2].

**2 Cor. 5:15** **and He died for all**, [vs. 14; to save sinners, 1 Tim. 1:15] **that those who live** [by dying to sin, being buried and raised in baptism to walk in newness of life, vs. 17; Rom. 6:2-5] **should no longer live to themselves, but for Him** [Jesus] **who died for them**, [purchased them with His blood, 1 Cor. 6:20; 7:23] **and rose again** [Rom. 14:7-9; 1 Pet. 1:18,19].

**2 Cor. 5:16** **Therefore from now on we recognize no man according to the flesh**; [under Christ, all human relationships are brought together in Him; whether Jew, Greek, bond, free, male or female, Gal. 3:28] **even though we have known Christ according to the flesh**, [He became flesh

and dwelt among us, John 1:14] **yet now we know Him thus no longer** [His time of flesh is past; He has arisen from the dead and ascended to the Father where He reigns over His kingdom, Acts 2:29-36].

**2 Cor. 5:17** **Therefore** [in view of recognizing no man according to the flesh, and knowing Jesus as the spiritual one, vs. 16] **if any man be in Christ**, [through the new birth of water and the Spirit, John 3:3,5; born of the word, 1 Pet. 1:23; this birth involves being baptized into Him as a penitent believer, Gal. 3:26,27; Rom. 6:4] **he is a new creature; [creation] old things are passed away; behold, all things have become new** [Eph. 4:24].

**2 Cor. 5:18** **And all things are of God**, [not through the doctrines and commandments of men, Mt. 15:9] **who has reconciled us** [made us friends again] **to Himself** [the Father] **through Jesus Christ**, [Rom. 5:10; Eph. 2:16; Col. 1:20] **and has given to us the ministry of reconciliation**; [man left friendship with God through sin, but Jesus made it possible for man to be forgiven and to be made friends with God].

**2 Cor. 5:19** **to wit**, [namely] **that God was in Christ reconciling** [vs.18] **the world to Himself, not imputing** [counting] **their trespasses to** [against] **them**, [Rom. 3:24] **and has committed to us** [Paul and the others who preached] **the word of reconciliation** [preaching the gospel that had the power of salvation to save sin, Rom. 1:16, and to reveal the righteousness of God, Rom. 1:17; only Christ and His saving gospel can make sinners friends with God through obedience, John 15:14].

**2 Cor. 5:20** **Now then** [therefore] **we are ambassadors for Jesus Christ**, [those who traveled to other places with authority to represent Jesus and the message of reconciliation, Eph. 6:20] **as though God did beseech** [entreat] **you by us; we pray** [beg] **you on Christ's behalf, be reconciled to God.**

**2 Cor. 5:21** **For He has made Him** [Jesus] **who knew no sin** [Isa. 53:6-9; Gal. 3:13; 1 Pet. 2:22] **to be sin for us**, [He took our place (as sinners) on the cross] **that we might become the righteousness of God in Him** [Rom. 1:17; Phil. 3:9].

## CHAPTER 6

## Ministers With Patience

**2 Cor. 6:1** We then, [Paul, Timothy and the other workers, 2 Cor. 1:1] as workers together with Him [Jesus Christ] also beseech [beg] you not to receive the grace of God [God's favor through Jesus] in vain.

**2 Cor. 6:2** For He says, [Isa. 49:8] "I have heard you in an accepted time, and in the day of salvation I have helped you" [it was prophesied that the Gentiles would be offered salvation, and that the time had come]. Behold, now is the accepted time; behold, now is the day of salvation [applies this prophecy].

**2 Cor. 6:3** Giving no offence [a stumbling block, Rom. 14:13] in anything, [in order] that our ministry may not be blamed [discredited].

**2 Cor. 6:4** But in all things approving [commending] ourselves as ministers [servants, 1 Cor. 4:1] of God, in much patience, [endurance] in afflictions, in necessities, [needs] in distresses,

**2 Cor. 6:5** in stripes, [beatings] in imprisonments, in tumults, [riots] in labors, in watchings, [sleeplessness] in fastings, [hunger; compare to the list given in 2 Cor. 11:23-28].

**2 Cor. 6:6** by purity, [he sought a pure life like Jesus, Mt. 5:8] by knowledge, by longsuffering, [able to endure long periods of suffering] by kindness, by the Holy Spirit, [one of the persons in the Godhead, 1 John 5:8; this was the power that guided him, Acts 16:6,7] by genuine [sincere] love, [Greek: *agape*; all of these things that were lived by Paul were pleasing to God].

**2 Cor. 6:7** by the word of truth, [the gospel, presenting Jesus as the way and the truth, John 14:6; cf. 2 Cor. 7:14] by the power of God, by the armor of righteousness on the right hand and on the left, [Rom. 13:12; 2 Cor. 10:4; Eph. 6:11].

**2 Cor. 6:8** by honor and dishonor, [begins a series of contrasts that Paul

and workers had received in their work for the Lord] **by evil report and good report; as deceivers, and yet true;** [in the face of all the false accusations, Paul remained true to God].

**2 Cor. 6:9** as unknown, and yet well known; [2 Cor. 4:2; 5:11] as dying, and behold we live; [1 Cor. 4:9; cf. 15:31] as chastened, [punished] and yet not killed; [not put to death].

**2 Cor. 6:10** as sorrowful, [he was made sorrowful through suffering and disappointment] yet always rejoicing; [Phil. 4:4] as poor, yet making many rich; as having nothing, and yet possessing all things [out of all these nine contrasts, Paul always found the positive side; he was in Christ, and all the negative things, true or false in his life did not stop him, Phil. 1:21; 4:13].

## **Do Not Be Unequally Yoked**

**2 Cor. 6:11** O you Corinthians! [addressed the whole church in Corinth]. Our mouth has spoken freely to you; our heart is opened wide [he went all the way to express love and concern for them, 2 Cor. 7:3].

**2 Cor. 6:12** You are not restrained by us, but you are restrained in your own affections [they had received the full attention of Paul's love and concern, but they had not properly responded, 2 Cor. 12:15].

**2 Cor. 6:13** Now for a recompense [return or like exchange] for the same, [Paul's love and concern, vs. 12] (I speak as to my children), [1 Cor. 4:14] you also be enlarged [stretch or open wide your heart to us].

**2 Cor. 6:14** Do not be unequally yoked together [this illustration comes from the Old Testament law that would not allow them to plow a donkey and oxen together, Deut. 22:10] with unbelievers [do not become a team with unbelievers]. For what fellowship has righteousness with unrighteousness? And what communion [fellowship] has light with darkness? [this is often rightly applied to marriage, but this truth also includes all other close relationships that would have a negative effect on the believer; for example, avoid teaming up with immoral persons, Eph.

5:6,7; the unfruitful works of darkness, Eph. 5:11; 1 John 1:6; see also the next two verses for specific examples, vss. 15,16].

**2 Cor. 6:15** And what accord [harmony] has Christ with Belial? [a heathen god like Beelzebub compared to the devil]. Or what part has he who believes with an infidel? [unbeliever].

**2 Cor. 6:16** And what agreement has the temple of God with idols? [these are opposite; God's temple is true, all others are false]. For you are the temple of the living God [1 Cor. 3:16,17; 6:19; Eph. 2:21; 1 Pet. 2:5]. As God has said, "I will dwell in them and walk in them; and I will be their God, and they shall be My people" [cf. Lev. 26:12; Jer. 31:33; 32:38].

**2 Cor. 6:17** Therefore "Come out from among them, [just as Israel was called out of idolatry] and be separate, says the Lord, and do not touch the unclean thing, and I will receive you," [Isa. 52:11; cf. Rev. 18:4].

**2 Cor. 6:18** "And I will be a Father to you, [only if they refuse the evil ways of idolatry and the world, Rom. 12:2; 1 John 2:15,16; Jas. 4:4] and you shall be my sons and daughters, says the Lord Almighty" [Jer. 31:1,9; Isa. 43:6].

## CHAPTER 7

**2 Cor. 7:1** Therefore having these promises, [made in vss. 17,18] dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, [1 John 3:3] perfecting holiness in the fear of God [the aim of every Christian; to be holy like God, 1 Pet. 1:14-16; Jesus lived the perfect life, and all should seek to be like Him, Heb. 4:15].

### A Good Report By Titus

**2 Cor. 7:2** Receive us [make room for us in your heart]. We have wronged no one, we have corrupted no one, we have defrauded no one [his motives had been pure even though some may have brought false accusations against him, cf. Acts 20:33].

**2 Cor. 7:3** I do not speak this to condemn you; [he was not their enemy who was making up false charges because he did not love them] **for I have said before, [2 Cor. 6:11,12] that you are in our hearts, to die [together] and live [together] with you.**

**2 Cor. 7:4** Great is my boldness of speech [2 Cor. 3:12] toward you, great is my glorying [boasting] of you. I am filled with comfort; I am exceedingly joyful in all our tribulation [the tribulation itself was not joyful, but the purpose of such tribulation brought great joy to Paul, cf. Phil. 2:17; Col. 1:24; Mt. 5:11,12].

**2 Cor. 7:5** For, [even] when we came into Macedonia, [a country in Europe north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea; he flashes back to the time he hoped to find Titus in Troas for a report from Corinth, but the absence of Titus caused Paul to go to Macedonia, 2 Cor. 2:13] **our flesh had no rest, but we were troubled on every side; [2 Cor. 4:8] without were fightings, within were fears** [this describes the source of Paul's unrest, the enemies of the cross continued their harm, and inside he was deeply fearful about the spiritual condition of Corinth as mentioned in his first letter to them; thus he longed for a good report from Titus, vs. 6].

**2 Cor. 7:6** Nevertheless God, who comforts those who are cast down, [2 Cor. 1:3,4] **comforted us by the coming of Titus;** [Paul and workers found no comfort until Titus brought them a good report, vs. 13].

**2 Cor. 7:7** and not only by his coming, [they had no doubt personally missed him] **but by the consolation with which he was comforted in you,** [the good report he brought from the church in Corinth] **when he told us of your earnest desire, [longing] your mourning, your fervent mind [zeal] for me; so that I rejoiced even more** [Paul's first letter that had pointed out their sins had been accepted and the brethren had accepted Paul again as a true worker and apostle].

**2 Cor. 7:8** For though I made you sorry with my letter, [2 Cor. 2:2,4] **I do not repent, [regret it] though I did repent [I did regret]. For I perceive that**

the same epistle has made you sorry, though only for a season [a while].

**2 Cor. 7:9** Now I rejoice, not that you were made sorry, [there was no joy in just making them sorry, but in the fruits of such sorrow, vs. 10] **but that your sorrow led to repentance** [the changing of the mind and heart which led them to a change or turning of actions, Acts 3:19; 2:38]. **For you were made sorry in a godly manner**, [over spiritual things for a spiritual purpose] **that you might suffer damage by us in nothing** [Paul's motive was not to harm them in his discipline, but only to help; this should still be the true motive for discipline in the church as well as in one's physical family].

**2 Cor. 7:10** For godly sorrow [a sorrow produced in the heart that comes from rebellion to God through sin; after Peter denied Jesus, he went out and wept bitterly, Mt. 26:75; cf. 2 Sam. 12:13] **works** [produces] **repentance to salvation, not to be repented of**, [regretted] **but the sorrow of the world** [remorse] **works** [produces] **death** [example: Judas, Mt. 27:4,5].

**2 Cor. 7:11** For behold this very thing, that you sorrowed after a godly sort: **What carefulness** [diligence] **it produced in you, yes, what vindication of yourselves**, [eagerness to clear yourself] **yes, what indignation, yes, what fear**, [alarm] **yes, what vehement desire, yes, what zeal, yes, what avenging!** [readiness to see justice done]. **In all things you approved yourselves to be clear** [innocent] **in this matter** [these brethren took the proper steps to deal with the man in the church who was practicing sexual immorality with his father's wife, 1 Cor. 5:1-5; 2 Cor. 2:5-11].

**2 Cor. 7:12** Therefore, though I wrote to you, I did not do it for the sake of the one who had done the wrong, [only on account of the offender; the man committing the adultery, 1 Cor. 5:1] **nor for the sake** [only on account] **of the one who suffered wrong**, [the offended; the father] **but that our care for you in the sight of God might appear to you** [there was a double purpose for disciplining the immoral man; to save the man, 1 Cor. 5:5, and to show the church at Corinth that Paul and workers cared for their spiritual welfare, cf. 2 Cor. 2:4].

## Mutual Comfort

**2 Cor. 7:13** Therefore we were comforted in your comfort [they made the right decision to respond to Paul's first letter, and this brought comfort to the church as well as to Paul]. **Yes, and we rejoiced exceedingly more for the joy of Titus, because his spirit was refreshed by you all** [the church had received Titus and he was refreshed over the changes that the church had made, cf. Rom. 15:32].

**2 Cor. 7:14** For if I have boasted anything to him [Titus] about you, I am not ashamed [even though they were sidetracked for a time, they have now made themselves worthy of Paul's confidence]. **But as we spoke all things to you in truth, even so our boasting, which I made before Titus, was found to be the truth** [Paul continues to praise them for their response to the truth of God's will which backed up the truth of his confidence in them].

**2 Cor. 7:15** And his inward affection [love and respect] abounds all the more toward you, as he remembers the obedience of you all, how with fear and trembling you received him [the church had drifted into a dangerous condition; Titus could have found a cold, sinful, and rebelling church refusing to repent; but instead, he found repentance and obedience, cf. 2 Cor. 2:9; Phil. 2:12].

**2 Cor. 7:16** Therefore I rejoice that in everything I have confidence in you [this is what Paul had longed for and hoped would happen, 2 Cor. 2:3; 8:22].

## CHAPTER 8

### Generosity in Giving Is Promised

**2 Cor. 8:1** Moreover, [and now] brethren, we make known to you the grace of God bestowed on the churches of Macedonia; [a country in Europe immediately north of Greece; about one hundred fifty miles northwest from Troas across the Aegean Sea; Paul brings up the subject of giving to the poor saints in Jerusalem, 1 Cor. 16:1; Rom. 15:26; cf. Acts 11:29; 24:17].

**2 Cor. 8:2** how that in a great trial of affliction [most severe trials; probably heavy persecutions] **the abundance of their joy and their deep poverty abounded in the riches of their liberality** [this is sacrificial giving; the kind of giving that Jesus praised when He saw a widow give all that she had, Mk. 12:44].

**2 Cor. 8:3** For I bear witness that to their ability, yes, and beyond their ability [truly in the realm of sacrifice] **they were willing of themselves**, [their own accord; entirely on their own].

**2 Cor. 8:4** praying [begging or imploring] **us with much entreaty** [urgency] **that we would receive the gift, [favor] and participate in the fellowship of the ministering to the saints** [Christians who were in need, cf. Acts 11:29; 24:17; Rom. 15:25; 1 Cor. 16:1,3,4].

**2 Cor. 8:5** And this they did, not as we hoped, [their giving exceeded what Paul and the others had expected] **but first gave their own selves to the Lord**, [an example of offering themselves as a living sacrifice, holy and acceptable to God, Rom. 12:1] **and then to us by the will of God** [the goal of every Christian should be to live and give according to God's will, Mt. 7:21; Eph. 6:6].

**2 Cor. 8:6** So that we urged Titus, that as he had begun, [this collection from Corinth when he delivered to them the first epistle, 1 Cor. 16:1] **so he would also finish this same grace in you also** [continue this important work for the needy who were suffering; that began with a great famine in Jerusalem, Acts 11:27-30].

**2 Cor. 8:7** Therefore, as you abound in everything, in faith and utterance, and knowledge and in all diligence and in your love [Greek: *agape*] **to us**, [God had blessed this church with an abundance of spiritual gifts, 1 Cor. 12:1-11, and they also had the deep love of Paul and workers, 1 Cor. 1:4,5] **see that you abound in this grace also** [should they choose to cheerfully give from their hearts, as they have prospered, and with the right motive and attitude, God would bless them, 2 Cor. 9:7,8].

## Testing The Sincerity Of Their Love

**2 Cor. 8:8** I speak not by commandment, [I am not commanding you; their giving must not be forced, but given willingly from the heart, 2 Cor. 9:7] **but as proving** [testing] **the sincerity of your love** [Greek: *agape*] **by** [comparing it to] **the forwardness** [diligence] **of others** [especially those of Macedonia, vss. 1-5, also the example of Jesus, vs. 9].

**2 Cor. 8:9** For you know [gives an example] **the grace of our Lord Jesus Christ, that, though he was rich,** [Phil. 2:6-8] **yet for your sakes He became poor,** [the world's greatest sacrifice that ended in death on the cross, John 15:13] **that you through His poverty** [Mt. 8:20] **might become rich** [even those who were in deep physical poverty could become spiritually rich because of this sacrifice of Jesus; the poor saints in Jerusalem were spiritually rich].

**2 Cor. 8:10** And in this I give my advice: [rather than a command, cf. vs. 8] **for it is expedient for you, not only to do what you began and were forward to do a year ago,** [cf. 1 Cor. 16:1,2].

**2 Cor. 8:11** but now therefore perform [finish] **the doing of it; that as there was a readiness to desire it,** [start it] **so there may be also a performance** [completion of it] **out of what you have** [according to your means].

**2 Cor. 8:12** For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have [remember the poor widow in the temple who was praised for her willingness to give all that she had, Lk. 21:1-4; 2 Cor. 9:7].

**2 Cor. 8:13** For I do not mean that others should be eased, and you burdened; [the same giving was desired by Paul for all churches; also he did not wish for Jerusalem to be relieved by placing a burden on the brethren at Corinth].

**2 Cor. 8:14** but by an equality, [a need for sharing so that both Corinth, Jerusalem, and others may have their needs fulfilled] **that now at this time**

**your abundance may be a supply for their want, that their abundance also may become a supply for your want, that there may be equality** [as brothers and sisters in Christ, share together as a family, cf. Acts 2:44,45; 4:32,34,37].

**2 Cor. 8:15 As it is written**, [concerning the manna that God gave Israel, Ex. 16:18] **“He who gathered much had nothing left over**, [because he shared with others] **and he who gathered little had no lack”** [because others shared with him; the apostle calls for these Christians to share with other brethren who might have a need].

### **Titus Sent With Two Brothers To Corinth**

**2 Cor. 8:16 But thanks be to God**, who put [has put] **the same earnest care for you into the heart of Titus** [not only did Titus care for these Corinthian brethren, but he showed it; a “Show and Tell” religion is needed today, 1 John 3:17,18].

**2 Cor. 8:17 For indeed he not only accepted the exhortation**, [evidently Paul exhorted him to go] **but being more forward**, [diligent] **of his own accord** [own initiative] **he went to you** [to go to Corinth was an exhortation from Paul that Titus wanted to carry out].

**2 Cor. 8:18 And we have sent with him the brother**, [his name is not given, 1 Cor. 16:3; 2 Cor. 12:18; such may have been chosen from the list in Acts 20:4] **whose praise is in the gospel throughout all the churches**, [chosen by all the churches, vs. 19; for another brother who is not named but was also sent, see vss. 22,23].

**2 Cor. 8:19 and not that only, but who was also chosen by the churches** [1 Cor. 16:3,4] **to travel with us with this grace**, [gift, see vss. 20,21, for the purpose of choosing another to travel with them] **which is administered by us for the glory of the Lord Himself, and to show of your ready mind**, [their willingness to help the needy].

**2 Cor. 8:20 avoiding this**: [taking persecution] **that no one should blame** [discredit] **us in this abundance** [generous gift], **which is administered by**

us—

**2 Cor. 8:21** providing for honest [honorable] things, not only in the sight of the Lord, but also in the sight of men [even though Paul and workers were honest, they were wise in choosing this method to prove to others and before God their desire to be honorable, Eph. 5:15; cf. Rom. 12:17; Phil. 4:8; 1 Pet. 2:12].

**2 Cor. 8:22** And we have sent with them [Titus and the brother who is not named, vs. 18] our brother, [neither is this brother named] whom we have often proved diligent [zealous] in many things, [he was highly recommended based on his past performance] but now much more diligent, [zealous] because of the great confidence which I have in you [this brother's zeal and confidence had increased in the brethren at Corinth because of Paul's confidence in them].

**2 Cor. 8:23** If anyone inquires about Titus, [2 Cor. 8:6; a Gentile, Gal. 2:3; although not named, he accompanied Paul and Barnabas to Jerusalem to settle the circumcision problem, Acts 15:2; Gal. 2:3; Paul called him, "my true son in our common faith"] he is my partner and fellow worker concerning you: [Paul gives him a full recommendation and verifies that he is a worker associated with this church in Corinth] or if our brethren [the two brothers who are not named, vss. 18,22] are inquired about, they are the messengers [the sent ones or representatives] of the churches, [Phil. 2:25] and the glory of Christ.

**2 Cor. 8:24** Therefore you show to them, [Titus and the unnamed brothers] and before the churches, the proof of your love, [Greek: *agape*] and of our boasting on your behalf [2 Cor. 7:4].

## CHAPTER 9

### Ministering To The Saints

**2 Cor. 9:1** For concerning the ministering to the saints, [holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] it is superfluous [needless

or no need] **for me to write to you**; [explains why in vs. 2].

**2 Cor. 9:2** for I know the forwardness [readiness] of your mind, about which I boast of you to those of Macedonia, [a country in Europe immediately north of Greece; about one hundred fifty miles northwest from Troas across the Aegean Sea] that Achaia [southern part of Greece with Corinth its capital] was ready a year ago; [2 Cor. 8:10,19] and your zeal has provoked [stirred up] most of them [to action].

**2 Cor. 9:3** Yet I have sent [am sending] the brethren lest our boasting of you should be in vain in this respect; that, as I said, you may be ready;

**2 Cor. 9:4** lest if any of Macedonia [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea] come with me, and find you unprepared, we (not to speak of you) should be ashamed [be put to shame] by this confident boasting [after all the things he had said about Corinth to praise them, Paul wanted those of Macedonia to find what he said to be the truth].

**2 Cor. 9:5** Therefore I thought it necessary to exhort the brethren, that they would go on ahead to you, [vs. 3] and prepare beforehand your bounty, [bountiful gift] which you had previously promised, that the same [your gift] might be ready, as a matter of bounty, [a bountiful gift] and not as of [affected by] covetousness [extortion or a gift grudgingly given].

## **Sowing Bountifully**

**2 Cor. 9:6** But this I say, He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully [Prov. 11:24; 19:17; 22:9; Gal. 6:7,9].

**2 Cor. 9:7** [let] Each one [giving is a personal responsibility] give according as he purposes [has decided and planned] in his heart, [giving must be planned from the heart and not by chance or according to what mood one is in] not grudgingly, [reluctantly, Philemon 14] or of necessity; [compulsion] for God loves [Greek: *agapao*] a cheerful giver [is pleased with one who

enjoys giving and is happy for the privilege of expressing such love].

**2 Cor. 9:8** And God is able to make all grace abound toward you, [the true giver receives blessings from God, Phil. 4:19; Acts 20:35] **that you, always having all sufficiency in all things, may abound** [have an abundance] **for every good work** [one cannot out-give God, Lk. 6:38].

**2 Cor. 9:9** As it is written, [Ps. 112:9] **“He who dispersed** [scattered] **abroad,** [freely given] **he has given to the poor; His righteousness remains forever”** [consider how Jesus felt about helping the needy, and how such will be considered at the Judgment Day, Mt. 25:31-46].

**2 Cor. 9:10** Now He [God] who ministers [supplies] seed to the sower and bread for your food, will both minister [supply] and multiply your seed sown, [He will cause the faithful giver to prosper] and increase the fruits of your righteousness, [giving to the Lord on His terms causes a Christian to grow stronger spiritually].

**2 Cor. 9:11** being enriched [made rich] in everything for all bountifulness, [liberality or through their being generous on every occasion] which causes through us thanksgiving to God [2 Cor. 4:15].

**2 Cor. 9:12** For the administration [performing] of this service not only supplies the needs of the saints, [2 Cor. 8:14] but is also abundant through many thanksgivings to God, [Phil. 4:6,7].

**2 Cor. 9:13** while, by the experiment [proof or experience] of this ministry they glorify God [give him credit] for your professed subjection [obedience] to the gospel of Christ, [by their actions, they showed the importance of obeying the gospel, Mt. 5:16] and for your liberal [generous] distribution [sharing, Heb. 13:16] to them, and to all men, [Gal. 6:10].

**2 Cor. 9:14** and by their prayer for you, who long after [for] you for [because of] the exceeding grace [favor, 2 Cor. 8:1] of God in you.

**2 Cor. 9:15** Thanks be to God for His unspeakable [indescribable] gift [a gift from above, Jas. 1:17].

# CHAPTER 10

## A Spiritual Warfare

**2 Cor. 10:1** Now I, Paul, myself [places this on a personal level] beseech you [Rom. 12:1] by the meekness and gentleness of Christ—[the perfect standard and example to follow, cf. Mt. 5:5] who [Paul] in presence am lowly [meek] among you, [cf. 1 Thes. 2:7] but being absent am bold toward you.

**2 Cor. 10:2** But I beseech [beg] you, that I may not be bold [although the church as a whole had repented, there were still some who were opposing him; he hoped that it will not be necessary to be bold] when I am present with the confidence, with which I intend [purpose, 1 Cor. 4:21] to be bold against some, [if they will not repent] who think of us as if we walked according to the flesh [Paul's only motive was the spiritual, but some accused him of seeking worldly things].

**2 Cor. 10:3** For though we walk in the flesh, [as human beings with physical bodies] we do not war according to the flesh [they do not use physical weapons of war].

**2 Cor. 10:4** (For the weapons of our warfare are not carnal, [of the flesh or the world, Eph. 6:13-17; 1 Thes. 5:8] but [on the contrary] mighty through God for the pulling down [destruction] of strongholds [fortresses].

**2 Cor. 10:5** casting down imaginations, [speculations or pretensions] and every high thing that exalts itself against the knowledge of God, [1 Cor. 1:19; 3:10] and bringing into captivity every thought to the obedience of Christ, [to get all people to obey Christ should be the goal of every preacher and teacher].

**2 Cor. 10:6** and having a readiness to revenge [punish] all disobedience when your obedience is fulfilled [completed; when these rebellious ones

had enough time to complete their obedience, but still would not obey, he would not spare these evil ones, 2 Cor. 13:2].

## **His Letters And In Person Are Powerful**

**2 Cor. 10:7** Do you look at things according to the outward appearance? [do you judge a matter only on the surface without knowing all the facts?]. If anyone is confident in himself that he is Christ's, [they evidently opposed Paul on the grounds that they were of Christ] let him consider this again within himself that just as he is Christ's, even so we are Christ's [Paul had an equal right to claim that he belonged to Christ].

**2 Cor. 10:8** For though [even if] I should boast somewhat more [freely] about our authority, [2 Cor. 13:10] which the Lord has given us for edification, [building you up] and not for your destruction, [pulling you down] I shall not be ashamed, [2 Cor. 7:14].

**2 Cor. 10:9** that I may not seem as if I would terrify [frighten] you by letters [see vs. 10].

**2 Cor. 10:10** “For his letters,” [epistles] they say, [his enemies] “are weighty and powerful, [forceful] but his bodily presence [in person] is weak, and his speech contemptible” [they accused Paul of making threats in his letters that were not carried out in person].

**2 Cor. 10:11** Let such a person [especially those who make false accusations] consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present [Paul had physical infirmities, but this did not keep him from preaching the gospel, Gal. 4:13; thus, in person he would not be different from his letters].

## **Corinth Was Included In Paul's Mission**

**2 Cor. 10:12** For we dare not make [classify] ourselves or compare ourselves with the number who commend themselves [evidently false teachers who were trying to undermine Paul and workers, cf. 2 Cor. 5:12].

**But they, measuring themselves by themselves, [a false standard of measurement] and comparing themselves among themselves, are not wise [wisdom uses God's word as the true standard for measurement; fearing God and keeping His commandments has always been the true standard by which to measure, Eccl. 12:13].**

**2 Cor. 10:13 But we will not boast of things beyond our measure, [proper limits; other men's labor, vs. 15; Rom. 15:20] but according to the measure [field] of the rule which God has distributed [appointed] to us, a measure [field] to reach even to [even as for as] you [Jesus met Paul on the road to Damascus and appointed him to be an apostle to the Gentiles which included Corinth, Acts 9:15; Gal. 2:7-9].**

**2 Cor. 10:14 For we do not stretch ourselves [do not boast] beyond our measure, [do not go too far in our boasting, vs. 15] as though we did not reach to you, [Corinth was a part of the territory assigned to Paul and workers] for we have come as far as to you also in preaching the gospel of Christ; [the Holy Spirit guided him to Corinth, Acts 16:9, and just like other cities in his God-given sphere, he preached the gospel to them, 1 Cor. 3:5,6].**

**2 Cor. 10:15 not boasting of things beyond our measure, [limits] that is, of other men's labors, [Rom. 15:20] but having hope, that as your faith is increased, that we shall be abundantly [greatly] enlarged by you [he wanted to be able through the faith of those in Corinth as they grew spiritually, to reach out to new fields, vs. 16] according to our rule, [within our sphere].**

**2 Cor. 10:16 to preach the gospel [the good news, glad tidings of salvation through the death, burial, and resurrection of Christ, Mk. 16:15,16; 1 Cor. 15:1-4] in the regions beyond you, [it cannot be known the region Paul had in mind, but we do know that he had a desire to go to Italy and Spain, Rom. 15:24,28] and not to boast in another man's line [territory, vs. 13] of things made ready for our hand [that which has already been done or accomplished by him].**

**2 Cor. 10:17 But [Jer. 9:23,24] "He who glories, [boasts] let him glory**

[boast] **in the Lord**” [cf. 1 Cor. 1:31; Paul must have felt confident about boasting when God received the credit for his success].

**2 Cor. 10:18** For not he who commends himself is approved, but whom the Lord commends [Prov. 27:2; 1 Cor. 4:5].

## CHAPTER 11

### A Spiritual Jealousy

**2 Cor. 11:1** Would to God [I hope] that you could bear with me; [hear me patiently] in a little folly; [evidently speaking of boasting, cf. vss. 16,19] and indeed you bear with me [you do bear].

**2 Cor. 11:2** For I am jealous for you with godly jealousy [any boasting that Paul did was motivated by his deep love for them; when they were unfaithful, this godly jealousy was stirred in his heart]. For I have betrothed you [promised you in marriage] to one husband, [Christ] that I may present you as a chaste [pure] virgin to Christ [this figure is used to show that the church, the bride of Christ, must be kept pure; Corinth had used their bodies as instruments of unrighteousness, 1 Cor. 6:15,16, and Paul gives further teaching on this subject to warn them, cf. Mt. 25:6; Rev. 19:7,9].

**2 Cor. 11:3** But I fear, lest by any means, [somehow] as the serpent beguiled [deceived] Eve through his subtlety, [craftiness or cunningness, Gen. 3:4,5; John 8:44; 1 Tim. 2:14] so your minds may be corrupted from the simplicity that is in Christ [millions over the centuries have stumbled over their failing to be sincerely devoted to the purity, in worship and in doctrine in Christ, Mt. 5:8; Eph. 6:24; 2 John 9].

**2 Cor. 11:4** For if [which in fact is impossible; because there is not another Jesus, another Spirit, or another gospel, Gal. 1:6-9] he who comes preaches another Jesus whom we have not preached, [evidently some tried to do this] or if you receive another spirit, [other than the Holy Spirit] which you have not received, [they had received from Paul only the true

Spirit] **or another gospel, which you have not accepted, you may well bear with it** [put up with it easily enough; if such were possible, there would be an excuse for their wrong behavior; however since such is not possible, they are wrong in putting up with these false things and by accepting these false teachers over Paul].

## **Dealing With False Apostles**

**2 Cor. 11:5 For I suppose** [I do not think; gives them something to compare or to consider] **I was not** [I have not been] **in the least behind the very chiefest apostles** [the twelve apostles; he may be referring to Peter, James, and John who attended Jesus at the Mountain of transfiguration and Garden of Gethsemane, Mt. 17:1-7; 26:36,37].

**2 Cor. 11:6 But** [even] **though I am rude in speech,** [not a trained speaker, 1 Cor. 1:17] **yet I am not in knowledge** [Paul was educated at the feet of Gamaliel, Acts 22:3, but the knowledge referred to here is spiritual knowledge; Paul was guided by the Holy Spirit, 1 Cor. 12:8; Eph. 3:4]. **But we have been thoroughly made manifest among you in all things** [he had proven to them in every way that he was a true apostle and servant of Jesus Christ, 2 Cor. 12:12].

**2 Cor. 11:7 Have I committed an offence** [sin] **in abasing** [humbling] **myself that you might be exalted, because I have preached to you the gospel of God** [the good news, glad tidings of salvation through the death, burial, and resurrection of Christ, Mk. 16:15,16; 1 Cor. 15:1-4] **freely?** [free of charge].

**2 Cor. 11:8 I robbed** [spoiled] **other churches,** [compare Phil. 4:15,16] **taking wages** [support] **from them, to do you service** [to minister to you].

**2 Cor. 11:9 And when I was present with you, and in need, I was not chargeable** [not a burden] **to no one, for that which was lacking to me the brethren who came from Macedonia** [a country in Europe immediately north of Greece; about one hundred-fifty miles northwest from Troas across the Aegean Sea] **supplied** [Phil. 4:10]. **And in all things I have kept myself from being burdensome to you,** [compare to the church at

Thessalonica, 1 Thes. 2:9] **and so I will keep myself** [his teaching on proper giving was not designed to get money from them].

**2 Cor. 11:10** **As** [surely as] **the truth of Christ is in me**, [Rom. 9:1] **no one shall stop me from this boasting in the regions of Achaia** [southern part of Greece with Corinth its capital; thus the first ones he converted in Corinth, cf. Rom. 16:5].

**2 Cor. 11:11** **Why? Because I do not love** [Greek: *agapao*] **you?** [no, the opposite is true, because he loves them, 2 Cor. 6:11; 12:15] **God knows** [I do].

**2 Cor. 11:12** **But what I do, that I will** [continue to] **do, that I may cut off occasion** [the opportunity] **from those who desire occasion;** [an opportunity] **that they may be found even as we in things of which they glory** [boast; Paul's boasting was based on truth, these false apostles, vs. 14, on lies; Paul must stop their boasting].

**2 Cor. 11:13** **For such are false apostles,** [their claims to be apostles were lies] **deceitful workers, transforming** [disguising] **themselves into apostles of Christ.**

**2 Cor. 11:14** **And no wonder,** [that they would deceive] **for Satan himself transforms himself into an angel** [messenger] **of light** [Rev. 12:9; 1 Pet. 5:8; cf. Gal. 1:8].

**2 Cor. 11:15** **Therefore it is no great thing** [not surprising] **if his** [Satan's] **ministers** [servants] **also transform** [disguise themselves] **as ministers** [servants] **of righteousness; whose end shall be according to their works** [what they deserve; they will reap what they sowed, Gal. 6:7; Phil. 3:19].

## **A Little Boasting**

**2 Cor. 11:16** **I say again, let no man think me a fool** [foolish, vs. 1]. **If otherwise,** [if you do] **receive me even as a fool,** [foolish] **that I may boast a little.**

**2 Cor. 11:17** That which I speak, I speak it not according to the Lord, [not as a commandment as the Lord would speak] but as it were, [as it would seem] **foolishly, in this confidence of boasting.**

**2 Cor. 11:18** Seeing that many glory [boast] according to the flesh, [the way the world boasts] I will glory [boast] also.

**2 Cor. 11:19** For you bear with [put up with] fools gladly, [this fact is proven by what is said in verse 20] **seeing you yourselves are wise.**

**2 Cor. 11:20** For you bear with [put up with] anyone if he brings you into bondage, [enslaves you] if he devours [exploits] you, if he takes from you, if he exalts himself, if he smites [slaps] you on the face [these things happened when they turned from Christ as Paul had preached, to false teachers or ministers of Satan, vs. 15; compare in a similar way what happened to the Galatians, Gal. 2:4; 4:3,9; 5:1].

**2 Cor. 11:21** I speak to our shame, as though we had been weak [they were not weak, but Paul and workers had not boasted their power and accomplishments as these false ministers of Satan boasted, vss. 15,20]. **However,** [when a comparison is made] **in whatever anyone is bold, (I speak foolishly), I am bold also** [the following list proves his boldness, vss. 22-28].

## **Paul's Suffering As An Apostle**

**2 Cor. 11:22** Are they Hebrews? [having the language and nationality of the patriarchs]. **So am I** [Hebrew of Hebrews, Phil. 3:5]. **Are they Israelites?** [from the seed of Jacob, Gen. 32:28]. **So am I. Are they the seed of Abraham? So am I** [Rom. 9:4,5; 11:1; 9:7; Phil. 3:5; Paul was fleshly and spiritually from Abraham's seed].

**2 Cor. 11:23** Are they ministers [servants] of Christ? **(I speak as a fool),** [see vs. 1] **I am more:** [the following list proves that he is more as a minister of Christ than others] **in labors more abundant,** [1 Cor. 15:10; this is proven by the many churches he planted in various parts of the world; see

his journeys in Acts] **in stripes** [from beatings and scourgings] **above measure**, [more severely, vss. 24,25; Acts 16:23,33] **in prisons more frequent**, [incarcerated for preaching the gospel, Acts 16:23; 26:29; Col. 4:18; Heb. 13:3; Philemon 13] **in deaths often** [faced death often, Acts 14:19; 1 Cor. 15:30].

**2 Cor. 11:24** **From the Jews five times I received forty stripes** [the law said that they could not exceed forty stripes, Deut. 25:3; cf. 2 Cor. 6:5] **minus one** [thirty-nine; to avoid exceeding forty, they stopped one short].

**2 Cor. 11:25** **Three times I was beaten with rods**, [the Romans used this method, Acts 16:22,23; 21:32] **once I was stoned**, [Acts 14:5,19] **three times I suffered shipwreck**, [only one shipwreck is recorded which occurred later while on his voyage to Rome, Acts 27:1-44] **a night and a day I have been in the deep**; [the sea; either swimming or in a small row boat; possibly from one of the three shipwrecks].

**2 Cor. 11:26** **in journeyings often**, [he traveled long distances to preach Christ; see journeys in Acts] **in perils [danger] of waters**, [possibly flooding rivers] **in perils [danger] of robbers**, [bandits] **in perils [danger] by my own countrymen**, [Jewish brethren, Acts 9:23; 13:50; 14:5; 17:5; 21:31] **in perils [danger] by the heathen**, [Gentiles, Acts 19:23,24] **in perils [danger] in the city**, [Lystra, Derbe, Philippi, Jerusalem, Ephesus, to name a few] **in perils [danger] in the wilderness**, [country; probably referring to robbers, wild beasts, hunger and thirst] **in perils [danger] in the sea**, [vs. 25] **in perils [danger] among false brethren**; [these made an attack on the truth that Paul preached, and there was continual danger of faithful brethren falling prey, Gal. 2:4].

**2 Cor. 11:27** **in weariness** [from labor and toil, cf. Gal. 6:9] **and painfulness**, [hardships; painful efforts, 1 Thes. 2:9; 2 Thes. 3:8] **in watchings** [sleepless nights, 2 Cor. 6:5] **often, in hunger and thirst**, [1 Cor. 4:11] **in fastings often**, [sometimes voluntary and other times involuntary, 2 Cor. 6:5] **in cold and nakedness** [did not have sufficient clothing for the winters; poorly clothed, 1 Cor. 4:11].

**2 Cor. 11:28** **Beside** [apart from] **those things that are without**, [external

things] **that which comes** [rushes] **upon me daily:** [inward or mental concern] **the care** [concern] **of all the churches** [making sure they were holding faithfully to the truth, 2 Cor. 7:12; 12:20; Gal. 4:11].

**2 Cor. 11:29** **Who is weak, and I am not** [do not feel] **weak?** [Paul could empathize with those who were weak, 1 Cor. 9:22]. **Who is offended,** [made to stumble or led into sin, 1 Cor. 8:13] **and I do not** [inwardly] **burn?** [with indignation or intense concern].

**2 Cor. 11:30** **If I must glory,** [boast] **I will glory** [boast] **in the things which concern my infirmities** [weaknesses, 2 Cor. 12:5,9,10].

**2 Cor. 11:31** **The God and Father of our Lord Jesus Christ, who is blessed** [to be praised] **forever, knows that I am not lying,** [he was willing to weigh the truthfulness of his teaching before God, vs. 10; Rom. 1:9; 9:1; Gal. 1:20].

**2 Cor. 11:32** **In Damascus** [the capital of Syria, one hundred twenty miles northeast of Jerusalem] **the governor** [probably a Jewish ruler or officer, *the ethnarch*, to whom heathen rulers gave authority over Jews] **under Aretas the king,** [Rosenmuller, king of Arabia] **kept** [watched, Acts 9:24] **the city of the Damascenes with a garrison,** [a watch or guard] **desiring to apprehend** [seize] **me,**

**2 Cor. 11:33** **and I was let down in a basket through a window** [an opening] **in the wall, and escaped his** [the governor's, vs. 32] **hands** [Acts 9:19-25; after this it seems that Paul went into Arabia and later returned to Damascus, Gal. 1:17].

## CHAPTER 12

### Paul's Heavenly Visions

**2 Cor. 12:1** **It is doubtless** [necessary though] **not expedient** [not profitable] **for me to glory** [boast, 2 Cor. 10:8,13; 11:10]. **I will come to visions** [that which is seen; a spectacle sight; an appearance, for examples,

see Acts 16:9; 18:9; 22:17,18; 23:11; 26:13-15; 27:23] **and revelations** [an uncovering or to see above; the unveiling of a mystery; giving further instruction, Gal. 1:12; 2:2] **of the Lord** [this will be done to show that Paul found strength in infirmities, vs. 5].

**2 Cor. 12:2** **I know a man in Christ** [Paul is speaking about himself, vs. 7; cf. Rom. 16:7] **who above fourteen years ago**, [possibly the time when Paul was with Barnabas either in Antioch in Syria or in Tarsus, Acts 9:29,30; however, it is impossible to know for sure since this is not mentioned in any other reference] **(whether in the body, I do not know, or out of the body, I do not know, God knows); such a one was caught up to the third heaven** [beyond the stars where God dwells; beyond the first heaven, the air and clouds; beyond the second heaven, the starry heaven].

**2 Cor. 12:3** **And I know such a man**, [still speaking of himself] **(whether in the body, or out of the body, I do not know, God knows);** [the same situation as vs. 2].

**2 Cor. 12:4** **how he was caught up into Paradise**, [this word is mentioned only two other times in the New Testament; Lk. 23:43; Rev. 2:7; suggests a dwelling place of the blessed after death, cf. Lk. 16:22; associated with a beautiful garden and heaven] **and heard unspeakable** [inexpressible] **words, which it is not lawful** [possible] **for a man to utter** [he was not allowed to speak such words, and also may mean that no one could understand; this heavenly experience that was designed only for Paul's situation].

**2 Cor. 12:5** **Of such a one** [still speaking of himself] **I will glory;** [boast about the honor God bestowed in allowing Paul to be called up] **yet of myself I will not glory**, [boast] **but** [except] **in my infirmities** [weaknesses; the power came from God and He deserved honor and boasting, but Paul himself could boast only in his weaknesses, 2 Cor. 11:30].

**2 Cor. 12:6** **For though I would** [might] **desire to glory**, [to boast] **I will not be a fool;** [to act foolishly] **for I will speak the truth. But now I forbear**, [refrain from this] **lest anyone should think of me above that which he sees me to be, or hears from me** [to boast of these revelations would exalt

Paul rather than the gospel].

## **A Thorn In The Flesh**

**2 Cor. 12:7** And lest I should be exalted above measure through the abundance of the revelations, [this proves that Paul was the man he knew, vss. 2,3] there was given to me a thorn in the flesh, [may have been some kind of painful infirmity in his body; Paul chose not to specify what it was, cf. Gal. 4:13,14] the messenger of Satan [compare to what Satan did to Job, Job 2:7] to buffet [to slap with the hand; to continue to inflict] me, lest I should be exalted above measure [this infirmity had a purpose; twice in this verse he states, “lest I should be exalted above measure;” due to so many revelations, Paul needed this thorn for humility].

**2 Cor. 12:8** Concerning this thing [the thorn] I besought [pleaded with] the Lord three times, that it might depart from me [prayed three times for God to heal this physical infirmity; compare to Jesus praying three times for the Father to remove the cup of death, Mt. 26:44].

**2 Cor. 12:9** And He said to me, “My grace is sufficient for you, [each time God said “no” to his request; but God answered his prayer by giving him grace to bear it, 1 Cor. 10:13] for My strength [power] is made perfect in weakness.” Most gladly, therefore I will rather glory [boast] in my infirmities, [weaknesses, 2 Cor. 11:30] that the power of Christ may rest upon me [the power of Christ would not have dwelt in Paul if he had promoted his own power and strength; by becoming weak, the power seen in him was from God; therefore Paul boasted of his infirmities and tribulations, vs. 10; Rom. 5:3].

**2 Cor. 12:10** Therefore I take pleasure [am well content] in infirmities, [weaknesses, 2 Cor. 7:4] in reproaches, in needs, in persecutions, in distresses for Christ's sake [refers to the list of dangers and difficulties mentioned in 2 Cor. 11:24-27]. For when I am weak, then I am strong [Why? Because this allows the power of Christ to rest upon him, vs. 9].

## **Not Behind The Chiefest Apostle**

**2 Cor. 12:11** I have become a fool [foolish] in glorying; [boasting; he did

not want to boast before them; but to help them, he had been compelled to do what he had not planned] **you have compelled me** [he was forced to boast of the great things God had done for him through revelations to get them to accept his love and concern for them]. **For I ought to have been commended by you;** [all of this boasting should have come from them] **for in nothing** [no respect] **was I behind** [inferior to] **the very chiefest** [most eminent] **apostles,** [see 2 Cor. 11:5] **though I am nothing** [as nothing, God's power had made him something; he was not inferior to any of the twelve apostles; including Peter, James and John who were with Jesus at the transfiguration and in the Garden of Gethsemane, Mt. 17:1,2; 26:36,37].

**2 Cor. 12:12** **Truly the signs of an apostle** [Paul had the same Holy Spirit, could perform miracles, preached by revelation, and could lay his hands on others just like the other apostles] **were performed among you in all patience,** [with all perseverance] **in signs and wonders** [Acts 15:12] **and mighty deeds** [Acts 14:8-10; 16:16-18; 19:11,12; 20:7-12; 28:1-10].

**2 Cor. 12:13** **For what is it in which you were inferior to other churches,** [this church had received the same preaching, miracles, and gifts that were bestowed on other churches; in some areas they may have received even more, 1 Cor. 1:7] **except that I myself was not burdensome to you?** [he would not accept financial support from Corinth, but took it from other churches, 1 Cor. 9:11,12; 2 Cor. 11:8; he also made tents, Acts 18:3; 20:33,34]. **Forgive me this wrong!** [it was not intended to do them wrong, but if they responded in the wrong way, Paul asked their forgiveness].

### **Plans A Third Visit**

**2 Cor. 12:14** **Behold, the third time I am ready to come to you;** [the first was when he founded the church, Acts 18:1, but a second visit is not recorded in the book of Acts; see 2 Cor. 13:2; some have thought that the second time was only a purpose that was not carried out, see 1 Cor. 16:5; 2 Cor. 1:15,16] **and I will not be burdensome to you;** [he still did not feel it was wise to accept financial support from them] **for I do not seek** [what is] **yours, but you** [he loves this church, vs. 15]. **For the children ought not to lay up for the parents, but the parents for the children** [Paul considered them his spiritual children and cared for them as a father cares

for his children, 1 Cor. 4:14,15].

**2 Cor. 12:15** And I will very gladly spend and be spent for you; [for your souls; this great apostle did everything possible to give himself to saving souls, cf. 1 Thes. 2:8; Phil. 2:17; 2 Tim. 2:10] **though the more abundantly I love** [Greek: *agapao*] **you, the less I am loved** [Greek: *agapao*; there is sadness in this statement; Paul had experienced giving love that was not returned, 2 Cor. 6:12].

**2 Cor. 12:16** But be it so, [be it granted] **I did not burden you** [2 Cor. 11:9]. **Nevertheless**, [yet some of you say] **being crafty, I caught you with guile** [trickery; to discredit Paul's sincere motives, these still accused him of getting gain in some evil and deceitful way even though he had not received money from them].

**2 Cor. 12:17** Did I make a gain of you by any of those whom I sent to you? [no, there were no wrongs committed; "we have wronged no one," 2 Cor. 7:2].

**2 Cor. 12:18** I urged Titus, [2 Cor. 8:6; a Gentile, Gal. 2:3; although not named, he accompanied Paul and Barnabas to Jerusalem to settle the circumcision problem, Acts 15:2; Gal. 2:3; Paul called him, "my true son in our common faith," Titus 1:4] **and I sent with him a brother** [2 Cor. 8:18]. **Did Titus make a gain** [take advantage] **of you?** [they knew that he had not]. **Did we not walk in the same spirit? Did we not walk in the same steps?** [Paul and all others he sent, had the same mind, purpose and actions toward Corinth; all had worked for their benefit and eternal glory].

**2 Cor. 12:19** Again, do not think that we excuse [defend] ourselves to you? [there had been no wrong to defend as those who needed to appear before a court to give a defense]. **We speak before God in Christ**, [God knew the truth about Paul and his workers; no defense was needed] **but we do all things, dearly beloved, for your edifying** [to build these brethren up rather than to exploit them, 1 Cor. 10:33].

**2 Cor. 12:20** For I fear lest when I come, I shall not find you such as I wish, [this is one of the reasons why Paul is writing this epistle; he hopes to

correct all sins and misunderstandings to avoid the sins mentioned in the last part of this verse] **and that I shall be found to you such as you do not wish**; [he wanted to come to them in love and not with a rod, 1 Cor. 4:21; cf. 2 Cor. 10:2] **lest there be debates**, [quarreling or contentions] **envyings**, [jealousies] **wraths**, [outbursts of anger] **strifes**, [selfish ambitions; factions] **backbitings**, [slander] **whisperings**, [gossip] **swellings**, [arrogance and conceit] **tumults**; [disorder; these are all sins that cause division, cf. 1 Cor. 1:10].

**2 Cor. 12:21** and lest, [he feared that] **when I come again, my God will humble me among** [before] **you, and that I shall bewail** [mourn or grieve over] **many who have already** [in the past] **sinned, and have not repented** [changed their hearts and lives] **of the unclean-ness** [impurity] **and fornication** [sexual immorality] **and lascivious-ness** [debauchery] **which they have committed** [practiced].

## CHAPTER 13

### Test Yourself

**2 Cor. 13:1** **This is the third time I am coming to you** [the first was when he founded the church, Acts 18:1, but a second visit is not recorded in the book of Acts--see next verse;--some have thought that the second time was only a purpose that was not carried out, see 1 Cor. 16:5; 2 Cor. 1:15,16]. **“In the mouth of two or three witnesses shall every word be established”** [Deut. 17:6; Num. 35:30].

**2 Cor. 13:2** **I told you before, and foretell you**, [say beforehand, 2 Cor. 10:2] **as if I were** [or when I was] **present the second time, and being absent now I write to those who have sinned before** [in the past] **and to all the rest**, [as well] **that if I come again I will not spare** [anyone, 2 Cor. 12:21].

**2 Cor. 13:3** **since you seek a proof of Christ speaking in me**, [Mt. 10:20] **who is not weak to you, but is mighty in you** [he will now prove the might of Christ working in him as an apostle, 1 Cor. 9:2].

**2 Cor. 13:4** For [to be sure] **though He was crucified through** [in] **weakness**, [He allowed His flesh to be put to death in weakness, Phil. 2:7,8; 1 Pet. 3:18] **yet He lives by the power of God** [Christ was raised from the dead by the glory of the Father, Rom. 6:4; cf. 1 Cor. 6:14]. **For we also are weak in Him**, [subject to persecution and physical death, 2 Cor. 10:3,4] **but we shall live with Him by the power of God toward you** [to serve you--just as God gave power to bring Jesus forth to life, Christians live with Jesus by God's power to serve].

**2 Cor. 13:5** **Examine yourselves**, [to see] **whether you are in the faith**; [even though we can be taught by others, we need to personally make sure we are in the faith, Phil. 1:27; Jude 3; Acts 17:11] **prove** [test] **yourselves**. **Do you not know your own selves, how that Jesus Christ is in you--** [Rom. 8:10; cf. Gal. 4:19] **unless you are reprobates?** [fail the test].

**2 Cor. 13:6** **But I trust that you will know that we are not reprobates** [have not failed the test--Paul and workers knew that they were in the faith and Christ was in them].

**2 Cor. 13:7** **Now I** [we] **pray to God that you do no evil**; [wrong] **not that we should appear approved**, [not that people should see that we have stood the test] **but that you should do that which is honest**, [right] **though we be** [may seem] **as reprobates** [as one who failed the test].

**2 Cor. 13:8** **For we can do nothing** [anything] **against the truth, but** [only] **for the truth** [John 17:17].

**2 Cor. 13:9** **For we are glad when we are weak** [have infirmities, cf. 1 Cor. 4:10] **and you are strong. And this also we wish**, [pray] **even for your perfection** [that you may be made complete or restored].

## **Final Greetings and Admonitions**

**2 Cor. 13:11** **Finally, brethren, farewell** [closes with a spiritual admonition]. **Be perfect**, [be complete or aim for perfection] **be of good comfort, be of**

**one mind**, [Rom. 12:16] **live in peace**; [Rom. 15:33] **and the God of love** [Greek: *agape*] **and peace will be with you**.

**2 Cor. 13:12** **Greet one another with a holy** [spiritual in purpose] **kiss** [Rom. 16:16;--a common form of greeting perhaps compared to our hand shake, cf. Lk. 7:45; 1 Pet. 5:14].

**2 Cor. 13:13** **All the saints** [holy, devoted, sanctified, and consecrated to God, 1 Cor. 1:2; 1 Thes. 4:7] **salute** [greet] **you**.

**2 Cor. 13:14** **The grace** [unmerited favor that mankind does not deserve, Eph. 2:8] **of the Lord Jesus Christ, and the love** [Greek: *agape*] **of God**, [the Father] **and the communion** [fellowship] **of the Holy Spirit**, [1 John 5:8] **be with you all. Amen** [so be it].

## Galatians

### CHAPTER 1

#### Introduction

**Gal. 1:1** **Paul**, [his Latin name; first introduced by Luke on Paul's journey one at Cyprus, Acts 13:9; before this, he used his Jewish name Saul] **an apostle**, [one sent forth on a mission] **(not of men, neither by man, but by Jesus Christ**, [Acts 9:6,15,16] **and God the Father, who raised Him from the dead)**, [Acts 2:24; Rom. 8:11; 1 Cor. 6:14; 2 Cor. 4:14; Eph. 1:20; Col. 2:12].

**Gal. 1:2** **and all the brethren who are with me**, [specifically his co-workers such as Timothy, Titus, Luke, and others] **to the churches** [local congregations of the church] **of Galatia**: [located in Asia Minor, northeast of Phrygia and south of Bithynia and Pontus].

**Gal. 1:3** **Grace** [unmerited favor that mankind does not deserve, Eph. 2:8] **be to you and peace from God the Father, and from our Lord Jesus Christ**,

**Gal. 1:4** who gave Himself for our sins, [by dying on the cross, Mt. 26:28; 1 John 2:2] that He might deliver us from this present evil world, [of sin and death, John 15:19; 17:14; cf. 1 John 2:15,16] according to the will of God and our Father:

**Gal. 1:5** to whom be glory forever and ever [this doxology praises the Father for His great accomplishment of bringing deliverance from the world and sin, vs. 4]. Amen [so be it].

## **There Is Not Another Gospel**

**Gal. 1:6** I marvel [am astonished] that you are so soon removed from Him who called you [God called them through Paul's preaching of the gospel, 2 Thes. 2:14] into the grace [unmerited favor that mankind does not deserve, Eph. 2:8] of Christ [where salvation is found, Eph. 1:3; Tit. 2:11] to another gospel, [these false teachers who will be mentioned in this epistle rejected the good news and glad tidings of salvation through the death, burial and resurrection of Christ that Paul and the other apostles preached, Mk. 16:15; Rom. 1:16].

**Gal. 1:7** which is not another; [they may have called their false teaching a gospel, but there is only one true gospel, 2 Cor. 11:4] but there are some [false Judaizers] who trouble you, and would pervert the gospel of Christ [Acts 15:1; Gal. 5:10,12].

**Gal. 1:8** But though we, [Paul, the other apostles, and others] or an angel from heaven, [a heavenly messenger, Heb. 2:2] preach any other gospel [see vs. 6] to you than that which we have preached to you, let him be accursed [anathema or eternally condemned, 1 Cor. 16:22].

**Gal. 1:9** As we said before, so now I say again, [repeats vs. 8 for emphasis] if any man preaches any other gospel to you than what you have received, let him be accursed.

**Gal. 1:10** For do I now persuade [try to win the approval of] men, or God? [Paul's mission is to please God rather than men, 1 Thes. 2:4]. Or do I seek

to please men? For if I still pleased men, I would not be a servant of Christ [if he pleased men, he would become a servant of men, cf. Rom. 6:17].

## Paul Called To Be An Apostle

**Gal. 1:11** But I certify you, [make known or declare, 1 Cor. 15:1] brethren, that the gospel [the good news, glad tidings of salvation through the death, burial, and resurrection of Christ, Mk. 16:15,16; 1 Cor. 15:1-4], which was preached by me, is not after [according to] man.

**Gal. 1:12** For I neither received it from man, neither was I taught it, but [I received it] by the revelation of Jesus Christ [Eph. 3:3-5; cf. Acts 26:16].

**Gal. 1:13** For you have heard [gives his former history and change to prove that he received all through the revelation of Jesus Christ, vs. 12] of my conversation [conduct] in times past in the Jews' religion, [Judaism; before he was converted to Christ] how that beyond measure I persecuted the church of God, and wasted it [tried to destroy it, Acts 8:3; 9:1; 1 Tim. 1:13].

**Gal. 1:14** And I profited [advanced] in the Jews' religion [Judaism] above many my equals [contemporaries] in my own nation, [Phil. 3:6] being more exceedingly zealous for the traditions of my fathers [not only the law of Moses, but the traditions of his forefathers that had been handed down; consider how Jesus felt about these traditions, Mt. 15:2-9; Mk. 7:3,13].

**Gal. 1:15** But when it pleased God, who separated me [set me apart] from my mother's womb, [the way He had called some of His prophets, Isa. 49:1,5; Jer. 1:5] and called me through His grace, [Acts 9:15; Gal. 2:9].

**Gal. 1:16** to reveal His Son in me, [it was needful to see Jesus to be an apostle, Acts 1:22; he saw Jesus on the road to Damascus, Acts 9:5] that I might preach Him [Jesus] among the heathen, [Gentiles, Acts 9:15] I did not immediately confer with flesh and blood, [he did not need to be

instructed or trained by any man; not even one of the apostles].

**Gal. 1:17** **nor did I go up to Jerusalem** [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] **to those who were apostles** [the twelve] **before me; but I went to Arabia**, [a large peninsula of southwestern Asia; southeast of Palestine; peninsula to the Euphrates River; he may have gone to the part of Arabia nearest Damascus] **and returned again to Damascus** [the capital of Syria, one hundred twenty miles northeast of Jerusalem; where he preached Jesus for many days, Acts 9:20-27].

### Paul Went Up To Jerusalem

**Gal. 1:18** **Then after three years** [many days, Acts 9:23] **I went up to Jerusalem** [see vs. 17; he had to leave Damascus due to heavy persecution, 2 Cor. 11:32] **to see Peter, and stayed with him fifteen days** [the point; Paul waited this long before meeting with Peter, and even when they spent time together, it was only fifteen days; he got his gospel through revelation from God].

**Gal. 1:19** **But I saw none of the apostles** [none of the other eleven] **except James the Lord's brother** [this James was not one of the apostles; there were two apostles named James; James, the Son of Zebedee and James, the son of Alphaeus; for references to this James in the church in Jerusalem, see Acts 12:17; 15:13; 21:18; Gal. 2:9].

**Gal. 1:20** **Now** [concerning] **the things which I write to you, behold, before God, I do not lie** [Paul will be opposing false doctrine and false teachers who were trying to get the Galatian brethren to accept teaching from the law of Moses instead of the freedom found in Christ; it is important for them to know that he is writing the truth].

**Gal. 1:21** **Afterwards** [after he was forced to leave Jerusalem, Acts 9:29,30] **I went into the regions of Syria** [the land where Antioch was capital; located, north of Palestine, southeast of Tarsus with the Mediterranean Sea on the west, and the Euphrates and Arabian desert on the east] **and Cilicia**; [cf. Acts 9:30; 11:25,26; a province on the Mediterranean Sea southeast of

Asia Minor; with Pamphylia on the west, Lycaonia and Cappadocia on the north, and Syria on the east].

**Gal. 1:22** and was unknown by face to the churches of Judea [the general area of southern Palestine where Jerusalem was located], **which were in Christ** [they knew him only by reputation, but had not met him personally].

**Gal. 1:23** But they had heard only, “He who persecuted us in times past [Acts 8:3] now preaches the faith which he once [tried to] destroyed” [see Acts 9:20].

**Gal. 1:24** And they glorified God in me [they praised God for his conversion and Christian service; the church then had peace, Acts 9:31].

## CHAPTER 2

### The Other Apostles Accepted Paul

**Gal. 2:1** Then after fourteen years I went up again [for the first time, see Acts 9:26; Gal. 1:18] to Jerusalem [the leading city of the Jews located in southern Palestine, thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Jordan River] **with Barnabas**, [which is translated, “the Son of Encouragement,” a man of comfort; a cousin to John Mark, Col. 4:10; a Levite, from the tribe that looked after spiritual matters for Israel, and of the country of Cyprus] **and also took Titus** [a Gentile, vs. 3; although not named, he accompanied Paul and Barnabas to Jerusalem to settle the circumcision problem, Acts 15:2; Paul called him, “my true son in our common faith,” Titus 1:4] **with me**.

**Gal. 2:2** And I went up by [because of] **revelation**, [the Lord sent him] **and communicated to them** [the Christians at Jerusalem] **that gospel** [the good news, glad tidings of salvation through the death, burial, and resurrection of Christ, Mk. 16:15,16; 1 Cor. 15:1-4] **which I preach among the Gentiles**, [Acts 9:15] **but privately to those who were of reputation**, [the apostles which included Peter; also James the Lord’s brother, Gal. 1:19,

and the elders, Acts 15:6,7,13] **lest by any means I should run, or had run, in vain** [Phil. 2:16].

**Gal. 2:3** But not even Titus [see vs. 1] who was with me, being a Greek, was compelled to be circumcised [a cutting around, the cutting off of the foreskin of males, Lev. 12:3; with this fact that Titus was a Greek Christian who was not forced to be circumcised, Paul begins to lay a foundation to show that those who teach circumcision to be essential in Christ are false teachers, vs. 4].

**Gal. 2:4** And that [this occurred; not compelling Titus] because of false brethren secretly brought in, who came in privily [entered by stealth] to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, [like Timothy, Acts 16:3, Titus might have been circumcised just to reach the unconverted Jews, had these false teachers (who made circumcision binding) not made it a compromising issue].

**Gal. 2:5** to whom we did not yield subjection, no, not even an hour, [there is no place to yield even to a little amount of error] that the truth of the gospel might continue with you [to accept the bondage of circumcision would have destroyed the freedom of the gospel, and would have made binding the law of Moses, cf. Gal. 1:8; 2:14; 3:1].

**Gal. 2:6** But of those who seemed to be something, [high reputation] (whatever they were, it makes no difference to me; God accepts no man's person), [shows no partiality, Acts 10:34] for those who seemed to be something in reputation added nothing to me: [gave no new instructions; evidently referring to the apostles and the Jerusalem elders; as important as their position was, their standing, compared to Paul's heavenly leader, the Lord, had no effect on him].

**Gal. 2:7** But on the contrary, [instead of new instructions] when they saw that the gospel [the good news and glad tidings of salvation through the death, burial and resurrection of Christ, Mk. 16:15; Rom. 1:16] for the uncircumcised [Gentiles, Acts 9:15; 13:46; 22:21] was committed to me, [1 Thes. 2:4] as the gospel of the circumcised [Jews] was to Peter [Acts 2:14; Peter opened the door for the Gentiles, see Acts 10,11, but he gave his

efforts to the Jews; Paul took the Gentile work].

**Gal. 2:8** (For He who worked effectually in Peter for the apostleship of the circumcised [Jews] also was mighty in me [Paul] toward the Gentiles), [cf. Acts 9:15; 13:2,46; 22:21].

**Gal. 2:9** and when James, [this James was not one of the apostles; there were two apostles named James; James, the Son of Zebedee and James, the son of Alphaeus; for references to this James in the church in Jerusalem, see Acts 12:17; 15:13; 21:18]. **Cephas, [Peter] and John, [the son of Zebedee, Mt. 10:2] who seemed to be pillars, [supports, leading men] perceived the grace that was given to me, [cf. Rom. 1:5] they gave to me and Barnabas the right hand of fellowship, [accepted their work] that we should go to the heathen, [Gentiles] and they to the circumcised [Jews].**

**Gal. 2:10** They only asked that we should remember the poor, [specifically the poor of Judea, see Acts 11:23-30] the very thing that I also was eager to do.

### **Paul Withstood Peter To His Face**

**Gal. 2:11** But when Peter had come to Antioch, [in Syria where disciples were first called Christians, Acts 11:26] I withstood [opposed] him to his face, because he was to be blamed [Peter's wrong is specified in vss. 12-14].

**Gal. 2:12** For before certain men [Jewish brethren] came from James, [see vs. 9] he [Peter] would eat with the Gentiles; [such eating began at the house of Cornelius, Acts 11:3] but when they came, [these Jews from James] he withdrew and separated himself, fearing those who were of the circumcision [group; compare this incident to Peter's denial of Jesus when he got in the wrong crowd, Mt. 26:69-75].

**Gal. 2:13** And the other Jews dissembled [played the hypocrite by concealing their true sentiments] likewise with him; so that Barnabas [see vs. 1] also was carried away with their hypocrisy [what an influence we have on other Christians!].

**Gal. 2:14** But when I saw that they walked not uprightly [not in line] according to the truth of the gospel, [a system of faith rather than a legal Jewish law system; the gospel was for the whole world, all nations, and for every creature, Mk. 16:15,16; Mt. 28:19,20; Lk. 24:47] I said to Peter before them all, “If you, being a Jew, [by birth] live after the manner of Gentiles, [by eating with them as he did before the Jews from James came down] and not as the Jews, why do you compel the Gentiles to live as the Jews? [to follow these Jews would insist that the Gentiles abstain from certain meats, and would demand circumcision].

**Gal. 2:15** We who are Jews by nature, [by birth] and not sinners of the Gentiles, [as the Jews had considered them over the years].

**Gal. 2:16** knowing that a man is not justified by the works of the law [Rom. 3:20] but by faith in Jesus Christ, [Rom. 3:26; 4:5] even we have believed in Jesus Christ, [applies to Jews and Gentiles, but here specifically to the Jewish Christians, cf. Mk. 16:16; Rom. 1:16,17; 3:22] that we might be justified by faith in Christ and not by the works of the law; [Rom. 3:20] for by the works of the law shall no flesh be justified [in fact, those who use the law for justification fall from grace, Gal. 5:4].

**Gal. 2:17** But if, while we [Paul includes himself with other Jews] seek to be justified by Christ, [through the saving gospel] we ourselves also are found sinners, [this came as a surprise to Jews to learn that the law could not save them because they transgressed it; they needed Christ] is therefore Christ the minister of sin? God forbid [certainly not or may it never be; when the gospel was preached, all who heard, both Jews and Gentiles were convicted of being sinners; Christ did not make them such, Rom. 3:23; cf. 1 John 3:8].

**Gal. 2:18** For if I build again those things which I destroyed, [return to the law of Moses] I make myself a transgressor [one could not blame Christ, for no mere person could keep the law perfectly].

**Gal. 2:19** For I through the law am dead [died] to the law, [Rom. 8:2; 7:4] that I might live to God [Rom. 6:14].

**Gal. 2:20** I am [have been] **crucified with Christ**: [Rom. 6:6] **nevertheless I live**; [he died to sin; was buried and raised through baptism to walk in a new life, Rom. 6:1-5] **yet not I, but Christ lives in me**; [Rom. 6:8-11] **and the life which I now live in the flesh** [his daily physical life] **I live by faith in the Son of God**, [Rom. 10:10; his daily steps are motivated and directed by faith in Jesus] **who loved** [Greek: *agapao*] **me, and gave Himself for me** [2 Cor. 5:15; cf. John 3:16; 1 John 3:16].

**Gal. 2:21** I do not frustrate [set aside or nullify] **the grace** [God's unmerited favor] **of God; for if righteousness comes by the law, then Christ died in vain**" [needlessly or for nothing; Heb. 7:11].

## CHAPTER 3

### Justified By Faith or Grace?

**Gal. 3:1** O foolish Galatians, [these or anyone else who turn from Jesus to the law or to anything else are foolish, cf. Gal. 4:9] **who has bewitched you, that you should not obey the truth**, [the true gospel of Jesus Christ that had been preached by Paul, that they obeyed to be set free] **before whose eyes Jesus Christ has been evidently set forth among you as crucified?** [foolishness to the Jews, a stumbling block to the Greeks, but to the called of God, Christ the power of God and the wisdom of God, 1 Cor. 1:23,24].

**Gal. 3:2** This only would I learn of you: [answer this question]. **Did you receive the Spirit** [Acts 2:38] **by the works of the law**, [Rom. 6:14] **or by the hearing of faith?** [to answer this honestly they knew that Paul had preached Christ, not the law, to produce faith, cf. Rom. 10:16,17].

**Gal. 3:3** Are you so foolish? [vs. 1]. **Having begun in the Spirit**, [vs. 2] **are you now** [being] **made perfect by the flesh?** [no, they were doing this because of the false Judaizing teachers who persuaded them; the proper order was from law to Spirit, not from Spirit to flesh, Gal. 4:9; cf. Heb. 7:16].

**Gal. 3:4** Have you suffered so many things [to obey and follow Jesus] in

**vain—if indeed it was in vain** [should they choose to leave Jesus for the law, the suffering they had experienced for Him would have been in vain, 2 John 8; Heb. 2:3; 10:35].

**Gal. 3:5** **Therefore who ministers to you the Spirit, and works miracles among you, does He [God] do it by the works of the law, or by the hearing of faith?** [these brethren knew that all of the marvelous works had come by the Spirit, cf. 2 Cor. 3:8, and by the hearing of faith, cf. Rom. 10:17].

**Gal. 3:6** **Even as Abraham [the father of the Israelites] believed God, and it was accounted to him for righteousness** [quotes Gen. 15:6 to prove Abraham's faith, see also Rom. 4:3,9,21,22; Jas. 2:23].

**Gal. 3:7** **Therefore know that those who are of faith, are the children [sons] of Abraham** [those who believe and serve Christ are spiritual sons of Abraham; these Christians in Galatia did not need the fleshly law of Israel, John 8:39].

**Gal. 3:8** **And the Scripture, [Old Testament teaching] foreseeing that God would justify the heathen [Gentiles] through faith, preached the gospel [the good news or glad tidings of salvation through Jesus the coming Messiah] before to Abraham, saying, “In you shall all nations be blessed”** [the law of Moses was given only to the Nation of Israel, but through Israel, Abraham's seed, the Gentiles would also be blessed, Gen. 12:3; 18:18; 22:18; 28:14].

**Gal. 3:9** **So then those who are of faith [from all nations] are blessed with faithful [believing] Abraham** [vs. 6].

## **Works Of The Law**

**Gal. 3:10** **For as many as are of the works of the law [where these Galatian brethren had turned] are under the curse; for it is written, [Deut. 27:26; cf. Jer. 11:3] “Cursed is everyone who continues not in all things which are written in the book of the law to do them”** [the law had to be kept perfectly, and no mere person could do so; therefore all under the law

were cursed or condemned, vs. 11].

**Gal. 3:11** But that no one is justified by the law in the sight of God, it is evident; [see Rom. 3:19,20] for, [quotes from Habakkuk 2:4] “The just [the righteous] shall live by faith” [Rom. 1:16,17; Heb. 10:38].

**Gal. 3:12** And the law is not of [based on] faith, [even though faith was present, it was a system based on law keeping; not faith, Rom. 4:4; 11:6] but [on the contrary] “The man who does them shall live by them” [Lev. 18:5; cf. Rom. 10:5].

**Gal. 3:13** Christ has redeemed us [purchased our freedom, Rom. 8:3; 1 Cor. 6:20; Col. 1:14] from the curse of the law, being made [having become] a curse for us, [sinners deserved the curse that Jesus received] for it is written, [Deut. 21:23] “Cursed is everyone who hangs on a tree,”

**Gal. 3:14** that the blessing of Abraham [who believed, vs. 6] might come upon [to] the Gentiles [Rom. 4:9; 3:9] through Jesus Christ, [not through the law, vss. 2,5] that we [Jews and Gentiles, Gal. 3:28] might receive the promise of the Spirit through faith [the Jews believed and taught that the promise came through the law].

## The Law And The Promise

**Gal. 3:15** Brethren, I speak in the manner of men: [give you an example of a human covenant, cf. Heb. 9:17] Though it is only a man's covenant, yet if it is confirmed, [ratified or duly established] no man annuls [sets aside] or adds to it [this would be illegal].

**Gal. 3:16** Now to Abraham and his seed [Gen. 22:18] were the promises made [Gen. 12:3,7; 13:16; 15:5; 17:7; 24:7]. He does not say, “And to seeds,” [plural] as of many, [meaning many people] but as of one, [person] “And to your seed,” [singular] who is Christ [even though the Greek word *sperma* is normally used to include all the physical descendants of Abraham, cf. Rom. 4:18; 9:7; Paul chooses to use it spiritually to single out Christ as the promised One, cf. 1 Cor. 12:12].

**Gal. 3:17** And this I say, that the law, [law of Moses] which was four hundred and thirty years later, [as to the time given between Abraham and the giving of the law of Moses, Paul evidently quotes from the Septuagint Greek translation of the Old Testament which included Egypt and Canaan; however, Ex. 12:12 included only Egypt in the four hundred thirty years] cannot annul [set aside] the covenant that was confirmed [established] before of God in Christ, that it should make the promise of no effect [the promise to Abraham was not destroyed by the coming of the law, Rom. 4:13].

**Gal. 3:18** For if the inheritance is of the law, [involving only legal heirs] it is no longer of [depends on] promise: but God gave it to Abraham by promise [the Jews considered themselves the legal heirs of Abraham because they had the law; Paul points out that the inheritance comes to Jews and Gentiles through promise to those who believe and serve Jesus; such become sons of God and joint heirs with Jesus Christ, Rom. 8:17; cf. Rom. 4:14].

## Why Was The Law Given?

**Gal. 3:19** What, then, was the purpose of the law? [implies why was it added?]. It was added [an additional arrangement] because of transgressions, [to show what was sin, Rom. 5:20] till the Seed [Jesus Christ, vs. 16; the Seed of woman, Gen. 3:15; Gal. 4:4] should come to whom the promise was made; and it [the law] was ordained [appointed or put in effect] by angels [there is no Old Testament reference to this, but Stephen affirms this truth, Acts 7:53; cf. Heb. 2:2] in the hand of a mediator [one who intervenes between two parties; Moses stood between the children of Israel and God, Ex. 20:19; Deut. 5:5, 27].

**Gal. 3:20** Now a mediator [one who intervenes between two parties] is not a mediator for [only] one, [party] but God is one [God is superior to Moses and the system in which he was a mediator; such required two parties, but God is the One Sovereign God who promised Abraham a blessing and sent His Son to fulfill it; thus the law did not change or destroy God's promise to Abraham to bless all nations; Jews and Greeks, vs. 28].

**Gal. 3:21** Is the law then against [opposed or in competition with] the promises of God? God forbid! [certainly not or absolutely not]. For if there had been a law given which could have given life, verily [truly] righteousness would have been by the law [since the law could not give life, they must look to the promises for righteousness].

**Gal. 3:22** But the Scripture has concluded [shut up or confined] all under sin, that the promise by faith in Jesus Christ might be given to those who believe [Rom. 11:32].

**Gal. 3:23** But before faith came, [before Christ and His saving gospel were revealed] we were kept under the law, shut up to [the figure of being confined to prison is used; kept for] the faith [vs. 25] which would afterward be revealed [the law was added because of transgression till the Seed should come, vs. 19].

**Gal. 3:24** Therefore the law was our schoolmaster [tutor, guide] to bring us to Christ, [this explains how Jesus fulfilled the law, Mt. 5:17] that we might be justified by faith [Acts 13:39; Rom. 4:16; Eph. 2:8].

**Gal. 3:25** But after that faith has come, [once the law had brought them to Christ and His saving gospel, Mk. 16:15,16] we are no longer under a schoolmaster [tutor or guide, vs. 24; cf. Col. 2:14; unfortunately, many today are still choosing the law and bondage over freedom in Christ].

## Children Of God By Faith—Baptized Into Christ

**Gal. 3:26** For you are all [specifically all Galatian Christians, but generally all Christians everywhere] the children [sons] of God [John 1:12] by [through] faith [an obedient faith, vs. 27] in Christ Jesus.

**Gal. 3:27** For as many of you as have been [who were] baptized [immersed, submersed, dipped, Rom. 6:4; Col. 2:12] into Christ [Rom. 6:3] have put on Christ [those who refuse such an obedient faith and refuse to be baptized into Christ, have not put Him on, Rom. 6:3,4; 13:14].

**Gal. 3:28** There is neither Jew nor Greek, [no distinction is made, Rom.

10:12] **there is neither bond** [slaves] **nor free**, [freeman] **there is neither male nor female; for you are all** [all Christians] **one in Christ Jesus** [Col. 3:11; Eph. 2:15,16; 4:4-6; all are baptized into one body, 1 Cor. 12:13; Eph. 4:4].

**Gal. 3:29** **And if you are Christ's**, [as suggested in vss. 26,27] **then you are Abraham's seed, and heirs** [Rom. 8:17] **according to the promise** [Rom. 4:11].

## CHAPTER 4

### The Fullness Of Time

**Gal. 4:1** **Now I say** [gives an illustration] **that the heir**, [see Gal. 3:29] **as long as he is a child**, [until he becomes the proper age to inherit] **does not differ from a servant**, [slave] **though he is lord** [owner or master] **of all**,

**Gal. 4:2** **but is under tutors** [guardians] **and governors** [trustees, stewards or managers] **until the time appointed by the father** [the father specified in his will the time when the child would inherit].

**Gal. 4:3** **Even so** [applies the illustration] **we**, [specifically the Jews under the law] **when we were children**, [still under the law] **were in bondage under the elements of the world** [the Jews under the law were not kept from the sinful world, and the Gentiles without the law were slaves to the world, [Rom. 1:20-22; 3:22,23; Col. 2:8,20].

**Gal. 4:4** **But when the fullness of the time had come**, [the time appointed by the Father, Gen. 49:10; Eph. 1:10] **God sent forth His Son, made** [born] **of a woman**, [Gen. 3:15] **made** [born] **under the law**, [Jesus became flesh under the final months of the Old Testament or law of Moses which ended at His death, Col. 2:14; cf. John 1:14; cf. Mt. 20:28; 1 Pet. 1:18,19; He made preparation for His kingdom to exist under the new covenant, Mt. 4:17; 6:33].

**Gal. 4:5** **to redeem** [buy back or purchaser freedom, Rom. 8:3; 1 Cor. 6:20; Col. 1:14] **those who were under the law**, [law of Moses] **that we might**

**receive the adoption as sons** [this gift from God releases those who accept Him from bondage; from under the law, John 1:12].

**Gal. 4:6** **And because you are sons, God has sent forth the Spirit of His Son into your hearts**, [those who turn to Jesus, obey His gospel by being born of water and of the Spirit, John 3:3,5, receive the Spirit of His Son into their hearts, cf. Rom. 5:5; 8:9,15,16] **crying, “Abba, [Aramaic for “father,” cf. Mk. 14:36; Rom. 8:15] Father.”**

**Gal. 4:7** **Therefore you are no more a servant, [slave] but a son;** [the figure is that of being bought out of slavery and adopted as a son, Rom. 8:17; cf. Rom. 6:17] **and if a son, then an heir of God through Christ** [Christ made it possible to be delivered from the bondage and slavery of the law, and to become an heir of God; thus, one inherits eternal life, John 4:14; 6:68; 10:10].

**Gal. 4:8** **However then,** [formerly or at that time] **when you did not know God,** [it seems now that Paul turns specifically to the Gentiles in these Galatian congregations; they were in idolatry, cf. Rom. 1:23-25; Eph. 2:12] **you did service [were slaves] to those who by nature are no gods** [an idol is nothing, 1 Cor. 8:4; Rom. 1:25; cf. Acts 17:22-34].

### **Warns Against Returning To Bondage**

**Gal. 4:9** **But now, after that you have known God,** [through the gospel that Paul had preached, Gal. 1:6] **or rather are known of God, how can you turn again to the weak and beggarly elements,** [miserable principles] **to which you desire again to be in bondage?** [enslaved all over again, cf. Rom. 6:17, 18; how foolish it would have been (in the days of slavery) for a slave to be purchased from slavery at a great price, and then later choose to go back to his chains!].

**Gal. 4:10** **You observe [keep] days [Sabbaths, Rom. 14:5] and months [new moons] and times [seasons; Jewish festivals] and years [Sabbatical years].**

**Gal. 4:11** **I am afraid of you, [fear for you] lest I have bestowed upon you**

**labor in vain** [compare 1 Thes. 3:5].

**Gal. 4:12** **Brethren, I beseech [beg] you to become as I am**, [as a Jew above his peers, Paul gave this up for freedom in Christ] **for I am** [have become] **as you are** [as a Gentile trusting in Christ, not the law]. **You have not injured me at all** [you have done me no wrong; there was nothing personal about their problems and differences; he loved their souls].

**Gal. 4:13** **You know how through** [because of an] **infirmity of the flesh** [bodily illness] **I preached the gospel** [the good news of Christ's death, burial, and resurrection, 1 Cor. 15:1-4] **to you at the first** [we are not told what this illness was or how it brought them together; they knew the circumstances, cf. 1 Cor. 2:3].

**Gal. 4:14** **And my trial** [or that which was a trial to you; Paul's infirmity, vs. 13] **which was in my flesh you did not despise or reject**, [did not treat with contempt or scorn, compare 2 Cor. 12:7] **but received me as an angel** [messenger of God, Mal. 2:7; if heavenly messenger is meant, it could mean as if I were an angel] **of God, even as Christ Jesus** [Lk. 10:16].

**Gal. 4:15** **Where then is the blessedness you spoke of?** [you had]. **For I bear you record** [witness] **that, if it had been possible, you would have plucked** [torn] **out your own eyes and have given them to me** [some have thought that this alludes to a physical eye infirmity, but it rather seems to be a proverbial saying to show how much they cared].

**Gal. 4:16** **Have I therefore become your enemy**, [rather than your dear friend, vs. 15] **because I tell you the truth?** [Paul felt that the truth he had spoken to them about false teachers and their following false teaching had destroyed their devoted feelings for him; compare this to the reactions to those in error today].

**Gal. 4:17** **They** [the Judaizing false teachers] **zealously seek** [court] **you**, [Rom. 10:2] **but for no good; yes, they would exclude you**, [shut you out] **that you may seek** [be zealous for] **them** [these false teachers were zealously seeking to steal these brethren from the truth of Jesus to have them for their own righteousness, Rom. 10:3].

**Gal. 4:18** But it is good to always be zealously sought in a good thing, [their being zealously sought was not wrong; the purpose for which they were sought was wrong] **and not only when I am present with you** [Paul wanted to seek them when he was both absent and present].

**Gal. 4:19** My little children, [compare to the church at Corinth, 1 Cor. 4:15] **for whom I travail** [labor] **in birth again** [as he did when they were first converted] **until Christ is formed in you**, [the figure is the pain of a mother giving birth; when they followed the false teachers of the law, they left Christ, Gal. 5:4; Paul must form Christ again in them].

**Gal. 4:20** I desire [would like] **to be present with you now and to change my voice**; [tone] **for I stand in doubt about you** [Paul knows that if he didn't turn them around they would drown in error; what he had heard about them brought doubt].

## Two Covenants—Allegory Of Hagar And Sarah

**Gal. 4:21** Tell me, you who desire to be under the law, [this is in essence the problem] **do you not hear the law?** [the law itself proves them wrong if they will only listen].

**Gal. 4:22** For it is written, [sets out to remind them the teaching from the law] **that Abraham had two sons:** [Ishmael and Isaac] **the one by a bondwoman**, [Hagar bore for Abraham Ishmael, Gen. 16:15] **the other by a freewoman** [Sarah bore for Abraham Isaac, Gen. 21:2,3].

**Gal. 4:23** But he who was of the bondwoman [Ishmael] **was born after the flesh**, [just a common birth that was arranged and carried out by Abraham and Sarah, but was not of God's original plan or promise] **but he** [Isaac] **of the freewoman** [Sarah] **was by** [through the] **promise**, [God promised Abraham and Sarah that she would have a son in their old age to begin a great nation and to bless all nations of the earth, Gen. 18:10,14; cf. Gen. 21:1,2; Heb. 11:11].

**Gal. 4:24** which things [these two mothers and sons] **are an allegory**

[figurative or symbolic language; a type]. **For these are the two covenants:** [testaments, Jer. 31:31-34] **the one from Mount Sinai**, [located between the two horns of the Red Sea] **which bears children to bondage**, [slaves] **which is Hagar**.

**Gal. 4:25** **For this Hagar is Mount Sinai** [see vs. 24] **in Arabia**, [a large peninsula of southwestern Asia; southeast of Palestine; peninsula to the Euphrates River; the native land of Ishmael and his descendents] **and corresponds to** [physical] **Jerusalem which now is, and is in bondage with her children** [the literal Jerusalem was the leading city of the Jews who would not give up the law that had them in bondage both physically and spiritually].

**Gal. 4:26** **But the Jerusalem which is above** [heavenly Jerusalem] **is free, which is the mother of us all** [this heavenly Jerusalem represents Christ and His kingdom or church as well as heaven; His kingdom is not of this world, Isa. 2:2; cf. Heb. 12:22; Rev. 3:12; 21:2].

**Gal. 4:27** **For it is written**, [Isa. 54:1] **“Rejoice, you barren** [applies this to Sarah who with Abraham would begin a great nation through which the King and His kingdom would go forth] **who does not bear; break forth and shout, you who do not travail; for the desolate has many more children than she who has a husband”** [compares the church or kingdom that Jesus built and its growth and spread, Mt. 16:18,19, to those under the fleshly law of Moses; this prophecy was originally applied to Israel being delivered from bondage].

**Gal. 4:28** **Now we**, [Christians, both Jews and Greeks] **brethren, as Isaac was, are the children of promise** [they are the “all nations” of the promised blessing through Isaac, Rom. 4:16; 9:7,8; Gal. 3:29].

**Gal. 4:29** **But as he who was born according to the flesh** [Ishmael, Gen. 21:9] **then persecuted him** [Isaac] **who was born according to the Spirit, even so it is now** [the fleshly Jews were still persecuting Isaac when they persecuted spiritual Israel, Gal. 5:11; cf. 2 Cor. 11:24].

**Gal. 4:30** **Nevertheless what does the Scripture say?** [Gen. 21:10] **“Cast**

out the bondwoman [Hagar] and her son, [Ishmael] for the son of the bondwoman [Ishmael] shall not be heir with the son [Isaac] of the freewoman” [Sarah; the true heirs of God came through Jesus, God’s Son, whether Jews or Gentiles, Gal. 3:28; thus these brethren are wrong in turning to the law of bondage represented by the bondwoman and her son who were cast out, cf. John 8:35; Gal. 3:8,22].

**Gal. 4:31** So then, brethren, we [Christians] are not children of the bondwoman [Hagar and the law of Moses] but of the free [Sarah; here is the conclusion to the allegory; the old law, old covenant, with its bondage has been taken away, and both Christ and the new covenant have come, Col. 2:14; Eph. 2:15,16].

## CHAPTER 5

### Stand Fast In Christianity Liberty

**Gal. 5:1** Stand fast [firm, Eph. 6:14; 2 Thes. 2:15] therefore in the liberty [freedom] wherewith [by which] Christ has made us free, [since Christians are not children of the bondwoman, Gal. 4:31] and do not be entangled [burdened] again [to the Gentile Christians, don’t return to the bondage of heathenism, Gal. 4:8; to the Jewish Christians, don’t return to Judaism] with a yoke of bondage [Acts 15:10].

**Gal. 5:2** Behold, I Paul say to you, [they could not miss his stand on this matter] that if you are circumcised, [a cutting around, the cutting off of the foreskin of males, Lev. 12:3; as Christians] Christ will profit you nothing [be of no benefit to you].

**Gal. 5:3** For I testify again to every man who is circumcised, [see vs. 2] that he is a debtor [under obligation] to do the whole law [some today choose only parts of the Old Testament to follow; the circumcised were commanded to keep all the law, Deut. 27:26; Rom. 2:25].

**Gal. 5:4** Christ is become of no effect to you, [you have cut yourself off from Christ] whoever of you [who] are justified by the law; [by being

circumcised to keep the law, vs. 2,3] **you have fallen from grace** [God's favor; Paul was not familiar with the false doctrine of today, "once in grace, always in grace." This is not in harmony with the word of God, Heb. 12:15; cf. 1 Cor. 9:27; 10:12; 1 Tim. 4:1-3; 2 Tim. 3:1-7; 4:10; 2 Pet. 1:10; 2:4,20,22].

**Gal. 5:5** For we [Christians under Christ and His gospel] **through the Spirit wait for the hope** [Rom. 8:24] **of righteousness by faith** [the hope of Christians is found in the Spirit, not fleshly laws, cf. John 3:5,6; Rom. 8:12-17].

**Gal. 5:6** For [gives reason why vs. 5 is true] **in Jesus Christ neither circumcision** [see vs. 2] **avails anything, nor uncircumcision avails anything**, [it has no spiritual value, 1 Cor. 7:19; Gal. 6:15] **but faith which works by love** [Greek: *agape*; this has value; some have taught that faith does not involve work; Paul recognized the true faith of a Christian working by love, 1 Thes. 1:3; Jas. 2:18,20,22].

### **A Little Leaven Leavens The Whole Lump**

**Gal. 5:7** **You ran well**; [when you began the Christian race, 1 Cor. 9:24; Heb. 12:1] **who hindered you** [who cut in on you] **that you should not obey the truth?** [the truth is Christ, His word, and the saving gospel, John 14:6; 17:17; cf. Rom. 6:17; 2 Thes. 1:7,8].

**Gal. 5:8** **This persuasion** [the law and circumcision rather than the truth, vs. 7] **does not come from Him** [God] **who calls you** [God called them through the gospel preached by Paul and other workers, cf. 2 Thes. 2:14].

**Gal. 5:9** **A little leaven** [yeast] **leavens** [works through] **the whole lump** [of dough; a familiar proverb teaching that only a few false Judaizers with their false teaching would spread through the churches in Galatia, cf. 1 Cor. 5:6].

**Gal. 5:10** **I have confidence in you** [cf. 2 Cor. 8:22] **through the Lord, that you will have no other mind**, [adopt no other view than what Paul taught in Christ] **but he who troubles you shall bear his judgment, whoever he is** [those who pervert the gospel of Christ, Gal. 1:8,9].

**Gal. 5:11** And I, brethren, if I still preach circumcision, [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] **why do I still suffer persecution?** [the Jews would have accepted him instead of persecuting him, cf. Gal. 6:12]. **Then the offence** [stumbling block, 1 Cor. 1:23] **of the cross has ceased** [has been abolished].

**Gal. 5:12** I would [could wish] **that those who trouble you were even cut off** [as in the cutting off in circumcision, they would cut themselves off; some believe that Paul is carrying circumcision to its maximum extent; emasculate themselves; figuratively fully cutting themselves off from the fellowship of the church].

**Gal. 5:13** For, brethren, you have been called to liberty; [freedom through the gospel of Christ, 2 Thes. 2:14] **only do not use liberty** [freedom] **for an occasion** [opportunity] **for the flesh**, [do not continue in sin that grace may abound, Rom. 6:1,2; cf. 1 Pet. 2:16] **but through love** [Greek: *agape*] **serve one another** [1 Cor. 13; 1 Cor. 9:19].

**Gal. 5:14** For all the law is fulfilled [summed up] in one word, even in this: [Lev. 19:18] **“You shall love** [Greek: *agapao*] **your neighbor as yourself”** [Mt. 22:37-40].

**Gal. 5:15** But if you bite and devour [keep on biting and devouring] one another, take heed [watch out] **that you are not consumed** [destroyed] **by one another.**

## Walk In The Spirit

**Gal. 5:16** This I say then: **“Walk** [live] **in the Spirit**, [Rom. 8:14-17] **and you shall not fulfill** [gratify] **the lust of the flesh** [the Spirit will guide the Christian through God’s word to bear good fruit, vss. 22,23; cf. Rom. 6:12].

**Gal. 5:17** For the flesh [fleshly desires] **lusts against the Spirit, and the Spirit against the flesh;** [they are opposite each other therefore a war is fought between them, Rom. 7:18,22,23; 8:5] **and these are contrary** [in opposition] **to one another, so that you may not do the things that you**

**please** [you do not do what you want, Rom. 7:15].

**Gal. 5:18** **But if you are led by the Spirit**, [Rom. 8:14] **you are not under the law** [Paul continues to make a strong case against the Judaizers who were disturbing the churches of Galatia by getting them to follow the law of Moses instead of Christ, Rom. 6:14; 7:4].

## Works Of The Flesh

**Gal. 5:19** **Now the works of the flesh** [fleshly desires that war against the Spirit, vs. 17; cf. Eph. 5:3,11] **are manifest**, [are evident] **which are these: adultery**, [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Ex. 20:14] **fornication**, [sexual immorality] **uncleanness**, [all kinds of impure lustful practices] **licentiousness**, [debauchery; intemperance in the indulgence of any appetite; corruption of another's virtue].

**Gal. 5:20** **idolatry**, [worshiping idols, Acts 17:23,24,29] **witchcraft**, [sorcery] **hatred**, [a malicious and unjustifiable feeling toward others] **contentions** [discord or quarrelling], **jealousies**, [associated with envy; emulations] **wrath**, [fits of rage] **strife**, [disputes] **seditions**, [dissensions or strong disagreement in opinion] heresies, [factions].

**Gal. 5:21** **envyings**, [displeased and jealous over the success of another] **murders**, [the act of purposefully taking a human life, Gen. 4:8; Ex. 20:13; 1 John 3:12] **drunkenness**, [those who drink strong drink to the point of being drunken by its intoxicants; to be under the influence of alcohol; an excessive amount of intoxicants, Isa. 24:20] **revellings**, [revelries; orgies, carousing; riotous conduct; noisy merrymaking caused from drunkenness] **and such like**; [things of similar nature] **of which I tell you beforehand**, [I forewarn you] **as I have also told you** [forewarned you] **in time past, that those who do such things** [just named] **shall not inherit the kingdom of God** [God does not have a place for such sins in His church or in heaven, the eternal kingdom, Rev. 22:15;; for a similar list of such sins, see 1 Cor. 6:9-11].

## Fruit Of The Spirit

**Gal. 5:22** But the fruit of the Spirit [opposite to the works of the flesh, vss. 19-21] is love, [Greek: *agape*; a love that considers the needs of the one loved; compare to God's love, Rom. 5:8] joy, [a feeling that comes from doing God's will and serving as one of His children] peace, [an inner feeling that brings calm to the soul; only Jesus and all things that relate to the salvation that He gives produces this feeling] longsuffering, [patience, Jas. 1:3,4] gentleness, [kindness, Eph. 4:32; Col. 3:12] goodness, [Rom. 15:14] faith, [faithfulness, Rom. 13:7].

**Gal. 5:23** meekness, [gentleness, Mt. 5:5] temperance [self-control, Mt. 16:24; Acts 24:25]. **Against such there is no law** [these principles of the Spirit are acceptable to God, but those who follow the works of the flesh will not enter the kingdom of God, vs. 21; 1 Tim. 1:9,10].

**Gal. 5:24** And those who are Christ's have crucified the flesh [Rom. 6:6; Col. 3:9; 1 Pet. 2:1] with the affections [its passions] and lusts [desires].

**Gal. 5:25** If we live in the Spirit, [those who have been born of water and of the Spirit, John 3:5] let us also walk [keep in step by obedience] in the Spirit [Rom. 8:4,5; the Spirit and His guidance through the revealed word of God was all they needed to follow, cf. 2 Tim. 2:15; 3:16,17].

**Gal. 5:26** Let us not be desirous of vainglory, [become conceited, Phil. 2:3] provoking one another, envying one another.

## CHAPTER 6

### Bearing Burdens

**Gal. 6:1** Brethren, if a man [speaking of one in Christ who needs restoring because of sin] is overtaken in a fault, [sin] you who are spiritual, [those who were faithfully living in the Spirit, Gal. 5:25] restore such a one in the spirit of meekness, [gentleness, 1 Cor. 4:21; Eph. 4:2,32] considering yourself, lest you also be tempted [the one needing restoring seems to be caught off guard and overtaken in sin; the one seeking to restore him must also be careful to have the right attitude or he or she will be tempted to sin].

**Gal. 6:2** Bear [carry] **one another's burdens**, [these are burdens that can be shared, Rom. 15:1; some burdens must be carried alone, vs. 5] **and so fulfill the law of Christ** [John 13:34; cf. Jas. 2:8].

**Gal. 6:3** For if a man [anyone] **thinks himself to be something**, [Rom. 12:3] **when he is nothing, he deceives himself** [cf. 2 Cor. 3:5; 1 Cor. 8:2].

**Gal. 6:4** But let each one prove [examine, 2 Cor. 13:5] **his own work**, [examine himself concerning the fruit borne, cf. 1 Cor. 11:28] **and then he will have rejoicing in himself alone, and not in another** [He will find pure joy within himself from being right with God, cf. Prov. 14:14].

**Gal. 6:5** For each one shall bear [carry] **his own burden** [load; some burdens such as persecutions and infirmities can be shared, vs. 2, but when it comes to one's work responsibility, he is either praised or condemned alone before God, cf. Rom. 2:6; 1 Cor. 3:8; 2 Cor. 5:10].

## **The Law Of The Farmer**

**Gal. 6:6** Let him who is taught the word [who has received instruction from the word] **communicate** [share] **all good things with him who teaches** [financially support the instructors, Rom. 15:27; 1 Cor. 9:11].

**Gal. 6:7** Do not be deceived, [no one can successfully hide anything from God or go against His laws of sowing and reaping, 1 Cor. 6:9] **God is not** [cannot be] **mocked: for whatever a man sows, that he also will reap** [compares the laws of nature used by the farmer to the spiritual, cf. Rom. 2:6; cf. 2 Cor. 9:6].

**Gal. 6:8** For he who sows to [please] **his flesh will of the [his] flesh reap corruption**, [fleshly lusts that lead to death and destruction, Rom. 6:23] **but he who sows to the Spirit will of the Spirit reap life everlasting** [these will have drunk of the water of life, John 4:14, and will share with Jesus eternal life, Rom. 6:8].

## **Don't Become Weary**

**Gal. 6:9** And let us not grow weary [lose heart, 1 Cor. 15:58] in doing good, [2 Thes. 3:13] for in due season we shall reap, [everlasting life, vs. 8] if we do not faint [lose heart, Mt. 24:13; consider James' illustration of the farmer's patience, Jas. 5:7,8].

**Gal. 6:10** Therefore as we have opportunity, [while it is day, John 9:4; cf. Prov. 3:27] let us do good to all men, [everybody, 1 Tim. 6:18; Titus 3:8] especially to those who are of the household of faith [Christians, Rom. 12:13; Eph. 2:19].

## The Cross Is Exalted

**Gal. 6:11** You see what large letters I have written to you with my own hand [as a general rule, Paul dictated his epistles for another to write, cf. Rom. 16:22; Col. 4:18; here he refers to what he personally wrote as being large letters; we are not told why; some have supposed this was due to some type of eye problem].

**Gal. 6:12** As many as desire to make a fair show [good impression] in the flesh, these [try to] constrain [compel] you to be circumcised, [a cutting around, the cutting off of the foreskin of males, Lev. 12:3; cf. Gal. 2:3,14] only that they may not suffer persecution [Phil. 3:18] for the cross of Christ [Gal. 5:11].

**Gal. 6:13** For neither do those who are circumcised [the Judaizers] keep the law themselves, but desire to have you circumcised, [see vs. 12] that they may glory [boast] in [about] your flesh.

**Gal. 6:14** But God forbid [may it never be] that I should glory, [boast in the flesh of anyone, vs. 13] except in the cross of our Lord Jesus Christ, [this was enough for Paul, 1 Cor. 1:18; Phil. 3:3,7] by whom [through which] the world has been crucified to me, [Gal. 2:20; Col. 2:20] and I to the world [the cross of Jesus caused Paul to die or be separated to the world, Rom. 6:6].

**Gal. 6:15** For in Christ Jesus [Gal. 3:26,27; 5:6] neither circumcision [a

cutting around, the cutting off of the foreskin of males, Lev. 12:3] **nor uncircumcision avails anything**, [1 Cor. 7:19] **but a new creature** [a new creation is what counts, 2 Cor. 5:17].

## Peace, Mercy, And Grace

**Gal. 6:16** **And as many as walk according to this rule**, [specified in vs. 15] **peace and mercy** [from God through Jesus, Rom. 1:7] **be upon them, and upon the Israel of God** [Christians who make up God's spiritual Israel, Rom. 2:29].

**Gal. 6:17** **From now on let no one trouble me**, [cause me trouble] **for I bear in [on] my body the marks of the Lord Jesus** [2 Cor. 1:5; Paul gave his all to serve Jesus and to deliver those under bondage to freedom; this epistle should let all know where he stands without anyone causing him further trouble].

**Gal. 6:18** **Brethren, the grace** [unmerited favor] **of our Lord Jesus Christ be with your spirit** [2 Tim. 4:22]. **Amen** [so be it].

# EPHESIANS

## CHAPTER 1

### Introduction

**Eph. 1:1** **Paul**, [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **an apostle** [to dispatch or to send out on a special mission, cf. Acts 9:15; 22:21; Rom. 11:13] **of Jesus Christ by the will of God**, [many rejected his apostleship, thus reminds his readers that God made him an apostle, 2 Cor. 1:1] **to the saints** [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] **who are at Ephesus**, [the capital of the Roman province of Asia Minor] **and to the faithful in Christ Jesus**: [Jesus is the only One who can bring the unmerited favor of grace, that gives peace to the inner person].

**Eph. 1:2 Grace** [unmerited and unearned favor, Eph. 2:8; Titus 2:11] **be to you, and peace**, [grace and peace are among Paul's favorite words—the favor of grace is the gift of God's Son for salvation, John 3:16; this brings peace—the Greek word for peace translates the Hebrew word shalom and means a peaceful state of mind, free from persecutions] **from God our Father, and from the Lord Jesus Christ** [the only Ones who can bring the unmerited favor of grace that gives peace to the inner person].

## **All Spiritual Blessings are in Christ**

**Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ**, [Paul is praising God the Father for all His spiritual blessings, cf. 2 Cor. 1:3] **who has blessed us with all** [every—no limitations] **spiritual blessings** [things that pertain to man's eternal soul—he will numerate (in a general way) through vs. 14, some of these blessings] **in heavenly places in Christ**, [where these blessings are found—to see why all spiritual blessings are in Christ, cf. Acts 24:24; Rom. 9:1; 12:5; 16:9,10; 1 Cor. 3:1; 4:10; 15:18,19,22; 2 Cor. 1:21; 2:14,17; 5:17,19;12:2,19; Gal. 1:22; 3:17,27; Eph. 1:10,12,20; 3:6; Phil. 1:13; Phil. 2:1; Col. 2:5; 1 Thes. 4:16; 1 Tim. 2:7; 1 Pet. 3:16].

**Eph. 1:4 according as He** [God the Father, vs. 3] **has chosen us in Him** [Christ] **before the foundation of the world**, [before all physical things were made, 1 Pet. 1:2] **that we** [Christians] **should be holy and without blame before Him** [be presented to God like a lamb without blemish—cleansed by the blood of Jesus the true sacrificial Lamb, Col. 1:22] **in love**, [Greek: *agape*, John 3:16; God made these spiritual blessings available for all who will choose them—those who obey the gospel become a part of God's elect—God did not choose who could or who could not be saved, but rather chose those who would choose to come for salvation, cf. Acts 10:34; 2 Pet. 3:9; Rev. 22:17].

**Eph. 1:5 having predestined** [Rom. 8:29] **us to adoption as children by Jesus Christ to Himself**, [God first made man in His own image, Gen. 1:27, but through sin, man left God and chose the devil as his father, John 8:44; through Christ, God adopts those who will obey, Rom. 8:29] **according to the good pleasure of His will**, [Gal. 4:5; God wants all to be His children

who will allow themselves to be adopted through Christ, Rom. 8:15,16].

**Eph. 1:6** to the praise of the glory of His grace, [unmerited favor—thanks to grace for this wonderful adoption, Eph. 2:8; this act of extending grace made God show forth even more glory, Rom. 3:24] **by which He** [God the Father] **has made us accepted in the Beloved** [in Jesus, the One who pleases His Father, Mt. 3:17].

**Eph. 1:7** In whom [in Jesus] **we have redemption** [He redeemed us and purchased our freedom, Rom. 8:3; 1 Cor. 6:20; Col. 1:14] **through His blood**, [the price paid, Heb. 9:12] **the forgiveness of sins**, [only the blood of Jesus can forgive sins, Heb. 10:4] **according to the riches of His grace**; [Rom. 3:24; His grace is extended in abundance for all who will receive it according to God's will, Titus 2:11; Rom. 5:15].

**Eph. 1:8** wherein He has abounded toward us in all wisdom [deep capabilities of the mind to understand deep things] **and prudence**, [true intelligence and understanding].

**Eph. 1:9** having made known to us the mystery of His will, [Rom. 16:25; 1 Tim. 3:16; 2 Tim. 1:9] **according to His good pleasure, which He has purposed in Himself**, [it was God's will and pleasure to make known the mystery of His will—even though it had been hidden so long, He purposed to reveal it].

**Eph. 1:10** that in the dispensation of the fullness of the times [that He purposed, vs. 9; Gal. 4:4,5] **He** [God] **might gather together in one** [all nations—Jews and Gentiles, Gal. 3:28] **all things in Christ**, [he is at the center of all plans] **both which are in heaven**, [the Greek expresses—the heavens] **and which are on earth; even in Him**, [should one remove Christ, one would remove God's plan, purpose, and will, cf. Col. 1:14-18,20].

**Eph. 1:11** in whom [in Christ, Rom. 8:17] **also we have obtained an inheritance, being predestined** [vs. 5] **according to the purpose of Him** [God] **who works all things after the counsel of His own will**, [He made a covenant with Abraham to bring this salvation, and all was fulfilled in His will, cf. Isa. 46:10].

**Eph. 1:12** that we [the Jews received the gospel first] **should be to the praise of His glory, who first trusted in Christ** [the Jews brought the Messiah into the world, and also as Jews, by being the first to have the gospel, Rom. 1:16; Acts 2; later to the Gentiles, Acts 10].

**Eph. 1:13** In whom [in Jesus] **you also** [now turns to the Gentile Christians] **trusted, after you heard the word of truth,** [John 1:17] **the gospel** [good news or glad tidings, Mk. 16:15,16] **of your salvation;** [from sin, Rom. 1:16; 3:23; 6:23] **in whom also after you believed,** [to the point of obedience, cf. Rom. 6:17; Gal. 3:26,27] **you were sealed** [Eph. 4:30] **with that Holy Spirit of promise,** [2 Cor. 1:22].

**Eph. 1:14** who [the Holy Spirit, vs. 13] **is the earnest** [guarantee or like earnest money paid to guarantee a sale, 2 Cor. 5:5] **of our inheritance until the redemption of the purchased possession,** [those who are God's possession were purchased with Christ's blood, 1 Tim. 2:6; cf. 1 Pet. 2:9; cf. Rom. 8:23] **to the praise of His glory** [vss. 6,12].

## **Praying For Understanding**

**Eph. 1:15** **Therefore I also, after I heard of your faith** [Col. 1:4; a serving, working faith—faith only is not enough to please, Jas. 2:14-18] **in the Lord Jesus,** [faith in Jesus has a way of spreading, and when Paul heard of such faith, it brought joy to his heart, Col. 1:3,4] **and love** [Greek: *agape*] **to all the saints,** [all Christians, see vs. 1; Philemon 5].

**Eph. 1:16** [I] **do not cease to give thanks for you,** [Rom. 1:9; 1 Thes. 5:17] **making mention of you in my prayers;** [Paul evidently mentioned this church by name as well as mentioning their faith].

**Eph. 1:17** that the **God of our Lord Jesus Christ, the Father of glory,** [John 17:20; 20:17; Rom. 15:6] **may give to you the spirit of wisdom** [Col. 1:9] **and revelation** [the New Testament was in the process of being written and they needed more revelation—today we receive the revelation about Jesus by studying the word of God, 2 Tim. 3:16,17] **in the knowledge of Him,** [Paul wanted these brethren to know more about Jesus who is the

way, the truth, and life, John 14:6].

**Eph. 1:18** the eyes of your understanding [an understanding heart, 2 Cor. 4:6] being enlightened; that you may know [in your mind and heart] what is the hope of His calling, [before Christ, the Gentiles were without hope, Eph. 2:12] what the riches of the glory of His inheritance in the saints, [the hope of eternal life is essential to those who live the Christian life—the more one learns about Jesus, the more hope he or she has].

**Eph. 1:19** and what is the exceeding greatness of His power toward us who believe, [the power of God exceeds man's imagination, but those who believe can learn more about it and believe that He has the power to raise the dead, vs. 20] according to the working of His mighty power [Col. 2:12].

**Eph. 1:20** which He brought about [exerted] in Christ, when He [God the Father of our Lord Jesus Christ, vs. 17] raised Him [Jesus His Son] from the dead, [cf. Acts 2:24; Rom. 8:11; 1 Cor. 6:14; 2 Cor. 4:14; Col. 2:12; 1 Thes. 1:10; Heb. 13:20] and set Him at His own right hand [Ps. 110:1; Heb. 1:13; Col. 3:1] in the heavenly places, [this is proof of God's mighty power, vs. 19].

**Eph. 1:21** far above all principality [other rule] and power and might and dominion, [He is above the powerful Emperor and Roman Empire when Paul wrote these words—also above the devil and earthly powers combined] and every name that is named, not only in this world, but also in that which is to come [His name and authority is above all other names and authority, Acts 4:12; Col. 3:17].

**Eph. 1:22** And has put all things under His feet, [He has all authority, Mt. 28:18] and gave Him to be the head over all things [no one on earth has the right to usurp authority over Jesus, Heb. 2:7,8] to the church, [the true church belongs to Jesus, it represents His spiritual body, and anyone setting themselves up as head will stand in judgment before God, Col. 1:18; cf. 1 Cor. 11:3].

**Eph. 1:23** which is His body, [all faithful Christians make up His church or

spiritual body, Rom. 12:5; 1 Cor. 10:17; cf. Acts 2:47] **the fullness of Him [Christ] who fills all in all** [everything in every way, Col. 2:9; cf. 1 Cor. 12:6,12].

## CHAPTER 2

### Made Alive From Sins and Trespasses

**Eph. 2:1** **And you** [specifically the Christians at Ephesus, but applies to all Christians] **has He made alive**, [Jesus was raised from the dead, Eph. 1:20; now He is able to make sinners alive from sin] **who were dead in trespasses** [Greek: *paraptoma*—to slip or fall to the point of losing one’s way] **and sins**, [Greek: *hamartia*—to miss a mark or target].

**Eph. 2:2** **in which in time past** [now shows how they trespassed and sinned] **you walked according to the course of this world**, [of that which gives fleshly council—opposite to the council of God, Ps. 1:1; Rom. 12:2; Jas. 4:4; 1 John 2:15] **according to the prince of the power of the air**, [the devil and his evil spirits, John 12:31; Eph. 6:12] **the spirit that now works in the children of disobedience**, [Col. 1:21; 3:6].

**Eph. 2:3** **among whom also we all had our conversation** [conduct] **in times past** [to help them appreciate their new resurrection from sin, vs. 1, Paul looks back before their conversion, cf. 1 Pet. 4:3] **in the lusts of our flesh, fulfilling the desires of the flesh** [Gal. 5:16] **and of the mind**, [1 John 2:16] **and were by nature the children of wrath**, [were lost in sin and facing death, Rom. 6:23; Gal. 6:8] **even as others** [the rest].

**Eph. 2:4** **But God**, [now shows how God got them out of being the “children of wrath,” vs. 3] **who is rich in mercy**, [mercy in abundance] **because of His great love** [Greek: *agape*—love is such a great force that it moved God to give His Son in death, John 3:16; 1 Cor. 13:13] **with which He loved** [Greek: *agapao*] **us**, [Jesus also shared this love, 1 John 3:16].

**Eph. 2:5** **even when we were dead in sins**, [He loved the unlovable, Rom. 5:8] **has made us alive together with Christ**, [just as God made Jesus

alive after His physical death, so God makes Christians alive from the death of sin, Rom. 5:6; 6:4,5] **(by grace** [by whose grace—an unmerited and unearned favor] **you are saved)**, [obedience prepares the heart to receive grace for salvation, vs. 8; Titus 2:11,12].

**Eph. 2:6** and has raised us [Christians] up together, and made us sit together in heavenly places in Christ Jesus, [Paul uses the beautiful figure of the resurrection and ascension to illustrate what God has done for sinful man, Eph. 1:20].

**Eph. 2:7** that in the ages to come [Paul's generation of Christians received this wonderful salvation to become a pattern for ages to come—this includes all Christians today] **He might show the exceeding** [incomparable] **riches of His grace** [this unmerited and undeserved favor was expressed] **in His kindness toward us through Christ Jesus** [Titus 2:11; 3:4].

### **Saved By Grace Through Faith**

**Eph. 2:8** For by grace [see vs. 5; not by their own strength or “law keeping” as was required by the law of Moses, 2 Tim. 1:9] **you have been saved through faith**; [it was free with one exception—faith—what kind of faith? —an obedient faith to the will of God, Mt. 7:21; Gal. 5:6;—not faith only, Jas. 2:19] **and that not of yourselves, it is the gift of God**, [one's obedience does not earn salvation, it is God's gift, but such obedience prepares the sinner's heart to receive the free gift—grace is extended only to a penitent, believing, and obedient heart, Rom. 4:16; 6:17; 10:17; cf. Mk. 16:16; Acts 2:38; 22:16].

**Eph. 2:9** not of works, [such as the law of Moses required, Rom. 4:4,5] **lest anyone should boast** [Rom. 11:6].

**Eph. 2:10** For we are His [God the Father's] **workmanship, created in Christ Jesus for good works**, [the beautiful grace of God might lead some to refuse working for God in fear that they would be earning salvation—Paul hastens to correct this by showing that Christians who are saved by grace have been created by the workmanship of God to work for Him—by such works, Christians show their love to the Lord, John 14:15] **which God has**

prepared beforehand, that we should walk in them [therefore, the faith that brings grace is the faith that obeys, Heb. 11].

## Those Without Christ—Brought Near by His Blood

**Eph. 2:11** Therefore remember, [where you were as Gentiles before grace came] **that in times past** [formerly] **you** [as Gentiles] **were Gentiles in the flesh, who are called Uncircumcision by who is called the Circumcision,** [the Jews called the Gentiles Uncircumcision] **made in the flesh by** [human] **hands—**[physical circumcision—a cutting around, the cutting off of the foreskin of males, Lev. 12:3].

**Eph. 2:12** **that at that time** [during the old covenant and physical circumcision of the Jews] **you were without Christ,** [the Jews had Christ in the sense that they looked for the Messiah even though the majority rejected Him when He came, but the Gentiles did not have Him even in this sense] **being aliens** [cut off] **from the commonwealth of Israel and strangers from the covenants of promise,** [they were not under the law of Moses] **having no hope and without God in the world** [they served false gods and were lost, Gal. 4:8].

**Eph. 2:13** **But now in Christ Jesus** [because of grace and being in Christ, Phil. 3:9] **you who were formerly far off** [aliens, vs. 12; the Gentiles, Acts 2:39] **have been made** [brought] **near by the blood of Christ** [Eph. 1:7].

## The Dividing Wall Broken Down

**Eph. 2:14** **For He** [Christ] **is our peace,** [Micah 5:5; Col. 1:20] **who has made both** [Jews and Gentiles, cf. John 10:16] **one, and has broken down the middle wall of partition** [the dividing wall] **between us,** [Jews and Gentiles are now one in Christ Jesus, Gal. 3:28].

**Eph. 2:15** **having abolished in His flesh** [when He was nailed to the cross] **the enmity,** [resentment] **which is the law of commandments contained in ordinances,** [He took away the law with its commandments and regulations, Col. 2:14] **so as to make** [create] **in Himself of two** [Jews and Gentiles] **one new man, thus making peace,** [the new covenant through

the blood of Christ brought Jews and Gentiles together for peace and oneness, Heb. 8:7; 10:9].

**Eph. 2:16** and that He [Jesus] might reconcile [make friends again] them both to God in one body [in Christ's church, Col. 1:18] by [through] the cross, [Rom. 5:10; Col. 1:20] thereby having slain the enmity [resentment—when Jesus was slain on the cross, He slew the hostility between Jews and Gentiles, Gal. 3:28; Rom. 10:12].

**Eph. 2:17** And He came and preached peace [cf. Isa. 57:19] to you who were afar off, [you Gentiles, vs. 12] and to those who were near [the Jews—He brought a blessing to all nations, which included both Jews and Gentiles, cf. Phil. 4:7].

**Eph. 2:18** For through Him [Jesus, John 14:6] we both [Jews and Gentiles] have access [He is the door, John 10:9] by one Spirit [the Holy Spirit, Eph. 4:4] to the Father [both Jews and Gentiles have one mediator, Jesus Christ to the Father, 1 Tim. 2:5].

## The Holy Temple and the True Foundation

**Eph. 2:19** Now, therefore, you [as Gentiles who were baptized into one body, 1 Cor. 12:13] are no more strangers and foreigners, but fellow citizens [Phil. 3:20] with the saints, [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] and [members] of the household of God, [are both of the same family, Eph. 3:15].

**Eph. 2:20** and are built upon the foundation [uses the figure of a building—may have had the construction of the temple in mind to illustrate the spiritual structure of God, see vs. 21] of the apostles and prophets, [what the apostles and prophets taught about Christ and His kingdom—all taught Him to be the Christ the Son of the living God, Mt. 16:16-18] Jesus Christ Himself being the chief cornerstone, [He was the chief cornerstone even though He was rejected by men—God accepted Him as being precious, 1 Pet. 2:4; He is the only foundation that will stand, 1 Cor. 3:11].

**Eph. 2:21** in whom [Jesus] **the whole building, fitly framed** [joined] **together grows to a holy temple in the Lord**, [in the Old Testament the temple was made of physical stones, but with Jesus as the chief cornerstone, Christians make up God's spiritual temple where God dwells—Peter also uses this figure and refers to Christians as living stones, 1 Pet. 2:5].

**Eph. 2:22** in whom you [Christians] **also are built together for a habitation** [dwelling] **of God** [the temple of God, 1 Cor. 3:16,17] **through the Spirit** [this spiritual structure is built around Jesus as the chief cornerstone, and the Holy Spirit has given full instructions and guidance for the spiritual temple, cf. John 17:23].

## CHAPTER 3

### Mysteries of the Gentiles

**Eph. 3:1** **For this reason** [the great effort made in God's plan for the Gentiles to be fellow citizens with the saints and of the household of God, Eph. 2:19-22] **I Paul, the prisoner** [not for any crimes committed, but for preaching to the Gentiles] **of Jesus Christ** [because he preached Jesus to the Gentiles, he was a prisoner, cf. Col. 1:24] **for you Gentiles**—[Paul interrupts what he was about to say at this point to discuss the mysteries of the Gentiles—he will pick the thought up again in vs. 14 and will repeat, “for this reason,” and will say, “I bow my knees to the Father of our Lord Jesus Christ”].

**Eph. 3:2** **if you have heard of the dispensation** [stewardship] **of the grace** [unmerited favor] **of God** [Rom. 1:5], **which is given to me for you**, [he preached when possible to the Jews, but his main mission was to the Gentiles, Acts 9:15; 26:17,18].

**Eph. 3:3** **how that by revelation** [Acts 9:15; 22:17,21; Gal. 1:12] **He made known to me the mystery**; [it was God's will and pleasure to make known the mystery of His will—even though it had been hidden so long, Rom. 15:9-12; 16:25; 1 Tim. 3:16; 2 Tim. 1:9] **(as I wrote before in few words,**

[already written in few words—either in the first part of this letter, Eph. 1:9,10; 2:13-19, or an unknown letter].

**Eph. 3:4** by which, when you read, you may understand my knowledge in the mystery of Christ), [he was confident that he had successfully revealed the hidden Gentile secret that the gospel was also for them, Eph. 1:9,10].

**Eph. 3:5** which in other ages [generations] was not made known to the sons of men, [it was prophesied in an obscure way, and was not understood] as it has now been revealed to His holy apostles and prophets, [Eph. 4:11,12] by the Spirit: [the Holy Spirit—Paul is not saying that it was not prophesied, but rather it was not understood, see Deut. 32:43; Isa. 11:10; from Pentecost, Acts 2, forward, the apostles, and others through spiritual gifts, were guided into all truth, John 16:13].

**Eph. 3:6** that the Gentiles should be fellow heirs, [Jews and Gentiles sharing the same heir ship] and of the same body, [in Christ—in His body the church, Eph. 1:22,23; Gal. 3:28; this was the mystery revealed to the holy apostles and prophets, vs. 5] and partakers of His promise [through Abraham to bless all nations, Gen. 22:18] in Christ by [through] the gospel, [the death, burial, and resurrection of Jesus Christ, Rom. 1:16,17; Gal. 3:26-28].

**Eph. 3:7** of which I was made a minister, [from the Greek word *diakonos*—servant, Rom. 15:16; Paul and all Christians must be servants] according to the gift of the grace of God [all that Paul was or ever hoped to be came by the grace of God, 1 Cor. 15:10] given to me by the effective working of His power [without God's power, Paul was nothing, Rom. 5:18; 1 Cor. 12:8-11].

## Paul's Mission

**Eph. 3:8** To me, who am less than the least [1 Cor. 15:9] of all saints, [see Eph. 2:9; he could not forget that he was Saul the persecutor, Acts 8:3; 1 Tim. 1:15] is this grace given, [vs. 7] that I should preach among the Gentiles the unsearchable riches of Christ, [Col. 1:27; 2:2,3; what a

contrast! Paul was so small, the riches so great—such riches could not be exhausted, Rom. 11:33].

**Eph. 3:9** and to make all men see what is the fellowship [stewardship or administration] of the mystery, which from the beginning of the world has been hid in God, [Rom. 16:25] who created all things by Jesus Christ; [Ps. 33:6; Heb. 1:2; cf. John 1:3; Col. 1:16].

**Eph. 3:10** to the intent [His intent was] that now [now that the mystery is out, 1 Pet. 1:12; there must be a revealing of God's wisdom through the church] to the principalities and powers [rulers and authorities, Col. 2:10,15] in heavenly places [angelic characters found in heavenly places must bear the announcement, cf. Col. 1:16] might be known by the church the manifold [suggests something with many sides or variegated like flowers with different colors and sizes—diversified] wisdom of God, [such as His miraculous appearance, teaching, sacrifice, atonement, His body, the church, and the hope of eternal life for the Gentiles as well as the Jews, cf. 1 Tim. 3:16].

**Eph. 3:11** according to the eternal purpose which He [God the Father] purposed in Christ Jesus our Lord, [He had the power to plan into the future—His plan involved Christ before Paul—an eternal plan, Eph. 1:4,11; but Paul was privileged to reveal it].

**Eph. 3:12** in whom [in Christ] we [Christians including Gentiles] have boldness [freedom of speech] and access [He is the door, John 10:9] with confidence by the faith in Him [because of faith and obedience in Christ, Christians have boldness and access, Eph. 2:18, to the throne of God, Heb. 4:16; 10:19,35].

**Eph. 3:13** Therefore I desire that you do not faint [become discouraged] at my tribulations for you, [he was in prison for preaching the gospel to the Gentiles, vs. 1] which is your glory [Paul was suffering, but he wanted them to see glory for THEM instead of the pain for HIM, cf. Phil. 1:14; 2 Cor. 1:6].

## Prayer For the Riches of God's Glory

**Eph. 3:14** For this reason [he continues what he began to say in vs. 1] I bow my knees [in prayer—one of various physical positions that can be used when praying—he prayed for the great spiritual blessings God gave them, Eph. 1:3] to the Father of our Lord Jesus Christ, [prayer is to be prayed in the name of Jesus, John 14:13, to the Father—the specifics of their blessings for which Paul prayed are given in the following verses].

**Eph. 3:15** from whom the whole family in heaven and earth is named, [derives its name].

**Eph. 3:16** that He would grant you, according to the riches of His glory, [Paul believed and taught that God is rich with power, might, and glory; Phil. 4:19] to be strengthened [Col. 1:11] with might through His Spirit in the inner man, [the body of a Christian grows old, but the inward man is renewed day by day, 2 Cor. 4:16].

**Eph. 3:17** that Christ may dwell in your hearts through faith; [even though He ascended to heaven, He can still dwell in those who believe and serve Him, John 14:23] that you, being rooted and grounded [established and steadfast] in love, [Greek: *agape*—the same as used in 1 Cor. 13; without this kind of love, Christians are nothing, 1 Cor. 13:1-3; cf. Col. 1:23].

**Eph. 3:18** may be able to comprehend [grasp] with all saints [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] what is the breadth [width] and length and depth and height; [the fullest measure of spiritual things, Eph. 1:18].

**Eph. 3:19** and to know the love [Greek: *agape*] of Christ, [1 John 3:16; John 15:13] which passes [surpasses] knowledge; that you may be filled with all the fullness of God [the more we know about the love and knowledge of Christ, the more we are filled with God, 1 John 4:8; cf. 2 Pet. 1:5-7; the goal of every Christian is to be full of God—full of love].

**Eph. 3:20** Now to Him [God the Father] who is able to do exceeding abundantly above [beyond] all that we ask or think, [God can go beyond, in an abundant way, far more than we can ask or even dream, cf. Rom.

16:25; 1 Cor. 2:9; even the Holy Spirit makes intercession for us with groanings which cannot be uttered, Rom. 8:26] **according to the power that works in us**, [Col. 1:29; this verse should strengthen one's faith in prayer, Jas. 5:17].

**Eph. 3:21** to Him [God the Father] **be glory in the church by Christ Jesus** [God's spiritual flock, Acts 20:28; Christ's spiritual body, Eph. 1:22,23; with Jesus the head, Col. 1:18] **throughout all ages, world without end** [forever and ever—for eternity, Rom. 11:36]. **Amen** [so be it].

## CHAPTER 4

### Endeavor to Keep the Unity of the Spirit

**Eph. 4:1** I therefore, the prisoner of [for] the Lord, [Paul was in prison because he was a servant of the Lord, Eph. 3:1; Philemon 1,9] **beseech** [urge or entreat] **you that you walk worthy** [following Jesus is a daily walk with Him in light, 1 Thes. 2:12; 1 John 1:7; cf. Mt. 5:14,16] **of the vocation** [calling] **with which you were called**, [all Christians are called by the gospel to walk a new life in Christ Jesus, 1 Thes. 2:12; 2 Thes. 2:14; cf. Rom. 6:4; 1 Pet. 2:9].

**Eph. 4:2** with all **lowliness** [humility, Acts 20:19; Jesus taught humility when He washed the disciples feet, John 13:5-9; cf. 1 Pet. 5:5; Phil. 2:3] **and meekness**, [gentleness] **with longsuffering**, [patience] **forbearing to** [bearing with] **one another in love**, [Greek: *agape*—this is the way love will act, 1 Cor. 13:4].

**Eph. 4:3** **endeavoring** [making every effort] **to keep the unity of the Spirit** [the unity of the Spirit is from God, but Christians are called upon to keep it] **in the bond of peace** [in a peaceful way, cf. Col. 3:14].

**Eph. 4:4** **There is** [at this point Paul numerates the various planks of unity given by the Spirit] **one body** [just as Jesus had one physical body, He has one spiritual body—the church, of which He is head, Col. 1:18; Eph. 1:22,23; both Jews and Gentiles, by one Spirit were baptized into one body, 1 Cor.

12:13; cf. Rom. 12:5; the concept of many churches differing in name, doctrine, and practice is against the teaching of the New Testament, 2 John 9] **and one Spirit**, [one Holy Spirit—one of the persons in the Godhead of three, Eph. 2:18; 1 Cor. 12:13; 1 John 5:7] **even as you are called in one hope of your calling**; [if there is more than one body and Spirit, there could be more than one hope, but there is only one hope, Eph. 1:18; 2:12].

**Eph. 4:5 one Lord**, [Jesus is the only Lord for Jews, Greeks, males, females, slaves, and free, Gal. 3:28; just as there is one Father, there is one Son, 1 Cor. 8:6; cf. 1 Cor. 1:13; Col. 2:11] **one faith**, [this one faith is far from the modern concept of many faiths—to accept many faiths, there came a departure from the faith, 1 Tim. 4:1; Paul kept the faith, 2 Tim. 4:7; cf. Jude 3] **one baptism**, [earlier there had been other baptisms—the apostles were baptized with the Holy Spirit on Pentecost, Acts 2:1-4; the first Gentiles, Acts 11:15; John’s baptism, but these had been fulfilled—now only one baptism for salvation and the remission of sins is valid, Mk. 16:16; Acts 2:38; 1 Cor. 12:13].

**Eph. 4:6 one God and Father of all**, [the one God who had been known even in the Old Testament age, Ps. 90:2; Ex. 20:3; in Him we live and move and have our being...for we are also His offspring, Acts 17:28; in contrast to the many false gods] **who is above all, and through all, and in you all** [Rom. 11:33-36].

## **Grace Gifts From Christ**

**Eph. 4:7 But to each one of us is given grace** [grace gifts—gifts from God that were not earned—even though they were to be united with one body, one Spirit, one Lord, one faith, one baptism, and one Father, they had different gifts, Rom. 12:5-8; cf. 1 Cor. 12:11] **according to the measure of the gift of Christ** [as Christ apportioned it].

**Eph. 4:8 Therefore He [God] says**, [in a Psalm of victory, Ps. 68:18] **“When He [the Lord] ascended on high, He led captivity captive**, [led captives in His train] **and gave gifts to men”** [the original Psalm pictures the Lord ascending on high after winning the battle with captives and receiving gifts—Paul takes the same idea with one exception—the Lord gives gifts instead of

receiving them—the point: even though they must keep the unity of the Spirit, they had received (by grace) different gifts].

**Eph. 4:9** (Now this, [gives a further explanation to vs. 8] “**He ascended,**” [John 3:13; 20:17] **what does it mean except that He also first descended into the lower parts of the earth?** [before He could ascend, He had to descend—before the exaltation back to heaven with the crown, there had to be the coming to earth for His death, burial, and resurrection].

**Eph. 4:10** **He who descended** [Jesus, God’s Son, John 1:1,14] **is also the same who ascended** [Acts 1:9; 2:33; 7:55] **far above all heavens, that He might fill all things)** [the coming to earth and dying made the fulfillment of all the plans of God possible, Eph. 1:23].

**Eph. 4:11** **And He gave** [continues the idea of Christ giving grace gifts, vs. 7] **some** [to be] **apostles,** [to dispatch or to send out on a special mission, cf. Acts 9:15; 22:21; Rom. 11:13] **some, prophets,** [those chosen to speak to the present time, and to foretell future events, cf. Acts 2:17; 13:1; 15:32; 1 Cor. 12:28; 14:5,29-31] **and some, evangelists,** [Acts 21:8; 2 Tim. 4:5; those who preached the word as they traveled from city to city] **and some, pastors,** [shepherds—also called elders, bishops, and overseers, Phil. 1:1; with special qualifications, 1 Tim. 3:2-7; Titus 1:5-9;—they fed and watched over the flock as faithful shepherds, Acts 20:28;—these were not preachers unless appointed to serve as one of the elders, 1 Pet. 5:1] **and teachers,** [Rom. 12:7;—made up of all in the church who taught the word of God— included also all who are mentioned in this verse].

**Eph. 4:12** **for the perfecting** [equipping or preparation] **of the saints,** [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] **for the work of the ministry,** [this not only involved preaching the word, but carrying it out in service] **for the edifying** [building up, 1 Cor. 14:26] **of the body of Christ,** [His church, Eph. 1:22,23; Col. 1:24].

**Eph. 4:13** **till we all come** [he now gives the purpose or goal of these leaders in vss. 11,12] **to the unity of the faith,** [the one faith, Eph. 4:5; Jude 3; this unity of the faith should be the goal for everyone in all ages of time,

because Christ prayed for such unity, John 17:20-23] **and of the knowledge of the Son of God**, [Col. 2:2] **to a perfect** [mature] **man, to the measure of the stature of the fullness of Christ**; [be spiritually mature like Christ, 1 Cor. 14:20].

**Eph. 4:14** **that we should no longer be children**, [the leaders mentioned in vs. 11, would strengthen them to grow into mature Christians so they would not be like children, 1 Cor. 14:20] **tossed to and fro**, [here and there] **and carried about with every wind of doctrine**, [the figure is like something afloat on the sea such as a small boat in a wind storm—the wind represents false doctrine, cf. Heb. 13:9] **by the sleight** [trickery] **of men, and cunning craftiness, by which they lie in wait to deceive**, [without the guidance of the apostles, prophets, evangelists, pastors and teachers they would fall into the hands of trickery false teachers, Rom. 16:18].

**Eph. 4:15** **but**, [on the contrary or instead] **speaking the truth in love**, [Greek: *agape*—opposite of lying teachers—it is not enough just to speak truth, but truth must be spoken in love, 2 Cor. 4:2] **may grow up** [in all aspects] **into Him in all things, who is the head, even Christ**, [Eph. 1:22,23; Col. 1:18].

**Eph. 4:16** **from whom** [Christ as the head, vs. 15] **the whole** [spiritual] **body** [the church] **fitly joined together** [in unity, John 17] **and compacted** [knit] **by that which every joint supplies**, [like the human body, each member of the spiritual body depends on the others by supplying and fulfilling needs, cf. 1 Cor. 12] **according to the effective working of each individual part**, [every member, large or small, has a part and is needed for a healthy body] **causes growth of the body to the edifying** [building up] **of itself** [each member must guard against frauds by holding fast to the Head, Col. 2:19] **in love** [Greek: *agape*—there can never be a healthy church of the Lord without love, 1 Cor. 13; Rev. 2:1-4].

## **Put Off the Old Life—Put On The New**

**Eph. 4:17** **This I say therefore, and testify in the Lord, that you no longer walk as other** [unconverted] **Gentiles walk, in the vanity** [futility] **of their mind**, [they follow their own thinking instead of letting Jesus be the

head, Rom. 1:21; Eph. 2:2].

**Eph. 4:18** having their understanding darkened, [Acts 26:18; of the truth, John 8:32; 17:17] **being alienated** [cut off] **from the life of God** [1 Thes. 4:5] **because of the ignorance that is in them**, [God no longer overlooks ignorance, Acts 17:30; cf. Acts 3:17] **because of the blindness** [hardness] **of their heart**; [their downward steps: followed their own minds, their understanding is darkened, they are cut off from God, became ignorant, and hardened their hearts, cf. Rom. 1:21].

**Eph. 4:19** **who being past feeling** [the final results of the condition of vs. 18; cf. 1 Tim. 4:2] **have given themselves over to licentiousness**, [sensuality, unbridled immorality, cf. 1 Pet. 4:3] **to work all uncleanness** [every kind of impurity] **with greediness** [with a lust for more].

**Eph. 4:20** **But you have not so learned Christ**, [as Christians, they are different from the other Gentiles, vs. 17, because of pure teaching from Christ].

**Eph. 4:21** **if indeed you have heard Him, and have been taught by Him**, [heard, learned, and followed Him] **as the truth is in Jesus**, [Jesus calls Himself the way, the truth, John 14:6; Christians walk with Him in light, John 8:12; 1 John 1:7].

**Eph. 4:22** **that you put off** [this is a metaphor used like putting off an old coat, cf. Col. 3:7,8] **concerning your former conversation** [conduct or manner of life] **the old man** [old self, 2 Cor. 5:17] **which is corrupt** [being corrupted] **according to the deceitful lusts**, [unlawful desires—their former lives were ruled by deceitful lust and these brethren must never return, cf. Rom. 12:2; 13:12; Col. 3:9; Heb. 12:1; Jas. 1:21; 1 Pet. 2:1].

**Eph. 4:23** **and be renewed in the spirit of your mind**, one must not only put off the old man, but must replace it with a new mind, Rom. 12:2; Col. 3:10; cf. Prov. 23:7].

**Eph. 4:24** **and that you put on the new man** [Rom. 6:4; 12:2; 2 Cor. 5:17] **which after** [the likeness of] **God is created in** [true] **righteousness and**

**true holiness** [God is righteous and holy—Paul made this change and considered himself crucified with Christ, Gal. 2:20; 5:24].

## Controlling the Tongue

**Eph. 4:25** **Therefore, putting away** [gives specific examples] **lying**, [falsehood or reversing truth; the devil is the father of lies, John 8:44; cf. Prov. 6:16,17] **each one speak truth with his neighbor**, [Zech. 8:16] **for we are** [as Christians] **members of one another** [Rom. 12:5].

**Eph. 4:26** **“Be angry, and do not sin;”** [a quote from Ps. 4:4; 37:8; keep sin out of your anger; Jesus was angry without sinning, Mk. 3:5; John 2:13-17] **do not let the sun go down on your wrath**, [this rule will help one control anger—some stock pile their anger until it explodes, cf. Mt. 5:23,24].

**Eph. 4:27** **nor give place to the devil** [anger that is not controlled opens the door for other sins, and the devil takes control, 1 Pet. 5:8; cf. Rom. 12:21].

**Eph. 4:28** **Let him who stole** [who has been stealing] **steal no more**, [stop stealing] **but rather let him labor, working with his hands what is good**, [honest labor for one’s family and others is good; to fail to do so displeases God, 1 Tim. 5:8; 2 Thes. 3:10] **that he may have** [something] **to give to** [share with] **him who has need** [Lk. 3:11; this is a part of pure religion, Jas. 1:27; and relates to giving to Jesus, Mt. 25:35-40].

**Eph. 4:29** **Let no corrupt communication** [unwholesome talk, Col. 3:8] **proceed out of your mouth**, [warns against the improper use of the tongue, Jas. 3:9; cf. Jas. 1:26] **except what is good to the use** [to the need of the moment] **for edifying**, [building up, 1 Thes. 5:11] **that it may minister grace** [favor and benefit] **to the hearers** [Col. 3:16].

**Eph. 4:30** **And do not grieve** [cf. Isa. 7:13] **the Holy Spirit of God**, [any sin, especially the sin of corrupt communication in this context, brings pain to the Holy Spirit—the Spirit is Holy and corrupt speech is unholy] **by whom you are sealed** [made sure] **for the day of redemption** [the Holy Spirit has promised through the word, eternal redemption, and Christians who remain

faithful will be assured of these promises, Rom. 8:16,17].

**Eph. 4:31** Let all bitterness [longstanding bitterness and resentment—an evil attitude which refuses to forgive or be forgiven, cf. Col. 3:19] and wrath [rage] and anger [an explosion of one’s temper] and clamor [loud boasting or quarrelling—loud insulting language] and evil speaking, [Greek: *blasphemia*—often used to describe those who speak against God and fellowman, Jas. 4:11] be put away from you, [along] with all malice [ill-will with a desire to injure, Titus 3:3; cf. Col. 3:8].

**Eph. 4:32** And be kind [before there can be kindness, compassion, and forgiveness, the evil things found in vs. 31, must be put away, cf. 2 Cor. 2:10] to one another, tenderhearted, [a feeling of compassion toward others] forgiving one another, [removing from one’s heart any wrong that has been suffered while endeavoring to restore good feelings, Mk. 11:25] just as God in [through] Christ has forgiven you [the perfect example of forgiveness—there is no stronger motive to be found—also if we refuse to forgive, God will not forgive us, Mt. 6:15].

## CHAPTER 5

### Forgive as Dear Children

**Eph. 5:1** Therefore be followers [imitators] of God, [who forgives and reconciles sinful man to Himself by not imputing their trespasses to them, 2 Cor. 5:19; cf. Rom. 3:24] as dear children; [children have attitudes (such as being forgiving) that are needed in the hearts of Christians, Mt. 18:3; 19:14].

**Eph. 5:2** and walk [suggests a continuous motion] in love, [Greek: *agape*, 1 Thes. 4:9] as Christ also has loved [Greek: *agapao*] us, and has given Himself [Gal. 1:4] for us, [a sacrificial love that involves forgiveness, 1 Thes. 5:10; 2 Tim. 2:11; 1 John 4:9] an offering and a sacrifice to God [1 Pet. 2:21] for a sweet-smelling savor [fragrant aroma, 2 Cor. 2:15].

**Eph. 5:3** But fornication, [sexual immorality] and all uncleanness [immoral, lewdness, incontinence in general, Eph. 4:19; cf. Rom. 6:19] or

**covetousness**, [greed—the desire for having more or for what he does not have] **let it not be once named among you**, [Col. 3:5] **as becomes** [is proper for] **saints**; [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7].

**Eph. 5:4** **neither filthiness**, [all kinds of wickedness, ugliness, obscenity, and indecency] **nor foolish talking**, [a type of speech that shows foolishness] **nor jesting**, [course joking, cf. Jas. 3:5,6; 1:26] **which are not becoming**, [fitting] **but rather giving of thanks** [the tongue used for giving thanks will avoid the sins of the tongue, Phil. 4:6].

**Eph. 5:5** **For this you know, that no whoremonger** [fornicator or sexual immoral person] **or unclean person** [one of impurity—unnatural pollution, Mt. 5:8] **or covetous man**, [greed—the desire for having more or for what he does not have, Col. 3:5] **who is an idolater**, [a worshiper of idols] **has any inheritance in the kingdom of Christ and God** [referring to eternal life—heaven, 1 Cor. 6:9,10; 2 Pet. 1:11].

**Eph. 5:6** **Let no man deceive you** [Gal. 6:7,8] **with vain** [empty] **words, for because of these things** [these evil practices mentioned in vs. 5] **comes the wrath of God upon the children of disobedience** [Rom. 1:18].

**Eph. 5:7** **Therefore do not be partakers** [partners] **with them** [1 Tim. 5:22; cf. 2 John 11].

## **Walk as Children of Light**

**Eph. 5:8** **For you were sometimes** [formerly] **darkness**, [the devil and the power of darkness, Col. 1:13] **but now you are light in the Lord** [they had been called out of darkness into His marvelous light, cf. 1 Pet. 2:9]. **Walk as children of light**: [Christ is the light of the world, John 8:12; to turn again to darkness would mean that they would leave Christ, the way to the Father, John 14:6].

**Eph. 5:9** **(for the fruit of the Spirit** [when one walks in light rather than in the darkness mentioned in vss. 3,4] **is in** [will have] **all goodness and righteousness and truth)**, [these three represent the fruit borne when

following the Spirit through the word—the fruit of the Spirit is: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control, Gal. 6:22,23].

**Eph. 5:10** **proving what is acceptable to the Lord** [after listing the fruit of the Spirit, Paul says, “Against such there is no law,” Gal. 6:23; cf. Rom. 12:2].

**Eph. 5:11** **And have no fellowship** [avoid the darkness by having nothing to do with it—can’t have light and darkness at the same time, Rom. 6:21; 2 Cor. 6:14] **with the unfruitful works of darkness, but rather** [instead] **reprove** [expose] **them** [don’t let the devil and his evil deeds of darkness deceive you in pretending that darkness is light—expose him, 2 Cor. 11:14; cf. 1 Pet. 5:8; 1 John 3:8].

**Eph. 5:12** **For it is a shame even to speak of those things, which are done by them in secret** [refrain, expose, and even refuse to speak of the evil things done by those who are in darkness, John 3:19; Rom. 1:24; cf. 1 Cor. 15:33; 1 Thes. 5:22].

**Eph. 5:13** **But all things that are reprovved** [exposed] **are made manifest by** [became visible, John 3:20,21] **the light**, [Christ and those who follow Him, John 8:12; Mt. 5:14] **for whatever makes manifest** [becomes visible] **is light** [light exposes sin, even the hypocrisy of the heart, Mt. 15:7-9].

**Eph. 5:14** **Therefore He says**, [the thoughts of this quotation is found in Isa. 9:2; 26:19; 52:1; 60:1] **“Awake you who sleep, and arise from the dead, and Christ will give you light”** [His light will be given only to those who awaken from sin and darkness].

## Walk—Redeeming The Time

**Eph. 5:15** **See then that you walk circumspectly**, [carefully—in the light with Jesus, 1 John 1:7] **not as fools**, [unwise] **but as wise**, [Col. 4:5].

**Eph. 5:16** **redeeming the time**, [making the best of every opportunity, Col. 4:5] **because the days are evil** [one cannot go back and re-live the past,

but each can use every opportunity to press onward as Paul did in the present, Phil. 3:14].

**Eph. 5:17** Therefore do not be unwise, [foolish] but understand [Eph. 1:18] what the will of the Lord is [this is the only way to walk as children of light, vs. 8; cf. Mt. 7:21].

**Eph. 5:18** And do not be [get] drunk with wine, in which is excess; [dissipation—considered a sin in both Old and New Testaments, Prov. 20:1; 23:29-35; Isa. 5:11,22; Rom. 13:13; 1 Cor. 6:9,10; Gal. 5:21] but [rather than wine] be filled with the Spirit, [the wine brings a short-lived feeling—the Spirit guides into all truth with a full assurance of eternal life].

**Eph. 5:19** speaking to yourselves [to one another—infers the times when Christians were assembled together—not an individual singing alone] in psalms [the inspired psalms of the Hebrew canon] and hymns [a song in honor of God] and spiritual songs, [this type of singing and songs represent one of the ways Christians are taught when assembled to worship] singing [cf. Mt. 26:30; Mk. 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Col. 3:16; Jas. 5:13; Rev. 15:3] and making melody in your heart [the heart is the only instrument mentioned] to the Lord; [all three types of these songs were spiritual in nature designed to teach each other while praising God].

**Eph. 5:20** giving thanks [gratitude, cf. Lk. 17:11-19] always for all things [1 Thes. 5:17,18] to God the Father [Christians pray to God the Father through Jesus] in the name of our Lord Jesus Christ, [Paul always felt the need to thank God in prayer through the name of Jesus, 1 Tim. 2:5; John 14:13,14].

**Eph. 5:21** submitting yourselves [be subject to, Phil. 2:3] one another in the fear of God [out of reverence for God, cf. Eccl. 12:13,14].

## Marriage Compared To The Church

**Eph. 5:22** Wives, [gives the first example of submitting, vs. 21] submit [as a helper, but never ruling over him, cf. vs. 24] yourselves to your own husbands, [1 Cor. 11:8,9] as to the Lord [he will compare the husband and

wife relationship to the Lord and His church].

**Eph. 5:23** For the husband is the head of the wife, [1 Cor. 11:3] even as Christ is the head of the church; [Col. 1:18; just as Christ is head of His Church motivated by love, the husband is to be the same toward his wife] and He is the Savior of the body [instead of destruction, the Lord saves this spiritual body the church—the husband saves his wife from physical harm, attacks on her character, unhappiness (when possible), and from spiritual death].

**Eph. 5:24** Therefore, as the church is subject [submits] to Christ, [as its head, Col. 1:18] so let the wives be [subject, vs. 22] to their own husbands in everything [not just when it pleases her, and not to harm her, but to help—she is under his protection, cf. Titus 2:4,5].

**Eph. 5:25** Husbands, love [Greek: *agapao*] your wives, [do not be bitter against them, Col. 3:19] just as Christ also loved [Greek: *agapao*] the church, and gave Himself for it, [Acts 20:28;—when a husband loves his wife like Christ loves the church, she will gladly be in subjection to him and will not complain about the husband's headship].

**Eph. 5:26** that He might sanctify [make her holy] and cleanse it with the washing of water [the penitent believers are baptized to be saved and to have their sins washed away, Acts 2:38; 22:16] by the word, [although Paul is teaching about the husband/wife relationship, he inserts a beautiful example about the church—each person added is taught through the word or gospel to have faith and be baptized into Christ, Gal. 3:26,27; cf. 1 Cor. 15:1-4; John 3:5; 1 Pet. 1:23].

**Eph. 5:27** that He might present it [His church] to Himself a glorious [radiant] church, not having spot [stain] or wrinkle or any such thing, [Col. 1:22] but that it should be holy and without blemish [since Paul is using the church to illustrate the husband/wife relationship, could he be referring to a bride being presented to her husband in purity? In these passages, a perfect mold of the church is used to teach the beauty of marriage].

**Eph. 5:28** So ought husbands to love [Greek: *agapao*—love that considers what is best for the one loved] **their wives as their own bodies** [just as Christ loves His bride, the church, and seeks for her purity, so the husband must love his wife]. **He who loves** [Greek: *agapao*] **his wife loves** [Greek: *agapao*] **himself** [only with this kind of love can a husband love his wife as his own body, vs. 29; as a general rule, we love and care for ourselves—thus, love the wife as yourself, cf. Mt. 19:19].

**Eph. 5:29** For no one ever hated his own flesh, [body] **but nourishes** [feeds it] **and cherishes it**, [cares for it] **even as the Lord** [also does] **the church** [this verse proves why Paul said that the husband should love his wife as Christ loves His church].

**Eph. 5:30** For we [as Christians] **are members of His body, of His flesh, and of His bones** [a figure of unity is used to show the oneness Christians have with Christ—just as Christians are members of His body, the church, 1 Cor. 12, the husband and wife are one—see the next verse].

**Eph. 5:31** [quotes the original marriage law, Gen. 2:24] **“For this cause shall a man leave his father and mother**, [to begin one’s own home] **and shall be joined to his wife**, [they stay together—”What God has joined together let no man separate,” Mt. 19:6] **and the two shall become one flesh”** [God sees a married couple as ONE just as surely as He sees the oneness of an individual body].

**Eph. 5:32** This is a great mystery, but I speak concerning Christ and the church [Paul is teaching a dual lesson—the oneness of the church, and the oneness of the husband and wife—even though there are many mysteries, his comparison helps his readers to understand more completely the church and the marriage relationship].

**Eph. 5:33** Nevertheless [in spite of any mysteries] **let each one of you in particular so love** [Greek: *agapao*] **his wife even as himself**, [vss. 28,29; Col. 3:19] **and let the wife see that she reverence** [respects] **her husband**, [1 Pet. 3:1,6].

## CHAPTER 6

### Instructions to Children and Parents

**Eph. 6:1** Children, [this relationship of oneness often includes children—thus he gives them instructions] **obey your parents in the Lord, for this is right** [this pleases God as well as being right for parents and children, Col. 3:20].

**Eph. 6:2** “Honor your father and mother,” [Ex. 20:12; Deut. 5:16] **which is the first commandment with promise:** [singled out as the first with promise].

**Eph. 6:3** **that it may be well with you, and you may live long on the earth** [the lives of many children have been spared because they followed the godly instructions of their parents—sin often brings physical and spiritual death].

**Eph. 6:4** **And, you fathers,** [when you discipline your children] **do not provoke your children to wrath,** [to anger, Col. 3:21; don’t produce hate, revenge, and distrust in your discipline—lest they become discouraged, Col. 3:21] **but bring them up in the nurture** [training] **and admonition** [instruction, 2 Tim. 3:15] **of the Lord** [this is the right kind of discipline based on love, cf. Prov. 13:24; 29:15,17].

### Instructions To Servants And Masters

**Eph. 6:5** **Servants,** [slaves] **be obedient** [Titus 2:9; 1 Pet. 2:18] **to those who are your masters according to the flesh,** [Col. 3:22] **with fear and trembling,** [Phil. 2:12] **in singleness** [sincerity] **of your heart, as to Christ;** [in all relationships, whether slavery of the first century, marriage, or employer/employee relationship, Christ must be the standard to follow].

**Eph. 6:6** **not with eye service,** [when the master is watching] **as men pleasers,** [just to please men] **but as the servants** [slaves] **of Christ, doing the will of God** [Mt. 7:21] **from the heart,** [when they seek God’s

will, they will do good and honest work that will please God, and should please their master, cf. Rom. 12:17; Col. 3:23,24].

**Eph. 6:7** with good will doing service, [wholeheartedly doing service] as to the Lord and not to men,

**Eph. 6:8** knowing that whatever good thing anyone does, the same he will receive [be rewarded] from the Lord, [God rewards good with good] whether he is bond [a slave] or free [Rom. 2:6; cf. Col. 3:22,24; 2 Cor. 5:10].

**Eph. 6:9** And, you masters, [of slaves] do the same things to them, [as suggested to the slaves, vss. 5-8] giving up threatening, knowing that your Master [and their Master] also is in heaven; neither is there respect of persons [no partiality] with Him [all must answer to God whether rich or poor, educated or uneducated, employee or employer, Mt. 25:31-41].

### **Put on the Whole Armor of God**

**Eph. 6:10** Finally, my brethren, [getting ready to close this letter and wishes to leave them a final spiritual admonition] be strong in the Lord, and in the power [strength] of His might.

**Eph. 6:11** Put on the whole armor [various parts are needed by a soldier for protection and fighting, cf. 2 Cor. 6:7] of God, that you may be able to stand against the wiles [schemes or trickery ways] of the devil [the devil is a murderer, John 8:44; full of deceit, enemy of righteousness, and perverter of the righteous way, Acts 13:10; transforms to an angel of light, 2 Cor. 11:14; like a roaring lion seeking to devour, 1 Pet. 5:8].

**Eph. 6:12** For we do not wrestle against flesh and blood, [not a physical battle, but a spiritual one] but against principalities, [Rom. 8:38] against powers, [in Paul's day, it was believed that the air was filled with evil powers] against the rulers of the darkness of this world, [the devil and his servants, Lk. 22:53] against spiritual [forces of] wickedness in high [heavenly] places [only the armor of God could win over these evil powers].

**Eph. 6:13** Therefore take to you [take on] the whole armor [a partial armor would fail] of God, [this is the second time he gave this command, vs. 11] that you may be able to withstand [resist] in the evil day, [2 Cor. 10:4; Eph. 5:16] and having done all, to stand.

**Eph. 6:14** Stand [firm] therefore, [begins naming the armor parts needed to stand] having girded your loins [waist] with truth, [the Christian's mind must be controlled completely with truth, John 8:32; 14:6; truth is found only in the word of the Lord, John 17:17; 18:38] and having [put] on the breastplate of righteousness, [doing right as approved by God's will, cf. 2 Cor. 6:7; Phil. 1:11; 1 Tim. 6:11; 2 Tim. 2:22; 1 Pet. 2:24; 1 John 2:29; 3:7,10].

**Eph. 6:15** and your feet shod [the figure of the hobnailed sandals of the Roman soldier is used to illustrate the gospel of peace] with the preparation of the gospel of peace; [the good news of peace and salvation preached in every city, 1 Cor. 15:1-4; Rom. 1:16; cf. Mk. 16:15,16].

**Eph. 6:16** above all, [a part of the armor designed to protect all other parts of the body and armor] taking the shield [a long wood constructed shield covered with leather] of faith, [1 John 5:4] with which you will be able to quench [put out] all the fiery darts [arrows were dipped in pitch, set afire just before shooting—the leather on the shield extinguished them] of the wicked [one—the devil, vs. 11].

**Eph. 6:17** And take the helmet of salvation, [the purpose of the helmet was to protect the head—thus God saves the faithful fighting soldier of Christ, 1 Thes. 5:8] and the sword of the Spirit, which is the word of God; [Mt. 24:35; Jesus used this sword against the devil, Mt. 4:1-11; cf. Heb. 4:12; Paul fought the good fight to the end, 2 Tim. 4:7,8].

**Eph. 6:18** praying always [a part of this spiritual armor that is often overlooked] with all prayer and supplication in the Spirit, [cf. Rom. 15:30-32; 2 Cor. 1:11; Col. 4:3,4; 1 Thes. 5:25; 2 Thes. 3:1,2] and [be on the alert] to this end with all perseverance and supplication for all the saints, [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7; 1 Pet. 4:7,8; cf. Peter, James,

John, Mt. 26:41].

**Eph. 6:19** and for me, that utterance may be given to me, that I may open my mouth boldly [Acts 4:29; 2 Cor. 3:12] to make known the mystery of the gospel, [the good news of Jesus Christ—this was an unselfish prayer—instead of just, “Lord give me personal things,” Paul thought of the preaching of the gospel, 1 Cor. 9:16: Gal. 3:28].

**Eph. 6:20** for which I am an ambassador [a messenger sent for negotiations] in bonds; [chains, Philemon 9; ambassadors were usually accepted, but Paul was imprisoned—to put an ambassador in chains was far from being acceptable with governments] that in it I may speak boldly, as I ought to speak [Phil. 1:20].

## Final Greetings

**Eph. 6:21** But that you also may know [about] my affairs, [circumstances] and how I am doing, Tychicus, [for other references to this man, see Acts 20:4; Col. 4:7; 2 Tim. 4:12; Titus 3:12] a beloved brother and faithful minister in the Lord, [a recommendation that every gospel preacher should wish to hear, 1 Cor. 4:1,2] will make all things known to you;

**Eph. 6:22** whom I have sent to you for the same [this very] purpose, that you might know our affairs, [circumstances, vs. 21] and that he [Tychicus, vs. 21] may comfort your hearts [2 Cor. 1:6].

**Eph. 6:23** Peace [within and with God] be to the brethren, [1 Pet. 5:14] and love [Greek: *agape*] with faith, from God the Father and the Lord Jesus Christ [love with faith is the only kind that pleases God, 1 Cor. 13:2].

**Eph. 6:24** Grace [unmerited and undeserved favor, Eph. 2:8] be with all those who love [Greek: *agapao*] our Lord Jesus Christ in sincerity [Jesus hated hypocrisy—play acting, Mt. 13:13-16; He loves sincere love of God with all the heart, soul, and mind, Mt. 22:37]. Amen [so be it].

## Philippians

# CHAPTER 1

## Introduction

**Php. 1:1** **Paul** [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **and Timothy**, [he had been converted on Paul’s first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **the servants of Jesus Christ, to all the saints** [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] **in Christ Jesus who are at Philippi**, [a Macedonian city in the plain east of Mount Pangaeus and nine miles from the Aegean Sea] **with the bishops** [overseer—also called elders, Acts 20:17; 1 Pet. 5:1; pastor, Eph. 4:11] **and deacons**: [Greek: *diakonos*, servant—these men served under the elders or bishops and are given specific qualifications, 1 Tim. 3:8-13].

**Php. 1:2** **Grace** [unmerited and unearned favor, Eph. 2:8; Titus 2:11] **be to you, and peace**, [grace and peace are among Paul’s favorite words—the favor of grace is the gift of God’s Son for salvation, John 3:16; this brings peace—the Greek word for peace translates the Hebrew word *shalom* and means a peaceful state of mind, free from persecutions] **from God our Father, and from the Lord Jesus Christ** [the only Ones who can bring the unmerited favor of grace that gives peace to the inner person].

## A Prayer Of Thanksgiving

**Php. 1:3** **I thank my God** [the Father of Jesus, Eph. 1:2] **upon every remembrance of you**,

**Php. 1:4** **always in every prayer of mine** [as a spiritual child, he talked to his heavenly Father, 1 Thes. 1:2] **making request for you all with joy**, [Php. 4:6].

**Php. 1:5** **for your fellowship in the gospel** [he rejoiced because they had

accepted and shared in the good news of salvation through Jesus Christ, Rom. 1:16; 12:13] **from the first day until now**, [they were consistent and steadfast, cf. 1 Cor. 15:58].

**Php. 1:6** being confident of this very thing, that He [God, through Paul, cf. John 6:29] **who has begun a good work in you will perform it** [finish it] **until the day of Jesus Christ**; [when Jesus returns to reward the faithful and punish the disobedient, 2 Thes. 1:7,8].

**Php. 1:7** even as it is right for me to think [feel] **this of you all, because I have you in my heart**; [Paul loved this faithful church just as Jesus loves His faithful churches, Rev. 3:7-13] **inasmuch as both in my bonds**, [chains—his imprisonment at Rome] **and in the defense and confirmation of the gospel, you all are partakers of my grace** [God's grace made it possible for Paul to preach the gospel, and these brethren shared with Paul by praying, supporting, and evening suffering, vss. 28,29].

**Php. 1:8** For God is my record, [witness, Rom. 1:9; Gal. 1:20] **how greatly I long for you all with the affection** [tender mercies] **of Jesus Christ** [this is further proof that Paul loved them and had them in his heart, vs. 7].

**Php. 1:9** And this I pray, [this great missionary lived by prayer, Php. 4:6,7; 1 Thes. 5:17] **that your love** [Greek: *agape*] **may abound still more and more in knowledge** [only the true knowledge and truth of Jesus will make one free, John 8:32] **and in all judgment**, [discernment].

**Php. 1:10** that you may approve [discern or try, Rom. 12:2] **things that are excellent, that you may be sincere and without offence** [blameless, cf. Acts 24:16] **till the day of Christ**, [1 Cor. 1:8].

**Php. 1:11** being filled with the fruits of righteousness which are by **Jesus Christ**, [doing the commandments of God—doing right—bearing fruit while abiding in Jesus, John 15:4; cf. Eph. 2:10; Col. 1:6] **to the glory and praise of God** [John 15:8].

## **The Gospel And Paul's Chains**

**Php. 1:12** But I want you to understand, [know] brethren, that the things which happened to me [his chains and imprisonment at Rome, vs. 7] have turned out rather to the furtherance [advancement] of the gospel, [doors had been opened to preach the gospel that otherwise would not have been opened].

**Php. 1:13** so that my bonds [chains] in [for] Christ are manifest [made evident to everyone] in all the palace, [palace guard or Praetorium, Php. 4:22] and in all other places; [cf. Acts 28:16].

**Php. 1:14** and many of the brethren in the Lord, [even those in chains, vs. 13] having become confident by my bonds, [chains] are much more bold to speak the word without fear [this is proof that what happened to Paul served to advance the gospel, vs. 12].

**Php. 1:15** Some indeed preach Christ even from envy and strife, [this was the wrong motive, Php. 2:3] and some also from good will: [this is the right motive].

**Php. 1:16** The one [the former—from envy and strife—see an example of such in the Judaizers in the book of Galatians] preach Christ from contention, [selfish ambition] not sincerely, supposing to add affliction [to stir up troubles for me] to my bonds; [while in chains].

**Php. 1:17** but the other [the latter—from good will] from love, [Greek: *agape*—such preachers love Jesus and His saving gospel] knowing that I am set [appointed—as an armored soldier] for the defense of the gospel [Paul was in prison because he preached and defended the gospel, 1 Cor. 9:16; not because he was a criminal].

**Php. 1:18** What then? [what does it matter?]. Only that in every way, whether in pretence or in truth, Christ is preached; and in this I rejoice, [he did not rejoice in the false motives of those who taught from selfish ambitions, but rather rejoiced that Christ was being preached—are we this concerned about preaching Christ?] yes, and will rejoice [Php. 4:4].

**To Live Is Christ—to Die Is Gain**

**Php. 1:19** For I know that this [his imprisonment and all that had happened to him to preach Christ] **will turn to** [turn out for] **my salvation** [also deliverance from prison] **through your prayer** [2 Cor. 1:11] **and the supply of the Spirit of Jesus Christ**, [Rom. 8:9; whether Paul would die in prison or be delivered, God and the Spirit of Jesus would guide his salvation as these brethren prayed for him].

**Php. 1:20** according to my earnest expectation and my hope, [he did not know the exact way the Spirit would respond, but he had an earnest expectation and hope that all would be well, Rom. 8:28] **that in nothing I shall be ashamed**, [not even of his chains] **but that with all boldness**, [Eph. 6:19,20] **as always**, [even when he was not imprisoned] **so also now Christ will be magnified** [exalted] **in my body, whether it be by life, or by death** [he wanted to be delivered, but even if he died in prison, his body would still magnify Christ, Rom. 14:8].

**Php. 1:21** For to me, [this statement represents Paul's goal and hope] **to live is Christ, and to die is gain** [vs. 23].

**Php. 1:22** But if I live in the flesh, [go on living] **this is the fruit of my labor**; [this will mean fruit from my labor] **yet what I shall choose I do not know** [I cannot tell].

**Php. 1:23** For I am in a strait [hard pressed] **between the two**, [living or dying, 2 Cor. 5:2,8] **having a desire to depart** [2 Tim. 4:6] **and be with Christ; which is far better** [Paul lived on earth with the hope of spending eternity with Jesus—due to persecution, the life with Jesus would bring him rest].

**Php. 1:24** Nevertheless to abide [remain] **in the flesh** [live longer to bear fruit, vs. 22] **is more needful for you** [this explains why he was hard pressed between living and dying, vss. 23,25].

**Php. 1:25** And having this confidence, [convinced of this, Php. 2:24] **I know that I shall abide** [remain] **and continue with you all for your furtherance** [progress] **and joy of faith**, [true faith in the Lord brings

happiness to the inner person of Christians—Paul wanted to live and bring this joy].

**Php. 1:26** that your rejoicing may be more abundant [will overflow] in Jesus Christ [the only place where such blessings can be found, Eph. 1:3] for me by my coming to you again [the New Testament does not specifically record whether or not Paul was released to go to Philippi, but many have believed that he did].

**Php. 1:27** Only let your conversation [conduct, Eph. 4:1; 1 Thes. 2:12] be worthy of the gospel of Christ, [the good news of salvation through the death, burial, and resurrection of Christ, Rom. 1:16; 1 Cor. 15:1-4] so that whether I come and see you or am absent, I may hear of your affairs, [the way you are living and serving] that you stand fast [firm, cf. 1 Cor. 15:58] in one spirit, with one mind [stand firmly in unity, cf. 1 Cor. 1:10; Eph. 4:3] striving together for the faith of the gospel, [“contend earnestly for the faith which was once for all delivered to the saints,” Jude 3; Eph. 4:5; cf. Mk. 16:15,16].

**Php. 1:28** and in nothing [no way] terrified by your adversaries, [enemies or those who oppose you, Mt. 10:28] which is to them [your courage of not being terrified] a sign [proof] of perdition, [of their destruction] but to you [an assurance] of salvation, and that from God [God will save and protect His children, Rom. 8:17; 2 Tim. 2:11; cf. Heb. 13:5].

**Php. 1:29** For to you it has been given [granted] on behalf of Christ, not only to believe in Him, but also to suffer [1 Pet. 2:21] for His sake, [those who suffer for Him will be rewarded, because this shows their love, faith, and obedience to God, Mt. 5:11,12; Acts 5:41; Rom. 5:3; 2 Tim. 3:12].

**Php. 1:30** having the same conflict [going through the same struggles] which you saw in me and now hear to be in me [Paul had set the example of suffering for Jesus, cf. 1 Thes. 2:2].

## CHAPTER 2

## Concern For Others

**Php. 2:1** If therefore there is [if you have] any consolation in Christ, if [you have] any comfort of love, [Greek: *agape*] if [you have] any fellowship of the Spirit, if [you have] any affection and mercy, [compassion].

**Php. 2:2** fulfill my joy, [make my joy complete, John 3:29] by being likeminded, [by having perfect unity with Paul, cf. Rom. 12:16; 1 Pet. 3:8] having the same love, [Greek: *agape*] being of one accord, [one heart and spirit] of one mind [1 Cor. 1:10; Eph. 4:3-6].

**Php. 2:3** Let nothing be done through strife [selfishness, Jas. 3:14] or vainglory, [conceit] but in lowliness of mind [humility, 1 Pet. 5:5] let each esteem others better than himself [Rom. 12:10].

**Php. 2:4** Let each one look out not only for his own things, [interest] but each one also for the things [interests] of others [it is right to be concerned about yourself and family, but Christians must extend their concern to others, Mt. 22:39; 1 Cor. 10:24; Rom. 15:1].

## Have Humility—The Attitude Of Christ

**Php. 2:5** Let this mind [attitude] be in you, [gives the reason why Christians must be concerned about others] which was also in Christ Jesus, [Jesus left an example for all to follow, John 13:15; 1 Pet. 2:21].

**Php. 2:6** who, being in the form of God, [He was the glory of the only begotten of the Father, John 1:14; Col. 1:15] did not think it robbery to be equal with God: [John 5:18; 10:33; cf. 1 John 5:7; He existed as God before birth, John 1:1-3].

**Php. 2:7** but made Himself of no reputation, [emptied Himself or laid aside His privileges, Ps. 22:6; Isa. 53:3] and took upon Him the form of a servant, [bondservant, Mt. 20:28; Lk. 22:27] and was made in the likeness of men [human likeness, Gal. 4:4; except He was without sin, Heb. 4:15].

**Php. 2:8** And being found in fashion [appearance] as a man, [not a super created spiritual being or an angel, but a man with a fleshly body] **He humbled Himself**, [consider His actions in the Garden of Gethsemane before the cross, Mt. 26:39] **and became obedient to death, even the death of the cross** [Heb. 5:8,9; 12:2].

**Php. 2:9** Therefore God also has highly exalted Him, [because of His obedience and humility even to death—God exalted Him with all power, Mt. 28:18; Acts 2:33; Heb. 2:9] **and given Him a name which is above every name**, [Eph. 1:21; Heb. 1:4; cf. Acts 4:12; Col. 3:17].

**Php. 2:10** that at the name of Jesus every knee should bow, [in respect and honor, Isa. 45:23] **of those in heaven, and those on earth, and those under the earth**, [He has all authority in all places, Mt. 28:18; cf. Rev. 5:13].

**Php. 2:11** and that every tongue should confess [just as every knee must bow, so every tongue must confess] **that Jesus Christ is Lord**, [John 13:13] **to the glory of God the Father** [to confess Jesus as Lord is to glorify God the Father—some will confess Him and obey Him for salvation, Mt. 10:32; cf. Mt. 16:16, but others will confess Him after it is too late].

## **Lights In The World**

**Php. 2:12** Therefore, [because of Jesus' exaltation and powerful name, vss. 9-11] **my beloved**, [an expression of love] **as you have always obeyed**, [the gospel and as obedient Christians, Php. 1:5,6; 4:15] **not as in my presence only, but now much more in my absence**, [they were faithful and consistent, 1 Cor. 15:58; Gal. 6:9] **work out your own salvation with fear and trembling**; [Jesus is the Savior, but all who are saved must show their love by obeying and serving Him—disobedient and impenitent hearts will not receive God's grace, Acts 2:40; cf. John 6:27].

**Php. 2:13** for it is God who works in you both to will and to do for His good pleasure [God's will is present in His word to be obeyed, but all must will to do it—this pleases God, Heb. 13:20,21; cf. Mt. 7:21,24-29].

**Php. 2:14** Do all things without murmurings [grumbling, 1 Pet. 4:9] and

**disputing**, [arguing, Rom. 14:1].

**Php. 2:15** that you may be blameless and harmless, [innocent and pure] the sons of God [Mt. 5:45] without rebuke, [reproach] in the midst of a crooked and perverse [depraved] generation, among whom you shine as lights in the world, [this is what Jesus commanded His disciples to do, Mt. 5:14-16].

**Php. 2:16** holding forth the word of life, [the word tells of Jesus the way, the truth, and life, John 14:6; 17:17] so that I may rejoice [boast, 2 Cor. 1:14; 1 Thes. 2:19] in the day of Christ that I have not run in vain nor labored in vain [to lose Christians to the crooked and depraved generation would have been labor wasted, 1 Thes. 3:5; cf. 2 Tim. 4:8; Gal. 2:2].

**Php. 2:17** Yes, and if I am being offered [poured out as a drink offering] upon the sacrifice and service of your faith, [should become a martyr for the faith of these brethren and all Gentiles, Rom. 15:16] I have joy, and rejoice with you all [cf. 2 Cor. 7:4].

**Php. 2:18** For the same reason [just given for himself in vs. 17] you also have joy, [be glad] and rejoice with me.

### Timothy Is Sent With Praise

**Php. 2:19** But I trust in the Lord Jesus to send Timothy [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:1,2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] shortly to you, [Paul hoped to send him from Rome to Philippi, Rom. 16:21] that I also may be of good comfort, [encouraged] when I know your state [welfare].

**Php. 2:20** For I have no man likeminded, [no one like him, 2 Tim. 3:10] who will naturally [sincerely or genuinely] care for your state [welfare].

**Php. 2:21** For all [evidently the majority of other workers—Timothy was an exception, cf. 1 Cor. 10:24] seek their own, [interests] not the things which are of Jesus Christ [the goal of every teacher/preacher—all Christians should be to put Christ and His kingdom first, Mt. 6:33; 1 Tim.

4:8].

**Php. 2:22** But you know the proof of him, [Timothy] that as a son with his father, [Paul had converted him and had felt like a father to him—his son in the gospel, Acts 16:1-3; cf. 1 Cor. 4:17; 1 Tim. 1:2] he has served with me in the gospel.

**Php. 2:23** Therefore I hope to send him [Timothy, vs. 19] presently, [immediately] as soon as I see how it goes with me [how it goes with him in this prison at Rome].

**Php. 2:24** But I trust in the Lord that I myself shall also come shortly [Paul hoped to be released from prison to continue his work, cf. Php. 1:19-26].

### Returning Epaphroditus

**Php. 2:25** Yet I supposed [thought] it necessary to send [back] to you Epaphroditus, [the Philippian brethren had sent Epaphroditus with things for Paul's needs, Php. 4:18, and now Paul is sending him back to them] my brother [in Christ] and fellow worker, [cf. Philemon 1] and fellow soldier, [cf. Philemon 1,2] but your messenger [compare 2 Cor. 8:23] and the one who ministered to my need; [2 Cor. 11:9].

**Php. 2:26** for he [Epaphroditus] longed for you all and was distressed because you had heard that he was sick [he knew that they were deeply concerned—Paul also longed for these brethren, Php. 1:8].

**Php. 2:27** For indeed he was sick near to death, [the disease is not mentioned—however, it was for the work of Christ, vs. 30, but it was a very serious illness—only God could spare him] but God had mercy on him, [restored his health—God can help the sick to recover when it is His will to do so] and not on him only but also on me, [God knew that Paul needed him and wanted him to recover] lest I should have sorrow upon sorrow [sorrow added to sorrow—to lose this faithful worker in death would have added pain and sorrow to Paul's many other sorrows].

**Php. 2:28** Therefore I sent him the more eagerly, [since they were distressed over his illness, vs. 26] that when you see him again you may rejoice, and that I may be less sorrowful [have less anxiety—Paul believed in rejoicing with those who rejoice, and weeping with those who weep, Rom. 12:15; 1 Cor. 12:26].

**Php. 2:29** Receive him therefore in the Lord with all gladness, and hold such [men like him] in reputation [high regard, cf. 1 Cor. 16:18].

**Php. 2:30** because for the work of Christ he came near to death, [this illness was related to his work for the Lord, cf. vs. 27] not regarding his life, [risking his life] to supply your lack of service toward me [he served Paul when the church was unable to do so—later their care for him will return, Php. 4:10; cf. 2 Cor. 11:9].

## CHAPTER 3

### Beware Of False Workers

**Php. 3:1** Finally, my brethren, rejoice in the Lord [whether in prison or out, Paul believed in always rejoicing in the Lord, Php. 2:5; 4:4,10; 1 Thes. 5:16]. To write the same things [again] to you indeed is not grievous to me, [not tedious or is no trouble to me] but [and] for you it is safe [repetition of truth serves as a safeguard against error, 2 Pet. 1:13].

**Php. 3:2** Beware of dogs, [those who attack, bite and devour like dogs—the false Judaizing teachers were like this, Gal. 5:15; cf. Ps. 22:16] beware of evil workers, [those who work to promote sin and error] beware of the concision [mutilation—false circumcision—those who circumcise only their body, Rom. 2:28].

**Php. 3:3** For we [Christians] are the [true] circumcision, [see vs. 5; not fleshly, but inward of the heart, Rom. 2:29; 4:12] who worship God in the Spirit and rejoice in Christ Jesus and have [put] no confidence in the flesh, [as the Jews did under the law of Moses].

**Php. 3:4** though I also might have confidence in the flesh [due to his background as a Jew, 2 Cor. 5:16; 11:18]. If any other man [anyone else] thinks that he has reasons to trust in the flesh, I have more: [see also the list given in 2 Cor. 11:22-30].

**Php. 3:5** circumcised [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] the eighth day, [cf. Lk. 1:59] of the stock of Israel, [a descendant of Israel—Jacob] of the tribe of Benjamin, [the youngest son of Jacob by Rachel—one of the two tribes making up the kingdom of David—southern kingdom of Judah] a Hebrew of the Hebrews; [in all areas of his life, 2 Cor. 11:22] concerning the law, a Pharisee; [a strict sect of the Jews believing in the resurrection, angels, and spirits, Acts 23:6-8].

**Php. 3:6** concerning zeal, [Acts 22:3] persecuting the church; [he was wrong, but did this with all good conscience, cf. Acts 8:3; 22:5; 26:9-11] concerning the righteousness which is in the law, blameless [no one could keep the law to the point of not sinning, Rom. 3:23, but Paul kept it faultless in the eyes of his Jewish brethren, cf. Lk. 1:6].

**Php. 3:7** But what things were gain to me, [success in the law, customs, traditions, and ways of the Jews] these I [have] counted [considered] loss for Christ [1 Tim. 1:13-16].

**Php. 3:8** Yea indeed, [what is more] and I count all things to be loss [the things accomplished as a Jew under the law, vss. 5,6] for the excellency of the knowledge of Christ Jesus my Lord, [this knowledge was foretold by Isaiah, Isa. 53:11; Paul gave up everything else for Jesus, 1 Cor. 2:2] for whom I have suffered the loss of all things, and count [consider] them as dung, [refuse or rubbish] that I may win Christ [“Only one life—soon will be past—only what is done for Christ will last”—there is no salvation apart from the grace of Jesus Christ, Eph. 2:8; Titus 2:11-14; cf. Mt. 6:33].

**Php. 3:9** and be found [at His coming] in Him, [where all spiritual blessings are found, Eph. 1:3] not having my own righteousness, [Rom. 10:3] which is from the law, [Gal. 2:16] but that which is through the faith in Christ, the righteousness [2 Pet. 1:1] which is from God by [the] faith; [the righteousness of God came through the power of the gospel of Jesus

Christ, Rom. 1:16,17; obedience to this gospel brought salvation, Mk. 16:15,16, and represented the one faith from God, Eph. 4:5; Jude 3].

**Php. 3:10** that I may know Him, [Christ] and the power of His resurrection [Rom. 1:4; Eph. 1:19] and the fellowship of His sufferings, [1 Pet. 4:13] being conformed to [like Him in] His death; [when one obeys the gospel, one obeys a form of His death, burial, and resurrection, Rom. 6:3-5,17; this is followed by a new life that is willing to suffer even to the point of death to live for Him, Rom. 8:17; 1 Pet. 4:13; cf. 1 Pet. 2:19-21].

**Php. 3:11** if, by any means, I might attain to the resurrection from the dead [even though death comes to all, Paul put all his life, faith, and hope that, like Jesus, he would be raised from death, Acts 26:7,8].

### Pressing Toward The Goal Post

**Php. 3:12** Not as though I had already attained, [obtained it] are am already [become] perfect, [perfected—this resurrection is yet to come—an appointed future date, Acts 17:31] but I press on that I may apprehend [lay hold of] that for which also I am apprehended [laid hold of] by Christ Jesus [Christ met him on the road to Damascus and Paul obeyed Him—thus from conversion to physical death, Paul fought the good fight and kept the faith that he might receive the crown of life, 2 Tim. 4:6-8].

**Php. 3:13** Brethren, I count not myself to have apprehended: [to have taken hold of it] but this one thing I do, [this is one of the secrets to Paul's success] forgetting those things which are behind, [Jesus taught that one who puts his hands to the plow and looks back is not fit for His kingdom, Lk. 9:62] and reaching forth to those things which are before, [like a runner striving to win, 1 Cor. 9:24; that which was ahead was so important that Paul gave all of his effort to reach it, Heb. 6:1].

**Php. 3:14** I press [like an athlete] toward the mark [goal or goal post] for the prize [incorruptible crown of heaven, 2 Tim. 4:8] of the high calling of God in Christ Jesus [the call of the gospel to salvation represents the highest calling possible, 2 Thes. 2:14; Mk. 16:15,16].

**Php. 3:15** Let us therefore, as many as are perfect, [mature, 1 Cor. 2:6] be thus minded: [have this mind of running for the crown, vs. 14; cf. Gal. 5:10] and if in anything you are otherwise minded, [do not hold to this view] God will reveal even this to you [Jas. 1:5].

**Php. 3:16** Nevertheless, whereto [to the degree] we have already attained, let us walk by the same rule, [Gal. 6:16] let us mind the same thing [have the same mind].

### Following Paul's Example

**Php. 3:17** Brethren, be followers together of me, [join in following my example, 1 Cor. 4:16; 11:1] and mark [note] those who so walk, [who also follow my example] as you have us for an example [a pattern, Php. 4:9; 1 Thes 1:6; cf. Titus 2:7].

**Php. 3:18** For many walk, [live opposite to Paul's pattern] of whom I have told you often, and now tell you even weeping, [those who followed evil and perverted the gospel, cut Paul to his heart, Gal. 1:7] that they are the enemies of the cross of Christ: [without grace, Gal. 2:21; 5:4].

**Php. 3:19** Whose end is destruction, [without Christ and the grace of God, they are eternally lost, cf. 2 Pet. 2:3] whose god is their belly, [they seek and worship physical gain—seek the flesh rather than the spiritual, 1 Tim. 6:5] and whose glory is in their shame, [they rejoice in sensual appetites and make them number one priority in their lives] who mind [set their minds on] earthly things [Rom. 8:5].

**Php. 3:20** For our conversation [citizenship] is in heaven; [above rather than below on the earth, Col. 3:1-3] from which also we look [to heaven while waiting, 1 Cor. 1:7; 1 Thes. 1:10; Titus 2:13] for the Savior, [He came to save His people as well as all other nations—all sinners who would obey His gospel, Mt. 1:21; Lk. 19:10; 1 Tim. 1:15] the Lord Jesus Christ, [Jesus ascended in a cloud and will return in a cloud, Acts 1:11].

**Php. 3:21** who will change [when He returns] our vile [lowly] body, that it may be fashioned according to His glorious body, [these earthly, fleshly

bodies of Christians will be changed and fashioned like Jesus for heaven, 1 Cor. 15:43-53; Col. 3:4; 1 Thes. 4:13-17; 1 John 3:2] **according to the working** [power and authority, Mt. 28:18; Eph. 1:19] **by which He is able even to subdue all things** [bring everything under control—even death, cf. 1 Cor. 15:25,26] **to Himself** [cf. 1 Cor. 15:28].

## CHAPTER 4

**Php. 4:1** **Therefore, my brethren, dearly beloved** [Paul deeply loved these brethren] **and longed for**, [he wanted to see them and be with them, Php. 1:8] **my joy and crown**, [he was pleased with these brethren and their faithfulness—their faith and love for Paul honored him as though he wore a crown, cf. 1 Thes. 2:19] **so stand fast in the Lord, my dearly beloved** [Paul did not want them to lose the faith and love that brought joy and a crown to him, cf. 1 Cor. 15:58; Gal. 6:9].

### Special Exhortation

**Php. 4:2** **I beseech** [plead with] **Euodia, and beseech** [plead with] **Syntyche**, [this is the only place these two women are mentioned—evidently they were having differences that needed to be resolved, see also vs. 3] **that they be of the same mind in the Lord** [whether their disagreement was doctrinal or personal, Paul wanted unity, Php. 2:2; 3:16].

**Php. 4:3** **And I entreat you also, true** [sincere, faithful, worthy] **yokefellow**, [one who had joined Paul in labor—this person is not named, but he evidently was someone prominent at Philippi known by this description] **help these women** [Euodia and Syntyche, vs. 2] **who labored with me in the gospel**, [Paul had many men and women who helped him spread the gospel—even though the women did not preach, 1 Tim. 2:12; 1 Cor. 11:5, they assisted him in many other ways] **with Clement also**, [this man was also associated with the work of these women—he must have been well known to the church at Philippi] **and with my other fellow laborers**, [Rom. 16:3] **whose names are in the Book of Life** [Lk. 10:20; Rev. 20:12,15].

**Php. 4:4** **Rejoice in the Lord always** [even when innocent and yet in

prison, Php. 3:1]. **And again I say, Rejoice!** [Christians have more to rejoice over than others, and they can rejoice when all physical things go wrong, because of their hope of heaven and the Book of Life, vs. 3; cf. Rom. 12:12].

**Php. 4:5 Let your moderation** [gentleness, graciousness or forbearance—they were to keep all appetites under control, 1 Cor. 9:25] **be known to all men** [not as a show, but as a natural light, Mt. 5:16]. **The Lord is at hand** [is near, Php. 3:20; Jas. 5:7-9; 1 Pet. 4:7; every generation of Christians must expect the Lord any moment even though no one knows when He will come, Mt. 24:36].

**Php. 4:6 Be careful** [anxious] **for nothing**, [do not worry, Mt. 6:25-34; cf. Prov. 16:3] **but in everything** [all necessities of life] **by prayer and supplication** [praying for needs] **with thanksgiving** [gratitude in the heart and expressed] **let your requests be made known to God** [let go, and let God—be concerned enough to pray, 1 Thes. 5:17,18, but not concerned to the point of worry].

**Php. 4:7 And the peace of God**, [the peace that Jesus brought and left for those who seek Him, John 14:27] **which passes** [transcends] **all understanding**, [greater than any human being can fully understand, cf. Eph. 3:19] **will keep your hearts and minds through Christ Jesus** [will keep them from fear, anxiety, and worry, cf. Col. 2:6,7].

## Think On Pure Things

**Php. 4:8 Finally, brethren**, [will give some final counsel] **whatever things are true**, [things that are true are associated with God and fully acceptable to Him] **whatever things are honest**, [noble, honorable, 2 Cor. 8:21] **whatever things are just**, [right between fellowmen] **whatever things are pure**, [chaste—God is pure and loves a pure heart, Mt. 5:8; Jas. 3:17; cf. 1 Tim. 5:2; 1 John 3:3] **whatever things are lovely**, [Greek: *prosphilos*—dear to anyone—love has this characteristic, 1 Cor. 13] **whatever things are of good report**, [admirable by even those outside of Christ—principles as courtesy, kindness, obedience to parents, and purity between brothers and sisters, cf. Col. 4:5; Heb. 11:2] **if there is any virtue**, [anything excellent or virtuous, 2 Pet. 1:3,4] **and if there is any praise**, [anything praiseworthy]

**think** [meditate] **on these things** [meditate to the point of practicing them, Jas. 4:17].

**Php. 4:9** Those things, which you have both learned and received and heard and seen in me, do, [the things that they had witnessed by associating with Paul, Php. 3:17] **and the God of peace** [vs. 7] **will be with you** [Rom. 15:33; Heb. 13:20; 1 Thes. 5:23].

## **Paul's Support Resumed**

**Php. 4:10** **But I rejoiced in the Lord greatly** [he felt that the Lord had used them to give him support] **that now at the last** [after a long time] **your care of me has flourished** [revived] **again**; [2 Cor. 11:9] **though you surely did care, but you lacked opportunity** [evidently they did not have anyone to deliver their gift from Philippi to Rome].

**Php. 4:11** **Not that I speak in respect of want**, [he is not saying this because of needs even though he must have been short often of the necessities] **for I have learned in whatever state I am, there to be content** [to be content in his mind regardless of the outward circumstances, 1 Tim. 6:6,8; he explains his contentment in vss. 12,13].

**Php. 4:12** **I know both how to be abased**, [to live humbly in need] **and I know how to abound** [have plenty and prosper]. **Everywhere and in all things** [under all kinds of circumstances] **I have learned both to be full** [to have an abundance] **and to be hungry**, [to be in need] **both to abound** [to have plenty] **and to suffer need** [1 Cor. 4:11].

**Php. 4:13** **I can do all things** [including surviving when having great needs] **through Christ who strengthens me** [here is the secret of Paul's strength].

**Php. 4:14** **Nevertheless you have done well that you did communicate** [share] **with my affliction** [the Lord gave him strength to live through his difficulties, but Paul praises these brethren for their concern and gifts, Php. 1:7].

**Php. 4:15** **Now you Philippians** [the church at Philippi] **know also that in**

**the beginning of the gospel**, [when he first preached the gospel to them, Acts 16:11-40] **when I departed from Macedonia**, [a country in Europe immediately north of Greece—about one hundred-fifty miles northwest from Troas across the Aegean Sea] **no church communicated** [shared] **with me concerning giving and receiving, but you only** [2 Cor. 11:8,9].

**Php. 4:16** **For even in Thessalonica** [the seaport and largest city of the second part of Macedonia, located on the famous Roman military highway, the Egnatian Way; cf. Acts 17:1-9] **you sent aid once** [again] **and again to my necessity** [also later when he was at Corinth, 2 Cor. 11:9].

**Php. 4:17** **Not because I seek** [am looking for] **a gift**, [by this praising] **but I seek fruit** [from the gospel] **that may abound to your account** [the missionary, as well as those who support him, please God and share in bearing fruit, cf. Titus 3:14].

**Php. 4:18** **But I have all**, [have received full payment] **and abound. I am full, having received of Epaphroditus** [Paul's spiritual brother and fellow worker, Php. 2:25] **the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God** [the figure is a sweet fragrant sacrifice ascending to God which God fully accepted, Heb. 13:16].

**Php. 4:19** **But my God shall supply** [meet] **all your need** [physical and spiritual—the Lord is my shepherd I shall not want, Ps. 23:1; Heb. 13:6] **according to His riches in glory** [glorious riches] **by Christ Jesus** [the Lord still takes care of the needs of His children, Eph. 1:7].

**Php. 4:20** **Now to God and our Father be glory forever and ever** [Rom. 16:27]. **Amen** [so be it].

## Final Greetings

**Php. 4:21** **Salute** [greet] **every saint** [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] **in Christ Jesus. The brethren who are with me greet you** [send greetings, cf. Gal. 1:2].

**Php. 4:22** All the saints [see vs. 21] **salute** [greet] **you, chiefly** [especially] **those who are of Caesar's household** [some among those who lived and served in Caesar's palace had become Christians—these sent greetings to this church, Php. 1:13].

**Php. 4:23** The **grace** [unmerited and unearned favor, Eph. 2:8; Titus 2:11] **of our Lord Jesus Christ be with you all. Amen** [so be it].

## Colossians

### CHAPTER 1

#### Introduction

**Col. 1:1** **Paul**, [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **an apostle of Jesus Christ** [to dispatch or to send out on a special mission, cf. Acts 9:15; 22:21; Rom. 11:13] **by the will of God**, [even though Paul was not one of the original twelve, he was a genuine apostle from God] **and Timothy** [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **our brother**, [Paul introduces seven of his epistles by including Timothy—Phil., Col., 1&2 Thes., and Philemon].

**Col. 1:2** **to the saints** [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] **and faithful brethren in Christ** [what could be more beautiful and pleasing to the Lord than faithful Christians, 1 Cor. 4:17] **who are at Colosse**: [a city of Phrygia in Asia Minor—east of Ephesus, and near Laodicea] **Grace** [unmerited and unearned favor, Eph. 2:8; Titus 2:11] **to you and peace from God our Father and the Lord Jesus Christ** [the only Ones who can bring the unmerited favor of grace that gives peace to the inner person].

#### Thanksgiving For Their Faith

**Col. 1:3** We give thanks [in prayer] to God and the Father of our Lord Jesus Christ, praying always [without ceasing, 1 Thes. 5:17; cf. Phil. 1:3] for you,

**Col. 1:4** since we heard of your faith in Christ Jesus, [Paul considered it good news to hear of strong faith and faithfulness in a church of the Lord, cf. Eph. 1:15; the message may have come through Epaphras, who was with Paul in Rome, but he was from Colosse, Col. 1:7; 4:12] and of the love [Greek: *agape*] which you have for all the saints, [see vs. 2; Christians must love each other to be a part of God's spiritual family, Heb. 6:10; cf. 1 John 3:11,13-18].

**Col. 1:5** because of the hope which is laid up for you [as Jesus taught His disciples to do with their treasures, Mt. 6:20] in heaven, [a prepared place for prepared Christians, Mt. 5:12; John 14:3; 1 Pet. 1:4] of which you heard before in the word of the truth of the gospel, [the good news of Christ tells how His death, burial, and resurrection brings salvation from sin, and gives one hope of heaven—eternal life, Rom. 6:23].

**Col. 1:6** which has come to you, [through preaching, Mk. 16:15,16] just as it has [also] in all the world, [Mt. 24:14] and is bringing forth [increasing] fruit, [John 15:16] as it does also in you, [the Colossian Christians] since the day you heard of it and knew the grace of God in truth; [Paul's mission was to deliver this grace of God, Eph. 3:2; cf. Acts 9:15].

**Col. 1:7** as you also learned from Epaphras [the one who was from Colosse, and must have planted the church at Colosse under the guidance of Paul, Col. 4:12; cf. Philemon 23] our dear fellow servant, [both served the Lord] who is for you [on your behalf] a faithful minister of Christ, [in all centuries, the church has needed ministers who serve others—this man had served the church at Colosse well, and Paul gives him a full recommendation].

**Col. 1:8** who also declared to us [Paul and all other fellow workers] your love [Greek: *agape*] in the Spirit [Rom. 15:30].

**Col. 1:9** For this reason also, we since the day we heard it, [of his love in

the spirit, vs. 8] **do not cease to pray for you**, [cf. Eph. 1:15,16; Rom. 1:9; 1 Thes. 5:17] **and to ask that you may be filled with the knowledge of His [God's] will [Mt. 7:21] in all wisdom and spiritual understanding**; [this will keep them free from false doctrine, and also faithful to God, Eph. 1:8; cf. 1 Cor. 12:8].

**Col. 1:10** **that you may walk [1 Thes. 4:1] worthy [in a worthy manner] of the Lord, to fully please Him**, [this should be the goal of every faithful Christian, Eph. 4:1; Phil. 1:27] **being fruitful [John 15:16] in every good work [Heb. 13:21] and increasing in the knowledge of God**; [many Christians are lost to the world because they do not grow in the grace and knowledge of our Lord and Savior Jesus Christ, 2 Pet. 3:18; cf. 1 Pet. 2:2].

**Col. 1:11** **strengthened with all might, [power] according to His glorious power**, [God's power is associated with glory, Eph. 3:16; 6:10] **for [the attaining of] all patience and longsuffering [great endurance] with joyfulness**; [Paul prayed that they could patiently endure persecution and accept such with joy because of the purpose for which they were suffering, Acts 5:41].

**Col. 1:12** **giving thanks [in his prayers, Eph. 5:20] to the Father who has made us qualified to be partakers of the inheritance [Eph. 1:11] of the saints [see vs. 2] in light [what a privilege to be heirs and joint heirs with Christ as Children of God, Rom. 8:17; for in light, see Mt. 5:14; 1 John 1:7].**

**Col. 1:13** **Who [the Father, vs. 12] has delivered [rescued] us from the power of darkness, [the devil and his evil servants, Eph. 6:12, who has the power of death, Heb. 2:14] and has translated [transformed or brought] us into the kingdom [His church that He purchased with His own blood, Acts 20:28] of His dear Son, [those faithfully in His church or kingdom, will be allowed to enter His everlasting kingdom, 2 Pet. 1:11].**

**Col. 1:14** **in whom [the Son, vs. 13] we have redemption [are bought back from sin and death, Rom. 6:23; 8:3; cf. Eph. 1:7; 1 Cor. 6:20] through His blood, [the price of redemption] even the forgiveness of sins [without the blood of Jesus, there is no forgiveness, 1 Pet. 1:18,19; 1 John 1:7].**

## Christ is the Supreme One

**Col. 1:15** Who [Jesus] is the image of the invisible God, [2 Cor. 4:4; He represented the glory of His Father, John 1:14; 10:14,15; Heb. 1:3] **the firstborn of** [over or before, John 1:1,2] **every creature** [of all creation].

**Col. 1:16** For [gives proof that He was before and over all creation] **by** [through] **Him** [Jesus, vs. 15] **were all things created that are in heaven and that are on earth**, [John 1:3; Heb. 1:2] **visible and invisible, whether they are thrones or dominions or principalities or powers** [Jesus is over and above all these powers, Eph. 1:20,21]. **All things were created by** [through] **Him, and for Him** [Heb. 2:10].

**Col. 1:17** **And He** [Jesus] **is before all things**, [He was with the Father before the world existed, John 17:5; 8:58] **and in Him all things consist** [hold together, cf. Heb. 1:3; 1 Cor. 8:6].

**Col. 1:18** **And He is the head of the body, the church**, [He promised it, Mt. 16:18; established it and purchased it with His blood, Acts 2; 20:28, and is its head, Eph. 1:10,22,23] **who is the beginning, the firstborn from the dead**, [Rev. 1:5] **that in all things He may have the preeminence** [have supremacy or first place in everything].

## Reconciliation Through Christ's Blood

**Col. 1:19** **For it pleased the Father that in Him** [Christ] **should all the fullness dwell**, [John 1:16; thus God gave Him power to create, save the lost from sin, to bless, and to be the head over His spiritual body with all power—He has the Spirit without measure, John 3:34].

**Col. 1:20** **and, having made peace** [Eph. 2:14,17] **through the blood of His cross, by Him** [Christ] **to reconcile all things to Himself**; [the Father, vs. 19] **by Him**, [Jesus, 2 Cor. 5:18; cf. Rom. 5:10] **I say, whether they be things in earth or things in heaven** [this peace of reconciliation reached from earth to heaven, from man to God—Jews, Greeks, slaves, freemen, males, females—all can now be in peace and one in Jesus Christ, Gal. 3:28; cf. Eph. 1:10].

**Col. 1:21** And you, [both Jews and Gentiles before conversion] **who were once alienated** [estranged] **and enemies in your mind by wicked works**, [those who were dead in trespasses and sins, Eph. 2:1] **yet now He** [Christ, vs. 20] **has reconciled** [Jews and Gentiles have been returned to friendship with God and each other, through the blood of Jesus, 2 Cor. 5:18].

**Col. 1:22** in the body of His flesh through death, [all this was accomplished through His death on the cross] **to present you holy and blameless** [without blemish] **and unreprouvable** [free from accusation, Eph. 5:27] **in His sight—**

**Col. 1:23** if [gives a condition] **you continue in the faith grounded** [established] **and settled**, [steadfast, 1 Cor. 15:58] **and are not moved away from the hope of the gospel**, [Christians can fall from grace if they leave Jesus, Gal. 5:4] **which you have heard, and which was preached to every creature** [as Jesus commanded, Mt. 28:19,20; Mk. 16:15,16; Lk. 24:46,47] **which is under heaven**, [vs. 6; cf. Rom. 10:18] **of which I Paul was made a minister** [vs. 25; cf. Acts 9:15].

## **Laboring And Suffering For The Church**

**Col. 1:24** Now I rejoice in my sufferings for you, [Paul was a prisoner in Rome because he preached the gospel to the Gentiles, Eph. 3:1,13] **and fill up in my flesh which is lacking in the afflictions of Christ**, [he gladly joined Christ in suffering in behalf of others, 2 Cor. 1:5; 1 Pet. 4:13] **for His body's sake**, [His spiritual body] **which is the church**, [Eph. 1:22,23; all faithful Christians make up His church or spiritual body, Rom. 12:5; 1 Cor. 10:17; cf. Acts 2:47].

**Col. 1:25** of which [this spiritual body, Christ's church, vs. 24] **I was made a minister according to the dispensation** [stewardship or commission] **of God which was given to me for you**, [specifically to the Gentiles, Gal. 2:7, but also to the Jews when possible] **to fulfill the word of God**,

**Col. 1:26** even [that is] **the mystery** [1 Cor. 2:7] **which has been hidden from [past] ages and from generations, but has now been manifested**

[revealed] **to His saints**, [see vs. 2; the mystery of the gospel and godliness became known through preaching, 2 Tim. 1:9,10; cf. 1 Tim. 3:16].

**Col. 1:27** **to whom God willed** [has chosen] **to make known what is the riches of the glory** [Rom. 9:23] **of this mystery among the Gentiles**, [Paul was sent to the Gentiles, Acts 9:15] **which is Christ in you, the hope of glory** [the true Christian's hope and glory is found in having Christ in him, and he in Christ, Rom. 8:10,11; 2 Cor. 5:17].

**Col. 1:28** **Him** [Christ] **we preach, warning every man** [everyone] **and teaching every man** [everyone] **in all wisdom, that we may present every man** [everyone] **perfect** [complete] **in Christ Jesus** [the church is to be presented some day to Christ as a glorious church, Eph. 5:27].

**Col. 1:29** **And for this purpose** [to this end] **I also labor**, [1 Cor. 15:10] **striving according to His working** [power] **which works in me mightily** [this great apostle trusted fully in the power of God rather than his own strength to produce fruit bearing labor, Eph. 3:7].

## CHAPTER 2

### Treasures Of Wisdom From God

**Col. 2:1** **For I want you to know what great conflict I have** [how much I am struggling or how much I strive, cf. Phil. 1:30] **for you, and for those at Laodicea**, [another sister church in Asia Minor located near Colosse, cf. Rev. 3:14] **and for as many as have not seen my face in the flesh**, [this passage seems to infer that Paul had not visited the churches located at Colosse and Laodicea].

**Col. 2:2** **that their hearts may be comforted**, [there was so much persecution, and Paul himself was imprisoned when he wrote this letter—he did not want such to disturb their hearts and faith, cf. 2 Cor. 1:6; he wanted all to be comforted by understanding and knowledge] **being knit together** [compare Eph. 6:14] **in love**, [Greek: *agape*] **and [attaining] to all riches of the full assurance of understanding, to the knowledge of the mystery**

of God, [Phil. 3:8] **both of the Father and of Christ**, [this would bring them comfort].

**Col. 2:3** in whom are hidden all the treasures of wisdom [1 Cor. 1:24,30; true wisdom is from God, Jas. 1:5] **and knowledge**.

**Col. 2:4** **And this I say, lest anyone should beguile** [delude or deceive] **you with enticing** [persuasive or fine-sounding] **words** [the only defense against error and false teachers is the sword of the Spirit, the word of God, Rom. 16:18; Eph. 6:17].

**Col. 2:5** **For though I am absent in the flesh**, [body] **yet I am with you in spirit**, [his heart was with them—he must have known much about them through Epaphras, Col. 1:7; 4:12] **rejoicing to behold** [to see] **your order**, [your good discipline] **and the steadfastness of your faith in Christ** [cf. 1 Pet. 5:9; 1 Cor. 15:58; God truly loves a strong, consistent faith].

**Col. 2:6** **As you have therefore received Christ Jesus the Lord**, [they received Him when they answered the call of the gospel, cf. 1 Thes. 4:1; 2 Thes. 2:14] **so walk in Him**, [some obey Him and then never walk in Him, but His blood that continually forgives sins is available only for those who will walk with Him in the light, 1 John 1:7].

**Col. 2:7** **rooted and built up in Him**, [the same idea as expressed in the tree planted by the water illustrated by David, Ps. 1:2,3] **and established in the faith**, [the one faith of the gospel, Eph. 4:5; once for all delivered to the saints, Jude 3] **as you have been taught**, [the gospel comes through teaching and preaching, Mt. 28:19,20; Mk. 16:15,16; cf. Rom. 10:14-17] **abounding** [overflowing] **in it with thanksgiving**.

**Col. 2:8** **Beware lest any man spoil you** [plunder or take you captive] **through philosophy and vain** [empty] **deceit**, **after** [according to] **the tradition** [Mt. 15:2] **of men**, [these deceitful philosophers are in opposition to the word of God—such represent commandments of men that are condemned by Jesus, Mt. 15:9] **after** [according to] **the rudiments** [elementary principles] **of the world**, **and not according to Christ** [for an example of what Paul specifically has in mind, see vs. 16].

**Col. 2:9** For in Him [Christ] dwells all the fullness of the Godhead bodily [in bodily form—Jesus became flesh and showed the glory of the only begotten of the Father, John 1:14].

**Col. 2:10** And you are complete in Him, [no other one is needed—only Jesus, hear Him, Mk. 9:7,8] who is the head of all principality [rule] and power, [authority, Mt. 28:18; 1 Pet. 3:22; cf. Col. 1:16].

## **Spiritual Circumcision**

**Col. 2:11** In whom [in Christ] also you were circumcised [a cutting around, the cutting off of the foreskin of males, Lev. 12:3] with the circumcision made without hands, in putting off [the removal of] the body of the sins of the flesh, by the circumcision of Christ; [the fleshly circumcision was the removal of a small portion of flesh, but spiritual circumcision (without hands) in Christ involves removing the whole body of the sins of the flesh, Rom. 6:6; Gal. 5:19-21].

**Col. 2:12** buried [immersed, Rom. 6:4] with Him in baptism, [the burial takes place after dying to sin through becoming a penitent believer who confesses Christ to be God's Son, Rom. 6:2,4; Rom. 10:9,10] in which you were also raised [from the burial of baptism, Rom. 6:4,5] with Him through [your] faith in the operation [working] of God, who has raised Him [Jesus, Acts 2:24; cf. Eph. 1:19,20] from the dead [the sinner is not required to obey the literal death, burial, and resurrection of Jesus, but rather a form of it, Rom. 6:17; this is done by dying to sin through faith and repentance while confessing Jesus to be the Christ, by being buried and resurrected through baptism, Rom. 6:1-8].

**Col. 2:13** And you, [Christians] being dead in your sins [the wages of sin is death, Rom. 6:23] and the uncircumcision of your flesh, [at this point before conversion they had not cut away the works of the flesh, vs. 11] He has made you alive together with Him, [raised you to newness of life, vs. 12; Rom. 6:4; 2 Cor. 5:17] having forgiven you all trespasses, [Acts 2:38; 22:16; cf. Gal. 3:26,27].

## The Law Of Moses Nailed To The Cross

**Col. 2:14** blotting out the handwriting of ordinances [requirements—the law of commandments—the old law of Moses, Eph. 2:14,15] **that was against us**, [the Gentiles did not have the law—the Jews had it, but were condemned because they could not keep it perfectly—thus all were sinners, Rom. 3:23, and needed Jesus] **which was contrary to us, and** [He—Jesus] **took it out of the way, nailing it to His cross** [after this law had brought Christ, it was totally fulfilled at the cross, Gal. 3:24,25].

**Col. 2:15** **And having spoiled** [disarmed] **principalities** [rulers] **and powers**, [authorities—Jesus helps Christians to fight against the devil and all evil powers, Eph. 6:12] **He made a show of them openly**, [a public displaying] **triumphing over them in it** [Jesus won over Satan through His death, burial, and resurrection—He bruised his head at the cross, Gen. 3:15].

**Col. 2:16** **Therefore** [since the law of Moses was nailed to the cross and Jesus won over the rulers of evil, vss. 14,15] **let no man judge you in meat**, [food] **or in drink**, [Rom. 14:2,3, 17; cf. Lev. 7:10-27] **or in respect to a holyday** [feast day, Rom. 14:5] **or a new moon, or of the Sabbath days**, [the Jewish Sabbaths—observed on the seventh day, Saturday].

**Col. 2:17** **which are** [were] **a shadow** [Heb. 8:5; 10:1] **of things to come; but the body** [substance or real thing] **is of Christ** [those who were teaching that parts of the law were still binding were promoting only a shadow—Christians have the substance or real thing, Christ].

**Col. 2:18** **Let no one beguile** [defraud] **you of your reward**, [prize through Jesus] **in a false humility and worship of angels**, [these put on an appealing and convincing act, but they were false—hypocrites] **intruding** [into great detail] **into those things which he has not seen, vainly puffed up by his fleshly** [unspiritual] **mind**,

**Col. 2:19** **and not holding** [fast] **the Head**, [Christ, Col. 1:18; Eph. 4:15] **from whom all the body, nourished and knit together by joints and bands**, [ligaments—uses the features of the physical body to illustrate the

spiritual] **increases** [grows] **with the increase** [growth] **of God** [Eph. 4:16; the church, Eph. 1:23, must depend completely on the head for unity, strength, and growth].

**Col. 2:20** **Therefore if you are dead** [have died, Rom. 6:2-5] **with Christ from the rudiments** [elementary or basic principles] **of the world, why, as though living in the world, are you subject** [why submit—why go back to the bondage of the world when Jesus has set you free, Gal. 4:3-5,9] **to ordinances**—[its decrees or regulations].

**Col. 2:21** **“Do not touch, do not taste, do not handle,”** [Paul gives an example of the long list of what is forbidden which would place one into bondage, 1 Tim. 4:3].

**Col. 2:22** **which all** [refers to the things just mentioned in vs. 21] **are to perish with the using**—[things such as food, drink, vs. 16] **after** [in accordance with] **the commandments and doctrines** [teachings] **of men?** [false teachers were promoting these things not God, therefore such represented doctrines of men, Titus 1:14].

**Col. 2:23** **These things** [commanded by men, vs. 22] **have indeed** [to be sure] **a show** [the appearance] **of wisdom in will worship,** [self-made worship] **and** [false] **humility, and neglect** [severe treatment] **of the body,** [depriving the body of needed food, placing on it sackcloth and ashes; painful fastings and penances—improper respect, and self-denial for the body] **but are of no value against the satisfying of the flesh** [fleshly indulgence—all these man-made laws harm the body, but did not keep the body from sinful lusts and fleshly practices].

## CHAPTER 3

### Setting Affections on Things Above

**Col. 3:1** **If you then have been risen with Christ,** [which Paul taught they had done through baptism, Col. 2:12] **seek those things which are above,** [rather than the earthly practices of the teachings of men, Col. 2:22] **where**

**Christ sits at the right hand of God** [after His work on earth was finished, He went back to His Father, Mk. 16:19; Eph. 1:20].

**Col. 3:2 Set your affection** [mind] **on** [think about] **things above**, [spiritual things involving the treasures of heaven, Mt. 6:19-21] **not on things on the earth** [do not love the world or the things of the world, 1 John 2:15].

**Col. 3:3 For you are dead**, [you have died to sin, Rom. 6:2] **and your life is hidden** [like a precious treasure that is hidden in security, 2 Tim. 1:12] **with Christ in God** [Gal. 2:20; they had died to sin, but alive to the Lord].

**Col. 3:4 When Christ, who is our life**, [John 1:4; 11:25] **appears**, [is revealed, 1 John 3:2] **then you also will appear with Him in glory** [Paul describes this appearance to the Thessalonian brethren, 1 Thes. 4:16,17].

**Col. 3:5 Therefore** [since you are dead to sin and the world] **put to death your members** [don't allow the members of your body to practice sin, Rom. 8:13; Gal. 5:24] **which are on the earth: fornication**, [sexual immorality in general, Rom. 1:29] **uncleanness**, [all kinds of impure lustful practices, Rom. 1:24] **passion**, [vile passions, Rom. 1:26; degrading and sensual passions—shameful lusts] **evil desire**, [evil lust—licentious passions, Rom. 1:24] **and covetousness**, [greed, Eph. 4:19] **which is idolatry** [idol worship—compare these sins to Eph. 5:3-5; Gal. 5:19-21].

**Col. 3:6 For on account of these things**, [the sins of vs. 5] **the wrath** [anger] **of God** [Rom. 1:18] **comes on the children of disobedience**, [such evil seekers are opposite to those who have obeyed and are living by the gospel and the righteousness of God, Rom. 1:16,17].

**Col. 3:7 in which you also once walked** [before conversion] **when you lived in them** [walked in these evil ways, cf. 1 Cor. 6:11; Titus 3:3].

**Col. 3:8 But now you also, put off** [this is a metaphor used like putting off an old coat, cf. Gal. 3:26,27] **all these: anger**, [an explosion of one's temper—one must be angry without sin—Ps. 4:4; 37:8; keep sin out of your anger; Jesus was angry without sinning, Mk. 3:5; John 2:13-17] **wrath**, [rage] **malice**, [ill-will with a desire to injure, Titus 3:3; cf. Eph. 4:31] **blasphemy**,

[slander—all injurious speaking against man and God] **filthy communication** [filthy language or speech—unwholesome talk, Eph. 4:29] **out of your mouth.**

**Col. 3:9** **Do not lie** [speaking falsehoods or reversing truth; the devil is the father of lies, John 8:44; cf. Prov. 6:16,17] **to one another, seeing that you have put off** [this is a metaphor used like putting off an old coat, cf. Gal. 3:26,27] **the old man** [old self, 2 Cor. 5:17] **with his deeds,** [for we are, as Christians, members of one another, Eph. 4:25; cf. Rom. 12:5].

**Col. 3:10** **and have put on the new man** [by being born again of water and the Spirit, John 3:5; 1 Pet. 1:23] **who is renewed in knowledge** [Eph. 4:23; had their minds renewed, Rom. 12:2] **according to the image of Him** [Christ Jesus, Eph. 2:9,10] **who created him,** [the new self].

**Col. 3:11** **where** [in Christ] **there is neither Greek nor Jew,** [Rom. 10:12; Gal. 3:26-28] **circumcised** [see Col. 2:11] **nor uncircumcised,** [under the law of Moses, this divided the Jews and Gentiles] **barbarian,** [those who did not accept the Greek civilization] **Scythian,** [a far away people who lived north—east of the Black and Caspian Seas] **bond** [slave] **nor free, but Christ is all, and in all** [Eph. 1:23; those who are in Christ have Jesus and become a new creation in Him, 2 Cor. 5:17].

### **Above All, Put On Love**

**Col. 3:12** **Therefore, as the elect of God,** [God's chosen people, 1 Pet. 1:2] **holy and beloved, put on** [gives some of the principles mentioned in the fruit of the Spirit, Gal. 5:22,23] **tender mercies,** [a heart of compassion, 1 John 3:17] **kindness,** [gentleness, Eph. 4:32] **humbleness of mind,** [Jesus taught His disciples to have humility, John 13:4-10; 1 Pet. 5:6] **meekness,** [gentleness, Mt. 5:5] **longsuffering;** [patience, Jas. 1:3,4].

**Col. 3:13** **forbearing** [bear] **with one another, and forgiving one another,** [Jesus taught forgiveness, and made it clear that we can be forgiven only if we are willing to forgive others, Mt. 6:12,14,15; 18:22] **if anyone has a quarrel** [complaint] **against another; just as Christ forgave you, so also should you** [Christ has set the perfect example for Christians to follow—

therefore, make every effort to forgive others, Mk. 11:25; Eph. 4:32].

**Col. 3:14** And above [beyond] all these things [virtues, 1 Pet. 4:8] put on love, [Greek: *agape*, 1 Cor. 13] which is the bond of perfection [perfect union, this kind of love holds Christians together in unity, Rom. 13:8].

**Col. 3:15** And let the peace of Christ rule in your hearts, [the inner peace that He gives to those who serve Him, John 14:27; Rom. 14:17; Phil. 4:7] to which you were also called in one body; [the gospel calls both Jews and Gentiles, 2 Thes. 2:14, into one spiritual body where the peace of Jesus is found, 1 Cor. 7:15; 12:13; Eph. 4:4] and be thankful [1 Thes. 5:18; Phil. 4:6].

**Col. 3:16** Let the word of Christ dwell in you richly in all wisdom, [true wisdom comes from the Lord, not man, Jas. 1:5; 3:17; cf. 1 Cor. 2:6] teaching and admonishing one another [speaking to yourselves, Eph. 5:19] in psalms [Ps. 34:1] and hymns [Acts 16:25] and spiritual songs, [this type of singing and songs represent one of the ways Christians are taught when assembled to worship] singing [cf. Mt. 26:30; Mk. 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13; Rev. 15:3] with grace [making melody, Eph. 5:19] in your hearts [the heart is the only instrument mentioned] to the Lord [all three types of these songs were spiritual in nature designed to teach each other while praising God].

**Col. 3:17** And whatever you do in word or deed, [singing, preaching or serving, cf. 1 Cor. 10:31] do all in the name of the Lord Jesus, [without His authority and name, all actions in a spiritual way would fail, Acts 4:12; 5:41; Phil. 2:9] giving thanks [Col. 2:7] to God and the Father through Him [in the name of Jesus, Eph. 5:20].

## Rules For A Christian Home

**Col. 3:18** Wives, submit [be in subjection—as a helper, but never ruling over him, Eph. 5:24] yourselves to your own husbands, as it is fitting in the Lord [as to the Lord, Eph. 5:22; in Ephesians Paul compares the husband and wife relationship to the Lord and His church, Eph. 5:23-33].

**Col. 3:19** **Husbands, love** [Greek: *agapao*] **your wives** [just as Christ also loved the church, and gave Himself for it, Eph. 5:25] **and do not be bitter against them** [cf. Eph. 4:31].

**Col. 3:20** **Children, obey your parents** [in the Lord, Eph. 6:1] **in all things, for this is well pleasing to the Lord** [for this is right—honor father and mother, Eph. 6:1-4, cf. Ex. 20:12; Deut. 5:16].

**Col. 3:21** **Fathers, do not provoke** [when you discipline] **your children to anger**, [to wrath, Eph. 6:4] **lest they become discouraged** [bring them up in the nurture (training) and admonition (instruction), 2 Tim. 3:15) of the Lord, Eph. 6:4; this is the right kind of discipline based on love, cf. Prov. 13:24; 29:15,17].

**Col. 3:22** **Servants, [slaves] in all things obey** [Titus 2:9; 1 Pet. 2:18] **your masters according to the flesh**, [Eph. 6:5; with fear and trembling, Phil. 2:12] **not with eye service, as men pleasers, but in singleness of heart**, [as to Christ, Eph. 6:5] **fearing** [reverence for] **God** [in all relationships, whether slavery of the first century, marriage, or employer/employee relationship, the Lord God must be the standard to follow].

**Col. 3:23** **And whatever you do**, [with good will doing service, Eph. 6:7] **do it heartily**, [with your heart] **as to the Lord, and not to men**, [when they seek God's will, they will do good and honest work that will please God, and should please their master, cf. Rom. 12:17; Eph. 6:6].

**Col. 3:24** **knowing that from the Lord you will receive the reward of the inheritance**; [1 Cor. 7:22] **for you serve the Lord Christ** [God rewards good with good whether he is bond (a slave) or free, Rom. 2:6; cf. Eph. 6:8; 2 Cor. 5:10].

**Col. 3:25** **But he who does wrong will receive** [will be repaid] **for the wrong, which he has done, and there is no respect of persons** [partiality or favoritism, Rom. 2:11; Eph. 6:9; 1 Pet. 1:17; all must answer to God whether master or slave, rich or poor, educated or uneducated, employee or employer, Mt. 25:31-41].

## CHAPTER 4

**Col. 4:1 Masters**, [of slaves, cf. Eph. 6:9] **give to your servants** [slaves] **that which are just and equal, knowing that you also have a Master in heaven** [whatever one's position in life—whether rich or poor, educated or uneducated, employee or employer, he or she must keep in mind the Master who is over them, Mt. 25:31-41].

### Christian Admonitions

**Col. 4:2 Continue in prayer**, [Lk. 18:1; Rom. 12:12; 1 Thes. 5:17] **and watch** [be vigilant] **in the same** [in prayer, Eph. 6:18] **with thanksgiving**; [Phil. 4:6; Col. 2:7].

**Col. 4:3 at the same time praying also for us**, [this apostle believed strongly in prayer, 2 Thes. 3:1] **that God would open to us a door of utterance**, [for the word, 1 Cor. 16:9; 2 Cor. 2:12] **to speak the mystery of Christ**, [Eph. 6:19; 1 Tim. 3:16] **for which I am also in bonds** [chains, Phil. 1:7].

**Col. 4:4 that I may make it manifest**, [proclaim the mystery of Christ clearly] **as I ought to speak**.

**Col. 4:5 Walk in wisdom** [act wisely—walk carefully, Eph. 5:15; properly, 1 Thes. 4:12] **toward those who are without**, [outsiders] **redeeming the time** [make the most of every opportunity because the days are evil, Eph. 5:16; one cannot go back and relive the past, but each can use every opportunity to press onward as Paul did in the present, Phil. 3:14].

**Col. 4:6 Let your speech** [conversation] **always be with grace, seasoned** [as it were] **with salt, that you may know how you ought to answer everyone** [each person, 1 Pet. 3:15].

### Final Greetings

**Col. 4:7 All my state** [news about me] **Tychicus** [for other references to this

man, see Acts 20:4; Eph. 6:21; 2 Tim. 4:12; Titus 3:12] **will declare to you, who is a beloved brother and a faithful minister** [in the Lord, Eph. 6:21; a recommendation that every gospel preacher should wish to hear, 1 Cor. 4:1,2] **and fellow servant in the Lord** [he would deliver this epistle to them as well as the epistle to the Ephesians, vs. 8; Eph. 6:22].

**Col. 4:8** I have sent him to you for the same [express] purpose, that he may know your estate, [circumstances—also the circumstances of Paul and workers, vs. 9] **and comfort your hearts**, [the brethren were deeply concerned about Paul and workers being in prison at Rome, cf. 2 Cor. 1:6].

**Col. 4:9** with Onesimus, [this man was from Colosse, but was a run-away slave who belonged to Philemon, a good friend and fellow laborer with Paul, Philemon 1; while in prison at Rome, Paul converted Onesimus, Philemon 10; Tychicus also brought to Philemon the little epistle of Philemon asking that Onesimus might be accepted and forgiven, Philemon 12] **a faithful and beloved brother, who is one of you. They** [Tychicus and Onesimus] **will make known to you all things, which are happening here.**

**Col. 4:10** Aristarchus [a travel companion with Paul—a Macedonian from Thessalonica, Acts 19:29; 20:4; 27:2] **my fellow prisoner salutes** [greet]s you, and Mark, the cousin of Barnabas, (about whom you received commandments: [instructions] if he comes to you, receive him); [it seems that Mark had proven himself to be reliable, and now Paul gives him a recommendation, cf. 2 Tim. 4:11].

**Col. 4:11** and Jesus, who is called Justus. These [Mark and Justus] are my only fellow workers for the kingdom [church] of God who are of [from] the circumcision: [Jews from Judaism] they have been a comfort to me [this is all that is recorded about Justus].

**Col. 4:12** Epaphras, [the one who was from Colosse, and must have planted the church at Colosse under the guidance of Paul, cf. Col. 1:7; Philemon 23] **who is one of you, a servant of Christ, salutes you, always laboring fervently for you in prayers, that you may stand perfect** [fast or firm] **and complete** [mature and fully assured, Mt. 5:48; 1 Cor. 2:6] **in all the will of God.**

**Col. 4:13** For I bear him [Epaphras] record, [witness] that he has a great zeal [concern] for you, and those who are in Laodicea [a sister church in Asia Minor located near Colosse, cf. Rev. 3:14] and those in Hierapolis [another city in Asia Minor near Laodicea and Colosse—this statement may infer that there were brethren there, but this is the only place it is mentioned in the New Testament].

**Col. 4:14** Luke, the beloved physician [a Gentile, vs. 11, and author of the books Luke and Acts; this man traveled with Paul, Acts 16:10; he was with Paul at this time, 2 Tim. 4:11] and Demas [Philemon 24; this man was a fellow worker who later forsook Paul for the world, 2 Tim. 4:10; cf. 1 John 2:15] greet you.

**Col. 4:15** Salute [greet] the brethren who are in Laodicea, [see vs. 13] and Nymphas, [one who lived in Laodicea—some versions translate this Nympha a woman] and the church that is in his [or her] house [one version has ‘their house’ referring to Nymphas and his family—this is the only place that this person is mentioned].

## Sharing This Epistle

**Col. 4:16** And when this epistle [letter] is read among you, [at Colosse] have it also read in the church of the Laodiceans; [see vs. 13] and that you likewise read the epistle [letter] from Laodicea [Paul is asking them to exchange letters between Colosse and Laodicea, cf. 1 Thes. 5:27].

**Col. 4:17** And say to Archippus, [our fellow soldier, Philemon 2] “Take heed to the ministry [work, cf. 2 Tim. 4:5] which you have received in the Lord, that you may fulfill it” [it is very important to carry out the work of the Lord in our lives as Christians whether we consider such a small or large work].

**Col. 4:18** This salutation [greeting] is by my hand—Paul [1 Cor. 16:21; 2 Thes. 3:17]. **Remember my bonds. Grace be with you** [God's unmerited favor, Heb. 13:25]. **Amen** [so be it].

# 1 Thessalonians

## CHAPTER 1

### Introduction

**1 Thes. 1:1** Paul [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **and Silvanus**, [the Greek form of Silas—this man accompanied Paul and Timothy on his second missionary journey, Acts 15:22,40; cf. Acts 16,17,18; 2 Cor. 1:19; 1 Pet. 5:12] **and Timothy** [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **to the church of the Thessalonians** [the church located at Thessalonica, about one hundred miles southwest of Philippi and on the famous Roman highway Egnatian Way] **which is in God the Father and in the Lord Jesus Christ: Grace** [God's unmerited favor] **to you and peace from God our Father and the Lord Jesus Christ** [the church is made up of "called out" people who meet in various geographical locations, but their spiritual relationship is in God the Father and the Lord Jesus Christ—the only Ones who can bring grace and peace].

### Thanks Given for Their Example

**1 Thes. 1:2** We [Paul, Silas, and Timothy] **give thanks to God always for you all**, [bound to thank God, 2 Thes. 1:3; Paul was a man filled with gratitude to God for faithful churches, Rom. 1:8; 1 Cor. 1:4] **making mention of you in our prayers**,

**1 Thes. 1:3** **remembering without ceasing your work of faith and labor of love** [Greek: *agape*—grows exceedingly toward God in spite of heavy

persecutions, cf. 2 Thes. 1:3] **and patience** [perseverance, 2 Thes. 1:4] **of hope** [for Jesus' return] **in our Lord Jesus Christ in the sight of our God and Father,**

**1 Thes. 1:4 knowing, brethren beloved, your election of God** [He chose them because they had chosen Christ and His way of life, cf. Col. 3:12].

**1 Thes. 1:5 For our gospel** [the good news that Paul and workers preached about salvation through Christ's death, burial, and resurrection, Mk. 16:15,16; Rom. 1:16] **did not come to you in word only, but also in power and in the Holy Spirit** [1 Cor. 2:4; the Holy Spirit gave power to the word, Acts 1:8] **and in much assurance, as you know what kind of men we were** [how we lived] **among you for your sake** [conviction].

**1 Thes. 1:6 And you became followers** [imitators] **of us** [1 Cor. 4:16] **and of the Lord,** [1 Cor. 11:1] **having received the word in much affliction,** [suffering] **with joy of the Holy Spirit,** [cf. the actions of the apostles, Acts 5:41].

**1 Thes. 1:7 so that you were** [became] **examples to all who believe** [the believers] **in Macedonia** [a country in Europe immediately north of Greece —about one hundred-fifty miles northwest from Troas across the Aegean Sea] **and Achaia** [southern part of Greece with Corinth as its capital].

**1 Thes. 1:8 For from you the word of the Lord has sounded forth,** [rang out, Rom. 10:18] **not only in Macedonia and Achaia,** [see vs. 7] **but also in every place your faith toward God is spread abroad,** [gone forth] **so that we do not need** [it is not necessary] **to speak** [say] **anything** [by the time Paul and workers arrived at any place, the faith of the Thessalonians was already known].

**1 Thes. 1:9 For they themselves** [the people in every place, vs. 8] **report about us what kind of entering** [reception] **we had to** [from] **you, and how you** [1 Thes. 2:1] **turned to God from idols to serve the living and true God,** [cf. 1 Cor. 12:2; Gal. 4:8].

**1 Thes. 1:10 and to wait for His Son from heaven,** [the return of Jesus as

was promised, Acts 1:11; cf. Rom. 2:7; 2 Pet. 3:12] **whom He** [the living and true God, vs. 9] **raised from the dead**, [Acts 2:24] **even Jesus who delivered us from the wrath to come** [rescued from the second death, Rom. 5:9; by the resurrection—all faithful Christians have hope to be raised like Jesus to eternal life].

## CHAPTER 2

### Paul's Ministry and Conduct

**1 Thes. 2:1** For you yourselves know, [vss. 5,9] **brethren, our coming to you, that it was not in vain**, [the existence and faithfulness of this church proved the success of Paul and companions].

**1 Thes. 2:2** but even after we had suffered before [before coming to them] and were shamefully treated at Philippi, [a Macedonian city in the plain east of Mount Pangaeus and nine miles from the Aegean Sea] **as you know**, [see Acts 16:22-24] **we were bold in our God** [the persecution at Philippi did not stop them] **to speak to you the gospel of God** [the good news that Paul and workers preached about salvation through Christ's death, burial, and resurrection, Mk. 16:15,16; Rom. 1:16] **with much opposition** [conflict, Acts 17:1-9; cf. Phil. 1:30].

**1 Thes. 2:3** For our exhortation did not come from deceit, [error] or from uncleanness, [impure motives, cf. 2 Cor. 7:2] **nor in** [by way of] **guile**: [trickery or deceit].

**1 Thes. 2:4** but as we were allowed [approved] of God to be entrusted with the gospel, [see vs. 2] **even so we speak**, [1 Tim. 1:11; Titus 1:3] **not as pleasing men but God**, [if Paul had pleased men, he would not have been a servant of Christ, Gal. 1:10] **who tries** [tests or examines] **our hearts** [Ps. 26:2; Prov. 17:3].

**1 Thes. 2:5** For neither at any time did we use flattering words, [flattery, 2 Cor. 2:17] **as you know**, nor a cloak of covetousness— [pretext for greed or making money] **God is witness**— [Paul was willing to place his

motives before God who knows all things, vs. 10; cf. Rom. 1:9].

**1 Thes. 2:6** nor did we seek glory [the praise] of men, [Jesus also did not receive honor from men, John 5:41] either from you, or from others, when we might have been burdensome [made demands] as the apostles of Christ [Paul and co-workers came to them as servants of Jesus Christ—these men worked with their own hands to preach the gospel, and to keep from being a burden to these brethren, vs. 9; cf. 2 Cor. 12:13].

**1 Thes. 2:7** But [instead of being a burden as apostles] we were gentle among you, [cf. 1 Cor. 2:3] just as a nurse [nursing mother] cherishes [tenderly cares for] her children.

**1 Thes. 2:8** So, affectionately longing for you, [loving you so much] we were willing [well pleased] to impart to you not only the gospel of God, [see vs. 2; cf. 2 Thes. 2:14] but also our own souls, [lives] because you were dear to us [what love Paul must have felt for this church; cf. 2 Cor. 12:15; 1 John 3:16].

**1 Thes. 2:9** For you remember, brethren, our labor and travail, [hardship] for laboring night and day [Paul labored with his hands to support himself to keep the church from being burdened, 2 Thes. 3:8; compare, Acts 20:34,35] so as not to be chargeable [a burden] to any of you, we preached to you the gospel [see vss. 5,6] of God [this good news was what he preached in every place, 1 Cor. 15:1-4].

**1 Thes. 2:10** You are witnesses, [they saw with their own eyes] and God also, how devoutly [holy] and justly and blamelessly we behaved ourselves among you who believe; [Paul stood firmly on the purity of his motives and conduct when he was with them, compare 2 Cor. 7:2].

**1 Thes. 2:11** as you know how we exhorted, [built you up] and comforted, and charged [implored] every one of you, as a father does his [own] children,

**1 Thes. 2:12** that you would walk worthy of God, [cf. Col. 1:10] who has called you to His kingdom [His church that Jesus promised and built, Mt.

16:18,19; cf. Rom. 14:17; Col. 1:13] **and glory** [the faithful will inherit His eternal kingdom, 2 Pet. 1:11].

## **Received The Gospel As The Word of God**

**1 Thes. 2:13** For this reason we also thank God [in prayer] without ceasing, [1 Thes. 5:17] because when you received the word of God which you heard from us, [the gospel, vs. 4] you received it not as the word of men, [as Paul's enemies often accused] but as it is in truth, the word of God, [it was a divine message from God since Paul received it by revelation, Eph. 3:3] which also effectually works in you who believe [what the word had done in their hearts was also proof that it was in truth the word of God, 1 Pet. 1:23].

**1 Thes. 2:14** For you, brethren, became followers [imitators] of the churches of God which are in Judea [southern part of Palestine where Jerusalem is located] in Christ Jesus. For you have also suffered like [the same] things from your own countrymen, [1 Thes. 3:4; 2 Thes. 1:4] just as they have of the Jews, [over the years in Judea, the Jewish Christians had received heavy persecutions from the Jews who did not believe Jesus to be the Christ—these Thessalonian brethren experienced the same].

**1 Thes. 2:15** who [the Jews who did not accept Jesus] both killed the Lord Jesus [by lawless hands, have crucified and put to death, Acts 2:23] and their own prophets, [spokesmen from God, Mt. 5:12; Acts 7:52] and have persecuted us; [they drove out Paul and others who preached the gospel] and they do not please God and are contrary [hostile] to all men,

**1 Thes. 2:16** forbidding us to speak to the Gentiles that they may be saved, [this truly stirred up wrath among the Jews, Acts 13:50; 14:19; 17:5] to always fill up [the measure of] their sins; [to the limit] for the wrath has come upon them to the uttermost [in addition to cutting themselves off spiritually, Rom. 2:5-7; also he may have had in mind that many of these unbelieving Jews would be physically destroyed in the destruction of Jerusalem, A.D. 70].

## Longing To See Their Face

**1 Thes. 2:17** But we, [Paul and workers] **brethren, being taken away from you** [due to persecution] **for a short time in presence**, [in person] **not in heart**, [absent in the flesh—with you in spirit, Col. 2:5] **endeavored more abundantly** [eagerly] **to see your face** [night and day, 1 Thes. 3:10] **with great desire**.

**1 Thes. 2:18** Therefore we would have come to you—even I, Paul, time and again—[more than once] **but Satan** [the devil with all his deceit and trickery, Eph. 6:11; 2 Cor. 11:14; 1 Pet. 5:8] **hindered** [stopped] **us** [Paul does not specify how Satan stopped them, but it was probably through the strong resistance of evil by those who chose the devil as their father, John 8:44].

**1 Thes. 2:19** For [through all the disappointments and persecutions] **what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming?** [as Paul anticipated the return of Jesus and the salvation of these brethren, he thought about joy and rejoicing, cf. 1 Cor. 15:23].

**1 Thes. 2:20** For [gives reason for such thoughts] **you are our glory and joy**.

## CHAPTER 3

**1 Thes. 3:1** Therefore, [will show further proof of his glory and joy from these brethren] **when we could bear** [stand] **it no longer**, [vs. 5; cf. 1 Thes. 2:18] **we thought it good** [even though it must have been inconvenient for Paul] **to be left at Athens** [approximately two hundred twenty-five miles southeast of Berea—the capital of Attica, the chief seat of Grecian learning and civilization—located about three miles from the sea coast] **alone**; [Paul had been taken to Athens from Berea alone, but he sent for Silas and Timothy, Acts 17:15;—it seems from this verse that Timothy had come to him, but He sent him to Thessalonica—after Paul left Athens, he was later joined by Timothy and Silas at Corinth, Acts 18:5].

## Timothy Sent To Establish Them

**1 Thes. 3:2** and sent Timothy, [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **our brother**, [in Christ] **and minister of God, and our fellow laborer in the gospel** [see vs. 5] **of Christ, to establish you and comfort** [strengthen] **you concerning your faith**, [since this church was new, there was a special need to strengthen their faith due to persecutions, vs. 3; all churches have this need].

**1 Thes. 3:3** that no man should be moved [shaken or disturbed] by these afflictions; [trials and persecutions, cf. Eph. 3:13] **for you yourselves know that we are appointed to this** [Acts 9:16; 2 Tim. 3:12; 1 Pet. 2:21].

**1 Thes. 3:4** For verily, [indeed] when we were with you, we told you before that we would suffer tribulation, [persecution] even as it came to pass, [Paul and workers made an effort to prepare them for the persecution that would come, and it happened as they foretold] **and you know**.

**1 Thes. 3:5** For this reason, [due to this persecution] when I could no longer forbear, [endure it, vs. 1] I sent [Timothy, vs. 2] to know your faith, [under such trying of their faith] **lest by some means the tempter** [Satan, 2 Cor 11:3] **had tempted you**, [for one of the ways that Satan can tempt, see 1 Cor. 7:5] **and our labor** [might] **be in vain** [under persecutions, those who had weak faith, may yield to the devil and fall from the Lord—in such cases, Paul and workers would lose their labor].

## Timothy Brought Good Tidings

**1 Thes. 3:6** But now when Timothy [see vs. 2] came from you to us, [Acts 18:1,5] **and brought us good tidings** [news] **of your faith and love**, [Greek: *agape*—the fiery trials had not moved from them their love and faith] **and that you always have good remembrance of us, greatly desiring to see us**, [just] **as we also** [long] **to see you**, [cf. Phil. 1:8].

**1 Thes. 3:7** therefore, brethren, in all our affliction and distress, [Paul

and workers were also under heavy persecutions] **we were comforted about you by your faith** [God must have used such good news as this, to be one of the ways that He comforted these workers, 2 Cor. 1:4].

**1 Thes. 3:8** For now we [really] live, if [since] you stand fast in the Lord [Paul longed for all his brethren to stand fast in the Lord, 1 Cor. 15:58; Eph. 6:13; Phil. 4:1].

**1 Thes. 3:9** For what thanks can we render to God again for you, [how can we thank God enough for you, 1 Thes. 1:2] for all the joy with which we rejoice for your sake [on your account] before our God, [the one who really counts].

**1 Thes. 3:10** night and day praying exceedingly [earnestly thanking God in prayer as they rejoiced] that we may see your face, [1 Thes. 2:17] and may perfect [complete] what is lacking in your faith? [one of the things that brought Paul's greatest joy was to see his brethren growing in faith—compare Peter's attitude, 2 Pet. 3:18].

## **A Sincere Prayer**

**1 Thes. 3:11** Now [may] our God and our Father Himself and our Lord Jesus Christ, direct our way to you, [these missionaries continually depended on God's guidance in their work—so should we today].

**1 Thes. 3:12** and may the Lord make you to increase and abound [overflow, Phil. 1:9] in love [Greek: *agape*] for one another, [loving our brothers is often commanded in the New Testament, John 13:34; 1 John 3:11,14-18] and for all men, [to the point of teaching them the gospel, and doing good to them, Mt. 28:19,20; Gal. 6:10] just as we do for you, [consider the golden rule, Lk. 6:31].

**1 Thes. 3:13** to the end [so that] He may establish your hearts [2 Thes. 2:17; cf. spirit, soul, and body, 1 Thes. 5:23] blameless [without blame] in holiness [purity of heart like God, 1 Pet. 1:16] before God, even our Father, at the coming of our Lord Jesus Christ with all His saints [those who are holy, devoted, sanctified, and consecrated to God, 1 Cor. 1:2].

# CHAPTER 4

## Walk Worthy of God

**1 Thes. 4:1** Furthermore [finally] then brethren, we beseech [beg urge] you, and exhort you by the Lord Jesus that, as you have received from us [as we instructed you] how you ought to walk and to please God, [worthy of God, 1 Thes. 2:12; faithful Christians walk with Jesus in light, 1 John 1:7] so you should abound more and more; [it is not enough to occasionally please God, but such must be a way of life with a continual desire in the heart to please Him more].

**1 Thes. 4:2** for you know what commandments we gave you by [the authority of] the Lord Jesus [since these men were inspired of God, the commandments they gave represented instructions from God, 2 Tim. 3:16,17; 2 Pet. 1:20,21].

**1 Thes. 4:3** For this is the will of God, even your sanctification: [God's will by the authority of Jesus was for these brethren to be set apart in holiness, cf. Eph. 5:27] that you should abstain from fornication; [sexual immorality, 1 Cor. 6:18; Col. 3:5; Heb. 13:4].

**1 Thes. 4:4** that each one of you should know how to possess his vessel [body] in sanctification and honor; [keep it in a holy and honorable way, Rom. 6:19; never debase or pollute it with sexual immorality or lustful passions, see vs. 5].

**1 Thes. 4:5** not in the lustful passion, [sinful gratification—such things must be put to death, Col. 3:5] even as the Gentiles who do not know God; [the unconverted Gentiles followed idolatry which promoted all kinds of immoral practices—their gods were the gods of lust and passion, Eph. 4:17,18].

**1 Thes. 4:6** that no man go beyond [go beyond what is right—to transgress] and defraud [to wrong, cheat, and take advantage, cf. 2 Cor.

2:11; 12:17] **his brother in this matter**, [the matter of lust, passion, and sexual immorality—to defraud a brother by sexually seeking his wife or daughter is considered sinful] **because the Lord is the avenger of all such**, [those guilty of this—He will take vengeance, 2 Thes. 1:8] **as we also** [in the past when with them] **forewarned you and testified**.

**1 Thes. 4:7** **For God has not called us to** [for the purpose of] **uncleanness, but to holiness** [to live a holy life—purity is associated with God and those who follow Him, Mt. 5:8; Phil. 4:8].

**1 Thes. 4:8** **Therefore he who rejects this** [instruction on keeping pure and not defrauding a brother, vss. 6,7] **does not reject man, but God**, [Lk. 10:16] **who has also given to us His Holy Spirit** [since this commandment came by the Holy Spirit, those who go against it sin against God, 1 Cor. 2:10].

## **Brotherly Love Is From God**

**1 Thes. 4:9** **But concerning brotherly love** [Greek: *philadelphia*] **you have no need that I** [should] **write to you, for you yourselves are taught by God** [to know God and His love for mankind is to know love, cf. Mt. 22:37-40] **to love** [Greek: *agapao*] **one another**; [Jesus lived and taught love, John 13:34; cf. 1 John 3:11,14,16-18].

**1 Thes. 4:10** **and indeed you do so** [you do practice it] **toward all the brethren who are in all Macedonia** [where Thessalonica was located, 1 Thes. 1:7; the country in Europe immediately north of Greece—about one hundred-fifty miles northwest from Troas across the Aegean Sea]. **But we beseech** [beg or urge] **you, brethren, that you increase more and more**; [the time never comes when a Christian can say that he or she does not need more love, 1 Thes. 3:12].

**1 Thes. 4:11** **and that you study** [make it your business] **to be quiet**, [lead a quiet life] **and to do** [attend to] **your own business and to work with your own hands**, [just] **as we commanded you**;

**1 Thes. 4:12** **that you may walk honestly** [in a proper manner, Rom.

13:13] **toward those who are without**, [outsiders or outside the church, compare Col. 4:5; 1 Cor. 14:40] **and that you may lack nothing** [consider this statement in the context, vs. 11].

## **The Second Coming Of Christ**

**1 Thes. 4:13** **But I would not have** [want] **you to be ignorant, brethren, concerning those who are** [have fallen] **asleep**, [in death] **that you sorrow not, even as others who have no hope** [now that they are Christians, they are different because they have hope, Eph. 2:12; Heb. 6:19; 1 Cor. 15:19].

**1 Thes. 4:14** **For if we believe that Jesus died and rose again**, [this is the foundation for all hope of being resurrected, 1 Cor. 15:13] **even so God will also bring with Him** [with Jesus, John 17:3] **those who sleep** [1 Cor. 15:51,52] **in Jesus** [the dead in Christ—all the dead are either IN Christ or OUT of Christ].

**1 Thes. 4:15** **For this we say to you by the word of the Lord**, [by command or the inspired teaching of the Lord, cf. Mt. 24:30,31] **that we who are alive and remain to the coming of the Lord** [those who are alive when Jesus returns] **will not prevent** [precede] **those who are asleep** [fallen asleep in death, vs. 13; cf. 1 Cor. 15:51,52].

**1 Thes. 4:16** **For the Lord Himself will descend from heaven** [Acts 1:11] **with a shout**, [command] **with the voice of the archangel**, [chief angel, Michael is called an archangel in Jude 9] **and with the trump of God**; [1 Cor. 15:52; a special trumpet sound that God has chosen for this occasion—there is no way that anyone alive on the earth could miss this call] **and the dead in Christ will rise first**, [1 Cor. 15:23; all the dead will be raised in the proper order, John 5:28,29].

**1 Thes. 4:17** **Then we who are alive and remain** [those who are alive when He returns] **shall be caught up together with them** [the raised dead in Christ, vs. 16] **in the clouds to meet the Lord in the air** [all will be changed, 1 Cor. 15:51,52]. **And thus shall we ever** [always] **be with the Lord** [this is the eternal life that Jesus offered, John 4:14; an entrance to heaven, the everlasting kingdom, 2 Pet. 1:11].

**1 Thes. 4:18** Therefore comfort [encourage, 1 Thes. 5:11] one another with these words.

## CHAPTER 5

### The Day of the Lord as a Thief

**1 Thes. 5:1** But as to the times and the seasons, [dates of the Lord's return, Mt. 24:3] brethren, you have no need that I [should] write to you [since they had already been taught on this subject, vs. 2].

**1 Thes. 5:2** For you yourselves know perfectly [fully well] that the day of the Lord so comes as a thief in the night [at an unexpected time, vs. 4; Peter taught this same truth, 2 Pet. 3:10; cf. Mt. 24:3; Rev. 3:3].

**1 Thes. 5:3** For when they shall say, "Peace and safety," [all is calm—no dangers to fear] then sudden destruction comes upon them, [this principle is true when applied to the destruction of Jerusalem, the second coming of the Lord, and even applied to our physical death] as travail [labor or birth pangs] upon a woman with child; [a pregnant woman] and they shall not escape [the only hope is to be prepared, Mt. 25:10].

**1 Thes. 5:4** But you, brethren, [especially at Thessalonica] are not in darkness, [they had been taught the word of God and were following the Light of the world, John 8:12; Rom. 13:12; 1 John 1:7; 2:8] that this Day [the coming of the Lord] should overtake you as a thief [unexpectedly and unprepared, vs. 2].

**1 Thes. 5:5** You are all the children of light, [the light of the world, Mt. 5:14; Eph. 5:8] and the children of the day [through the teaching of Paul and others about Jesus, they can see where they are going]. We are not of the night, nor of darkness [those who are evil love darkness, John 3:19; the devil and all who follow him are represented by the power of darkness, Col. 1:13].

**1 Thes. 5:6** Therefore [since these Christians are sons of the day, vs. 5] **let us not sleep, as others do**, [as those who are not Christians—while asleep, one is not conscious of what is going on—Paul wants these Christians to be awake and prepared, cf. Mt. 25:5] **but let us watch** [be alert] **and be sober** [keep yourself under control so that the devil will not devour you, 1 Pet. 5:8].

**1 Thes. 5:7** For those who sleep, [those who are not alert and self-controlled] **sleep in the night, and those who get drunk, are drunk in the night** [as a general rule, carousing and drunkenness take place at night—thus, those who are of the night give themselves to sin rather than to being watchful for spiritual things].

**1 Thes. 5:8** But let us who are of the day [Christians who are not of darkness, vs. 4] **be sober**, [self-controlled as an armored soldier prepared for a battle with the devil, Eph. 6:11,13] **putting on the breastplate of faith** [this provides a shield for God's soldier, Eph. 6:16] **and love**, [Greek: *agape*—a breastplate of righteousness, Eph. 6:14] **and for a helmet**, [used to protect the head] **the hope of salvation** [Eph. 6:17].

**1 Thes. 5:9** For God has not appointed us [Christians who are not of darkness, vs. 4] **to wrath**, [God's punishment—those of darkness will receive such] **but to obtain salvation** [from sin, Rom. 6:23] **by our Lord Jesus Christ**, [they were chosen for salvation through sanctification by the Spirit and belief in the truth, 2 Thes. 2:13].

**1 Thes. 5:10** who died for us, [Jesus died on the cross to bring salvation to those lost in sin, 2 Cor. 5:15; 1 Tim. 1:15] **that whether we wake** [are awake—alive when He comes] **or sleep**, [are asleep—dead when He comes] **we should live together with Him** [these brethren and Christians of all generations, need only to be alert and prepared, and all will be well with their souls whether they are alive on earth or dead when He comes].

**1 Thes. 5:11** Therefore comfort [encourage] **yourselves together and edify** [build up] **one another, just as you are doing** [1 Thes. 4:18].

## Important Exhortations

**1 Thes. 5:12** And we beseech [beg or urge] **you, brethren, to know those who labor among you**, [those who preach, teach, and look after the flock] **and are over you in the Lord** [specifically the elders or bishops who are overseers of the flock, Acts 20:28; Heb. 13:17] **and admonish you**,

**1 Thes. 5:13** **and to esteem them very highly** [hold them in the highest regard] **in love** [Greek: *agape*] **for their work's sake** [worthy of double honor, 1 Tim. 5:17]. **And be at peace among yourselves** [keep peace and harmony between you as Christians—the proper respect for the elders will help keep peace in the flock].

**1 Thes. 5:14** **Now we exhort** [encourage] **you, brethren, warn those who are unruly**, [insubordinate or idle, 2 Thes. 3:6,7,11] **comfort the fainthearted**, [those who are timid and discouraged, cf. Heb. 12:12] **help** [uphold] **the weak, be patient toward** [with] **all men** [everybody, Gal. 5:22,23].

**1 Thes. 5:15** **See that no one renders evil for evil** [God will repay, Rom. 12:17,19,21] **to anyone, but always follow** [pursue] **that which is good both among yourselves, and for all men** [Gal. 6:10; Jesus lived this principle daily during His earthly life].

**1 Thes. 5:16** **Rejoice evermore**; [Phil. 4:4].

**1 Thes. 5:17** **pray without ceasing**, [pray continually, Lk. 18:1; Eph. 6:18; 1 Thes. 2:13].

**1 Thes. 5:18** **in everything give thanks**; [let your requests be made known to God, Phil. 4:6] **for this is the will of God in Christ Jesus concerning you** [God is pleased with those who rejoice and continually pray with thanksgiving in their hearts].

**1 Thes. 5:19** **Do not quench** [put out] **the Spirit** [the Holy Spirit, cf. Eph. 4:30].

**1 Thes. 5:20** **Do not despise** [show contempt for] **prophecies** [prophetic

preaching for the purpose of learning, 1 Cor. 14:1,31].

**1 Thes. 5:21 Prove** [test or examine] **all things**; [1 John 4:1; cf. the Bereans, Acts 17:11] **hold fast to that which is good** [cling to what is good, Rom. 12:9].

**1 Thes. 5:22 Abstain from** [avoid or stay away from] **all appearance** [every form] **of evil** [cf. Isa. 33:15].

**1 Thes. 5:23 And may the very God of peace Himself** [the God who gives peace, Rom. 1:7] **sanctify you entirely**; [render pure through and through by the forgiveness of sin—set you apart, John 17:17; 1 Cor. 6:11] **and I pray** [to] **God** [that] **your whole spirit and soul** [the word of God can make a division of these two, Heb. 4:12] **and body** [where one's soul and spirit dwells—these three sum up all that they are physically and spiritually] **be preserved blameless** [without blame, 1 Cor. 1:8,9; Col. 1:22] **to the coming of our Lord Jesus Christ** [this should be the goal of every Christian—to be without blame when the Lord appears [cf. 1 Cor. 9:27; Rev. 2:10].

**1 Thes. 5:24 Faithful is He** [God is faithful, 1 Cor. 1:9; 2 Thes. 3:3] **who calls you**, [through the gospel, 2 Thes. 2:14] **who also will do it** [fulfill all His promises, Phil. 1:6].

## Final Greetings And Charge

**1 Thes. 5:25 Brethren, pray for us** [a powerful request that should be continually made today].

**1 Thes. 5:26 Greet all the brethren with a holy** [spiritual in purpose] **kiss** [Rom. 16:16; a common form of greeting perhaps compared to our hand shake, cf. Lk. 7:45; 1 Pet. 5:14].

**1 Thes. 5:27 I charge** [adjure] **you by the Lord that this epistle** [letter] **be read to all the holy brethren** [Paul wanted the letters that he wrote while being guided by the Holy Spirit to be exchanged and read among other congregations of the Lord's church, cf. Col. 4:16].

**1 Thes. 5:28** The grace [the unmerited favor] of our Lord Jesus Christ be with you [only the Father through Christ can provide such favor, Titus 2:11]. Amen [so be it].

## 2 Thessalonians

### CHAPTER 1

#### Introduction

**2 Thes. 1:1** Paul [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] and Silvanus [the Greek form of Silas—this man accompanied Paul and Timothy on his second missionary journey, Acts 15:22,40; cf. Acts chapters 16,17,18; 2 Cor. 1:19; 1 Pet. 5:12] and Timothy, [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] to the church of the Thessalonians [the church located at Thessalonica, about one hundred miles southwest of Philippi and on the famous Roman highway Egnatian Way] in God our Father and the Lord Jesus Christ:

**2 Thes. 1:2** Grace [God's unmerited favor] to you, and peace [see Phil. 1:2] from God our Father and the Lord Jesus Christ [the church is made up of "called out" people who meet in various geographical locations, but their spiritual relationship is in God the Father and the Lord Jesus Christ].

**2 Thes. 1:3** We [Paul, Silas, and Timothy, vs. 1] are bound to thank God always for you, [Paul was a man filled with gratitude to God for faithful churches, Rom. 1:8; 1 Cor. 1:4] brethren, [in prayer, 1 Thes. 1:2] as it is fitting, [rightly so] because your faith [work of faith and labor of love, 1 Thes. 1:3] grows exceedingly, [toward God in spite of heavy persecutions] and the love [Greek: *agape*—also patience of hope, 1 Thes. 1:3] of every one of you all abounds toward each other, [the closer brethren come to God through stronger faith, the more love they have for each other, cf. 1 John 3:11,14-18].

**2 Thes. 1:4** so that we ourselves glory [boast, 2 Cor. 7:14; 1 Thes. 2:19] of you in the churches of God [the sister local churches geographically located in various parts of the country, cf. Rom. 16:16] for your patience [perseverance, 1 Thes. 1:3] and faith in all your persecutions and tribulations that you endure, [these brethren had suffered just like the churches of God in Judea, 1 Thes. 2:14; see when the persecution began, Acts 17:5-9].

**2 Thes. 1:5** which is manifest evidence [a plain indication] of the righteous judgment of God, [these brethren will win—God will see to it, and will punish the evil ones who persecuted them, cf. Phil. 1:28] that you may be counted worthy of the kingdom of God, [worthy for the church while on earth, and for the eternal kingdom after this life, cf. 2 Pet. 1:11; Rev. 3:4] for which you also suffer;

**2 Thes. 1:6** seeing it is a righteous thing with God to recompense [repay] tribulation to those who trouble you, [enemies of the Lord and His church will be punished and faithful Christians will be saved, Rev. 6:10,11].

**2 Thes. 1:7** and to [give] rest [give relief from persecution] to you who are troubled with us [Paul and workers were also persecuted and needed rest, cf. Rev. 14:13] when the Lord Jesus shall be revealed from heaven [when He returns, Acts 1:11; 1 Thes. 4:16] with His mighty angels, [angels of His power, cf. Mt. 24:30; Jude 14].

**2 Thes. 1:8** in flaming fire [Heb. 10:27; 12:29; 2 Pet. 3:7; Rev. 21:8] taking vengeance on those who know not God, [they refused Him and the saving message of His Son, cf. Rom. 1:28] and who obey not the gospel [the death, burial, and resurrection of Jesus that saves sinners through His blood, Mk. 16:15,16; Rom. 1:16; 6:17] of our Lord Jesus Christ [He is the author of salvation to those who obey Him, Heb. 5:9; they refuse the saving grace of God, Eph. 2:8; Titus 2:11].

**2 Thes. 1:9** Who [those who did not obey the gospel, vs. 8] shall be punished with everlasting destruction [Phil. 3:19] from the presence of the Lord and from the glory of His power, [these will be totally separated

from God's presence, "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels," Mt. 25:41].

**2 Thes. 1:10** when He shall come to be glorified in His saints [holy ones set apart for holiness—all Christians are considered saints in the New Testament, cf. Rom. 1:7] **on that Day**, [the Judgment Day—the wicked will be a disappointment, but the saints will be a glory to Jesus, Mt. 25:31-33] **and to be admired among all those who believe**, [John 17:10] **because our testimony among you was believed** [those who believe and obey the preaching of the gospel will be saved, Mk. 16:15,16].

**2 Thes. 1:11** Therefore we also pray always for you [1 Thes. 5:17] **that our God would count you worthy of this calling**, [the calling of the gospel to be saved, and to be faithful Christians, 2 Thes. 2:14] **and fulfill all the good pleasure of His goodness and the work of faith with power**; [as he also prayed, mentioned in vs. 3].

**2 Thes. 1:12** that the name of our Lord Jesus Christ may be glorified [let your light so shine, Mt. 5:16] **in you, and you in Him**, [this happens when Christians are faithful and live and die for Jesus, 1 Pet. 1:7] **according to the grace of our God and the Lord Jesus Christ** [without His grace and direction, all efforts would be futile].

## CHAPTER 2

### The Man of Sin Revealed

**2 Thes. 2:1** Now we beseech [beg or urge] you, brethren, by the coming of our Lord Jesus Christ, [1 Thes. 4:16,17] **and by our** [His saints, 2 Thes. 1:10] **gathering together to Him**,

**2 Thes. 2:2** that you not be soon shaken [as a wind storm moves the waves of the sea] **in mind or troubled**, [do not become unsettled] **either by spirit**, [any pretended spirit of prophecy] **or by word**, [public teaching] **or by letter, as if from us**, [evidently infers a forged letter] **as though the Day of Christ is at hand** [either is near or has come].

**2 Thes. 2:3** Let no man deceive you by any means; [any way] for that Day [Day of Christ's coming, vs. 2] will not come, unless there come a falling away first, [a departing from the purity of the faith, 1 Tim. 4:1-3] and the man of sin [lawlessness] be revealed, [someone who will lead this rebellion against the true faith] the son of perdition, [destruction—this was also applied to Judas Iscariot who fell by betraying his Lord, John 17:12].

**2 Thes. 2:4** who [the man of sin] opposes and exalts himself above all that is called God [he places himself in a position to function as though he were God] or that is worshiped, so that he sits as God in the temple of God, [this explains why he would lead an apostasy against the faith, and is called the man of sin or lawlessness] showing [proclaiming] himself that he is God [to what person and event in history was Paul referring? Some have applied this far into the future from the first century, but Paul said that the mystery of lawlessness was already at work, vs. 7; therefore, within the context, it seems fair to apply this to the departure from the faith that developed in Rome after Paul's death, that came through the development and consequences of the universal bishop—this evil movement ultimately took away the Bible from all except church leaders, and led the true church into apostasy].

**2 Thes. 2:5** Do you not remember that when I was still with you, I told you these things? [Paul now reminds them of what he had already told them].

**2 Thes. 2:6** And now you know what restrains him, [what is holding the lawless one back] so that in his time [at the proper time] he may be revealed.

**2 Thes. 2:7** For the mystery [secret power] of iniquity [lawlessness] is already at work; [compare to the Antichrist mentioned by John, 1 John 2:18; 4:3] only He [or he] who now restrains [holds it back] will do so until He [or he] is taken out of the way.

**2 Thes. 2:8** And then that wicked [lawless one] will be revealed, whom the Lord will consume with the spirit [breath] of His mouth, [Heb. 10:27]

**and will destroy with the brightness of His coming** [the lawlessness mentioned by Paul will finally be destroyed when the Lord returns].

**2 Thes. 2:9 Even him**, [the wicked and lawless one] **whose coming is according to the working of Satan**, [they follow the same evil ways and schemes of the devil, John 8:41] **with all power and signs and lying wonders**, [cf. John 8:44; the movement away from the faith came through many lies and from removing God's truth from the people].

**2 Thes. 2:10 and with all deception of unrighteousness** [this evil power will prosper by deceiving the people] **for those who perish**, [such will lead those lost in sin away from God and His true gospel] **because they did not receive the love** [Greek: *agape*] **of the truth**, [by corrupting truth, John 8:32; 14:6; 17:17] **that they might be saved** [this lawless one would cause the lost to stay in the bondage of sin, Rom. 3:23; 6:23].

**2 Thes. 2:11 And for this reason** [not receiving the truth] **God will send them strong** [powerful] **delusion, that they should believe the lie**, [the working of Satan and lying wonders, vs. 9; deception of unrighteousness, vs. 10].

**2 Thes. 2:12 that they all might be damned** [without Jesus and His gospel, sinners are lost, Mk. 16:15,16; Rom. 6:23; Gal. 6:7,8] **who do not believe the truth**, [cf. Rom. 1:32] **but had pleasure in unrighteousness** [Paul now gives the evil fruit that will be borne from this lawless one].

## Called By The Gospel

**2 Thes. 2:13 But we are bound** [ought] **to give thanks** [in prayer] **always to God for you, brethren beloved by the Lord**, [these faithful brethren are opposite to the evil ones just described who are deceived in following unrighteousness] **because God has chosen you** [1 Thes. 1:4; they were God's elect because they had answered the call of the gospel, 2 Thes. 2:14, and were faithful to His truth, cf. Col. 3:12] **from the beginning** [cf. Eph. 1:4] **for salvation through sanctification of the Spirit and belief of the truth**, [when these obeyed the truth of the gospel, God set them apart by forgiving their sins through the blood of Jesus, 1 Pet. 1:2].

**2 Thes. 2:14** to which He called you by our gospel, [the saving gospel was preached and these answered its call, Mk. 16:15,16; Rom. 1:16; those who will not answer the call are lost, 2 Thes. 1:7,8] **for the obtaining of the glory of our Lord Jesus Christ** [eternal glory, 1 Pet. 5:10].

**2 Thes. 2:15** Therefore, [in view of their calling, sanctification, and eternal reward] **brethren, stand fast** [firm, 1 Cor. 15:58; 16:13] **and hold the traditions** [teachings, 1 Cor. 11:2], which you have been taught, [what they had been taught by Paul and his workers] **whether by word** [in person through speaking] **or our epistle** [letter].

**2 Thes. 2:16** Now our Lord Jesus Christ Himself, and God, even our Father, who has loved [Greek: *agapao*] us, and has given us everlasting consolation [comfort] and good hope [1 Pet. 1:3] through [by] grace, [the unmerited favor of God].

**2 Thes. 2:17** comfort your hearts, [Jesus comforted the hearts of His apostles before His ascension, John 14:1-3] **and establish** [strengthen] **you in every good word and work.**

## CHAPTER 3

### A Prayer Request

**2 Thes. 3:1** Finally, brethren, [he comes to the final admonitions of this epistle] **pray for us, that the word of the Lord may have free course, and be glorified, just as it is with you,** [Paul's prayer requests were always unselfish and for boldness and strength to successfully carry the saving gospel to the world, Eph. 6:19; Col. 4:3; 1 Thes. 5:25; cf. Acts 4:29].

**2 Thes. 3:2** and that we may be delivered from unreasonable and wicked men; [those who would hinder Paul from preaching the gospel, Rom. 15:31] **for not all men have faith** [this has always been true, Acts 28:24].

**2 Thes. 3:3** But the Lord is faithful, [regardless of those who are unreasonable, wicked, and do not have faith] **who shall establish you, and keep [protect] you from evil** [the evil one, John 17:15; 2 Pet. 2:9].

**2 Thes. 3:4** And we have confidence in the Lord concerning you, [compare his feelings toward the Corinthian brethren, 2 Cor. 7:16] **both that you do [are doing] and will [continue to] do the things, which we command you.**

**2 Thes. 3:5** And [may] the Lord direct your hearts [their minds, will, thoughts, and intellect, Prov. 23:7; Mt. 22:37] **into the love [Greek: *agape*] of God, [1 John 4:16] and into the patience of Christ [steadfastness of Christ].**

## **The Obligation To Work**

**2 Thes. 3:6** Now we command you, [Paul believes that they will obey, vs. 4] **brethren, in the name of our Lord Jesus Christ, [this command is by the authority of the Lord, not Paul] that you withdraw yourselves [your fellowship—keep away] from every brother who walks disorderly [the context involves those not working at all, but are busybodies, vs. 11] and not after [according to] the tradition which he received from us [compare Rom. 16:17; 1 Cor. 5:1,11; 1 Tim. 6:5; 2 John 10].**

**2 Thes. 3:7** For you yourselves know how you ought to follow us, for we did not behave ourselves disorderly [in an undisciplined or idle manner] **among you; [1 Thes. 2:9,10].**

**2 Thes. 3:8** neither did we eat anyone's bread for nothing; [without pay] **but worked with labor and travail [toil and hardship] night and day, [Paul's trade was a tentmaker, Acts 18:3] that we might not be chargeable [a burden] to any of you, [1 Thes. 2:9,10].**

**2 Thes. 3:9** not because we do not have power, [the right or authority, cf. Mt. 10:10; 1 Cor. 9:4-14; 1 Tim. 5:17,18] **but to make ourselves an example [a model] for you to follow us [Paul wanted these brethren to follow his example, vs. 7].**

**2 Thes. 3:10** For even when we were with you, this we commanded you: [gave you this rule] **If anyone will not work, neither shall he eat** [1 Thes. 4:11].

**2 Thes. 3:11** For we hear that there are some [brethren, vs. 6] **who walk among you disorderly, not working at all**, [consider the working example of the ant, Prov. 6:6-11] **but are busybodies** [this kind of idleness is associated with gossips, 1 Tim. 5:13; cf. 1 Pet. 4:15].

**2 Thes. 3:12** Now those who are such [persons described in vs. 11] **we command and exhort by our Lord Jesus Christ**, [this is not Paul's opinion, but from the Lord] **that with quietness** [in a quite fashion, 1 Thes. 4:11] **they work and eat their own bread** [Eph. 4:28].

**2 Thes. 3:13** But you, brethren, do not be weary in well doing [doing what is right—in due season you will reap if you do not faint, Gal. 6:9].

**2 Thes. 3:14** And if anyone does not obey our word [the command through our Lord Jesus Christ, vs. 12] **by this epistle**, [letter] **note that man and have no company** [association] **with him**, [cf. Rom. 16:17] **that he may be ashamed** [Paul wanted such brethren to feel shame so they would correct their lives].

**2 Thes. 3:15** Yet count him not as an enemy, [rather seek to save him, cf. 1 Cor. 5:5] **but admonish him as a brother**.

## **Closing Remarks**

**2 Thes. 3:16** Now the Lord of peace Himself [Rom. 15:33] **give you peace always** [continually] **by all means** [in every way and circumstance]. **The Lord be with you all** [this represents our greatest need as Christians].

**2 Thes. 3:17** The salutation [greeting] of Paul with my own hand, which is the token [a sign or distinguishing mark] **in every epistle**; [letter] **so I write** [Paul evidently had dictated this letter for another to write, but writes the salutation to prove that it is his letter].

**2 Thes. 3:18** The grace [unmerited favor] of our Lord Jesus Christ be with you all [1 Thes. 5:28]. Amen [so be it].

# 1 Timothy

## CHAPTER 1

### Introduction

**1 Tim. 1:1** Paul, [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **an apostle of Jesus Christ** [to dispatch or to send out on a special mission for Christ, cf. Acts 9:15; 22:21; Rom. 11:13] **by the commandment** [will, Eph. 1:1] **of God our Savior** [Titus 1:3; He loved enough to give His only begotten Son for salvation, John 3:16; cf. 1 Tim. 2:3] **and the Lord Jesus Christ, who is our hope,** [Col. 1:27].

**1 Tim. 1:2** **to Timothy,** [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **my own son in the faith:** [his dearly beloved spiritual son, 2 Tim. 1:2; Paul converted him, cf. Titus 1:4] **Grace,** [God's unmerited favor that man did not deserve] **mercy, and peace,** [hope and tranquility from within, Gal. 1:3] **from God our Father and Jesus Christ our Lord** [the only source of true grace, mercy, and peace].

### False Teachers Of The Law

**1 Tim. 1:3** **As I besought** [urged] **you when I went into Macedonia,** [a country in Europe immediately north of Greece—about one hundred-fifty miles northwest from Troas across the Aegean Sea] **to abide** [remain] **still at Ephesus** [the capital of the Roman province of Asia Minor] **that you may charge** [as an evangelist] **some that they teach no other doctrine,** [teaching or gospel, 1 Tim. 6:3; Gal. 1:6-8].

**1 Tim. 1:4** **nor give heed to** [Jewish, Titus 1:14] **fables** [myths] **and**

**endless genealogies**, [going back into family trees to prove one's worth or spiritual standing with God] **which give rise to questions** [speculations] **rather than godly edifying** [building up] **which is in faith**.

**1 Tim. 1:5** **Now the end** [goal or purpose] **of the commandment is love** [Greek: *agape*, Rom. 13:8; Gal. 5:14] **from a pure heart**, [from a sincere heart, Eph. 6:24; cf. Mt. 5:8] **and a good conscience** [an inner moral feeling within man which condemns or approves his conduct, vs. 19; 1 Tim. 3:9; when one does God's will, his conscience is good] **and from sincere faith**, [Timothy must live and teach the purity of God's word, and show the false teachers that their myths and endless genealogies will not edify, vs. 4].

**1 Tim. 1:6** **from which some**, [those who teach another doctrine, vs. 3] **having swerved** [strayed] **have turned aside** [from love, a pure heart, and a pure conscience] **to fruitless** [meaningless] **talk**, [1 Tim. 6:4,20].

**1 Tim. 1:7** **desiring** [wanting] **to be teachers of the law**, [of law] **understanding neither what they say nor the things** [which] **they affirm** [Timothy must deal with those who teach the law, but do not understand the true nature, design, and purpose of the law].

**1 Tim. 1:8** **But we know that the law is good**, [the design and purpose of the law—it had its place to bring Christ] **if a man uses it lawfully**,

**1 Tim. 1:9** **knowing this**, [Paul looks back to the purpose of the law, Gal. 3:19] **that the law is not made for a righteous man**, [law and the law of Moses is for the purpose of punishing and condemning the evil acts of the ungodly, not the righteous] **but for the lawless and disobedient**, [rebellious] **for the ungodly and for sinners**, [those who rebel against God] **for the unholy and profane**, [irreligious] **for murderers of fathers and murderers of mothers, for manslayers**, [murderers like the devil, John 8:44; 1 Pet. 4:15; Rev. 21:8].

**1 Tim. 1:10** **for whoremongers**, [fornicators] **for those who defile themselves with mankind**, [homosexuals and Sodomites, Rom. 1:26,27; 1 Cor. 6:9] **for kidnappers**, [steals for the purpose of selling them as slaves] **for liars**, [Rev. 21:8] **for perjurers**, [those who swear falsely] **and if there is**

any other thing that is contrary [opposed] to sound doctrine, [teaching, 2 John 9].

**1 Tim. 1:11** according to the glorious gospel [these awful sins mentioned or any other sins that are in opposition to the good news of salvation through Jesus] of the blessed God which was committed to my trust [Paul considered his assignment to preach the gospel, Acts 9:15, as a stewardship from God, 1 Cor. 9:17; cf. Gal. 2:7; Col. 1:25].

## Grateful For His Ministry Of Grace

**1 Tim. 1:12** And I thank Christ Jesus our Lord, who has enabled [strengthened] me, [gave him grace and power, 1 Cor. 15:10] because He counted me faithful, putting me into the ministry, [Jesus told Ananias to go to Saul—"he is a chosen vessel of Mine to bear My name before the Gentiles, kings, and the children of Israel," Acts 9:15; cf. 2 Cor. 3:5,6; 4:1].

**1 Tim. 1:13** who [Paul] before [conversion] was a blasphemer and a persecutor [Acts 8:3; 1 Cor. 15:9] and injurious; [a violent aggressor] but I obtained mercy because I did it ignorantly in unbelief [Acts 26:9; God chose Paul because He knew that once he was shown the truth, he would give his all to promote Christianity rather than destroy it].

**1 Tim. 1:14** And the grace of our Lord was [poured out] exceedingly abundant, [Rom. 5:20; 1 Cor. 3:10] with faith and love [Greek: *agape*, 2 Tim. 1:13] which are [found] in Christ Jesus [only an abundance of grace, faith, and love from the Lord could rescue Paul].

**1 Tim. 1:15** This is a faithful [true and trustworthy] saying, and worthy of [deserves] all acceptation, that Christ Jesus came into the world to save sinners, [Mt. 9:13; to seek and save the lost, Mt. 18:11] of whom I am chief [the worst, cf. 1 Cor. 15:9].

**1 Tim. 1:16** However, for this reason [because he was the worst sinner] I obtained mercy, [2 Cor. 4:1] that in me first Jesus Christ might show forth all longsuffering, [since He could suffer long and wait patiently for the worst sinner, He could surely provide salvation for all others] for a pattern

to those who should in the future believe on Him for everlasting life [others could say that since He saved the worst, He can save me].

**1 Tim. 1:17** Now to the King [Jesus the Christ] **eternal**, [He has always existed] **immortal**, [He will continue to live forever] **invisible**, [must now be seen by faith, Heb. 11:27] **to the only wise God be honor and glory forever and ever** [just the thought of the abundant grace, faith, and love, Paul pauses to praise and magnify Jesus as God, cf. 1 Tim. 6:16]. **Amen** [so be it].

## **Fight A Good Warfare**

**1 Tim. 1:18** This charge [command and instruction] **I commit to you, son Timothy**, [see vs. 2; son in the gospel, cf. Titus 1:4] **according to the prophecies previously made concerning you**, [for this gift, see 1 Tim. 4:14] **that by them** [following the prophecies] **you may fight a good warfare**, [in the second epistle, Timothy is called upon to endure hardship as a good soldier of Jesus Christ, 2 Tim. 2:3; cf. 1 Tim. 6:12; 2 Tim. 4:6,7].

**1 Tim. 1:19** **holding** [on to] **faith and a good conscience**; [an inner moral feeling within man which condemns or approves his conduct, vs. 5; 1 Tim. 3:9; when one does God's will, his conscience is good] **which some having put away** [rejected] **concerning** [their] **faith** [in the faith] **have suffered shipwreck**, [as human beings, we can be guilty of destroying our faith as Paul proves in vs. 20].

**1 Tim. 1:20** **of whom are Hymenaeus** [Paul later includes Philetus with Hymenaeus who have strayed concerning the truth, 2 Tim. 2:17,18] **and Alexander**, [nothing further is known of this man] **whom I have delivered to Satan** [cf. 1 Cor. 5:5] **that they may learn not to blaspheme** [speak against truth by saying that the resurrection is already past, 2 Tim. 2:18].

## **CHAPTER 2**

### **Prayers of Thanksgiving Please God**

**1 Tim. 2:1** Therefore first of all, I exhort [urge or desire] that supplications, [requests] prayers, intercessions, and giving of thanks, be made for all men, [even those who are not brethren, vs. 2].

**1 Tim. 2:2** for kings and all who are in authority, [rulers who control on earth the laws of the land, Rom. 13:1] that we [Paul and all Christians] may lead a quiet and peaceable life in all godliness and honesty [dignity—even though most of these rulers were evil and not Christians, they were ordained by God, and represented the ordinances of God, Rom. 13:1,2].

**1 Tim. 2:3** For this [praying such prayers for rulers] is good and acceptable [pleasing] in the sight of God our Savior, [cf. Rom. 12:2; 2 Tim. 1:9].

**1 Tim. 2:4** who [God our Savior, vs. 3; love moved God to give His Son to die, and moved Jesus to lay down His life to offer salvation for the world, John 3:16,17; 1 John 3:16] will have [desires] all men to be saved [Jesus' salvation is available for all, and the God of salvation wants all to be saved, 1 Tim. 4:10; Titus 2:11; 2 Pet. 3:9] and to come to the knowledge of the truth [He wants all saved, but to be saved, sinners must know, believe in Jesus the Savior, John 8:32; 17:3, and obey the truth, John 17:17].

**1 Tim. 2:5** For there is one God, [of all mankind, 1 Cor. 8:6; for Paul's description of Him, see Acts 17:24-29] and one Mediator between God and men, the Man Christ Jesus, [man was lost in sin, Jesus as one of the persons of the Godhead became flesh, died for the sins of the world, and stands between man and God, Heb. 9:15].

**1 Tim. 2:6** who gave Himself [as] a ransom for all, [paid His blood, Mk. 10:45] to be testified in due time, [this ransom, gift of salvation through His death, was to be given as a testimony at the proper time, 1 Cor. 1:6; cf. Gal. 4:4].

**1 Tim. 2:7** for which I am ordained [appointed] a preacher [Eph. 3:7,8; 2 Tim. 1:11] and an apostle [one dispatched or sent out on a special mission for Christ, cf. Acts 9:15; 22:21; Rom. 11:13] (I speak the truth in Christ, I

**am not lying)** [this is Paul's way of reminding them of his truthfulness, Rom. 9:1] **a teacher of the Gentiles in faith and truth** [Paul was an apostle to the Gentiles even though he often preached to Jews, Acts 9:15; Gal. 1:16; 2:9].

## **Instructions For Men And Women In The Church**

**1 Tim. 2:8** **Therefore I desire that the men** [after instructions for men, he will give instructions for women in vss. 9-15] **pray everywhere**, [Paul now concludes why he had called upon them in vs. 1, to pray for all] **lifting up holy hands**, [a gesture and expression from the Old Testament, Ps. 134:1,2] **without wrath** [anger] **and doubting**; [disputing].

**1 Tim. 2:9** **in like manner also**, [turns now to instruction for women] **that the women adorn themselves in modest apparel**, [that they dress modestly in public worship while the men are lifting up holy hands, vs. 8] **with shamefacedness** [propriety] **and sobriety**, [discretion, moderation] **not with braided** [plated] **hair, or gold or pearls or costly array**; [expensive clothing or garments—the kind of appearance that would be for show or would take from their inner beauty, 1 Pet. 3:4].

**1 Tim. 2:10** **but, which becomes** [is proper for] **women professing godliness with good works** [dress in a way that does not hide the hidden heart—the quiet spirit that pleases God, 1 Pet. 3:3].

**1 Tim. 2:11** **Let the woman learn in silence** [quietness—in public worship, cf. 1 Cor. 14:33-36] **with all subjection** [submission to God and man, vss. 12-14].

**1 Tim. 2:12** **But I do not allow a woman to teach** [in public worship, cf. 1 Cor. 14:33-36] **or to usurp** [exercise] **authority over a man, but to be in silence** [man is assigned the leadership in public worship—many are ignoring this New Testament teaching today].

**1 Tim. 2:13** **For** [gives the reason for such instructions for women to be silent or quiet] **Adam was formed first**, [Gen. 1:27; 2:18,21-23; 1 Cor. 11:8] **then Eve** [Gen. 2:18-22].

**1 Tim. 2:14** And Adam was not deceived, [when he sinned] but the woman being deceived, [2 Cor. 11:3] fell into transgression [Gen. 3:6; man was made first, but woman was the first to sin].

**1 Tim. 2:15** Nevertheless she [woman] will be saved in childbearing [man was given toil and sweat while tilling the ground, and woman was given pain in childbearing, Gen. 3:16-19; also the seed of woman would bring forth the Savior, Christ Jesus, to forgive sin and to bruise the head of the seed of the serpent, the devil, cf. Gen. 3:15; Isa. 7:14; 9:6] if they continue in faith and love [Greek: *agape*] and holiness with sobriety [self restraint].

## CHAPTER 3

### Qualifications For Bishops

**1 Tim. 3:1** This is a true [trustworthy] saying: If a man desires [sets his heart on] the office [position] of a bishop, [overseer—also called elders, Acts 20:17; 1 Pet. 5:1; pastor, Eph. 4:11] he desires a good work.

**1 Tim. 3:2** A bishop [an overseer] then must be [gives their qualifications, cf. Titus 1:5-9] blameless, [above reproach] the husband of [but] one wife, [a married man—having faithful children not accused of being wild and disobedient, cf. Titus 1:6] vigilant, [temperate] sober, [sober-minded] of good behavior, [respectable and modest] given to hospitality, [Titus 1:8; cf. Rom. 12:13; Heb. 13:2] able to teach; [to be able to exhort and convict those who contradict, Titus 1:9; cf. 2 Tim. 2:24].

**1 Tim. 3:3** not given [addicted] to [much] wine, [which causes drunkenness and quarrelling, 2 Tim. 2:24] no striker, [not violent] not greedy for money, [the love of money is a root of all kinds of evil, 1 Tim. 6:10; cf. Titus 1:7] but patient, [gentle] not a brawler, [not quarrelsome] not covetous; [free from the love of money, 1 Tim. 6:10; not for dishonest gain, 1 Pet. 5:2].

**1 Tim. 3:4** one who rules well his own house, having his children in

**subjection** [faithful and obedient, Titus 1:6] **with all dignity**; [reverence].

**1 Tim. 3:5** For if a man does not know how to rule his own house, [household] **how will he take care of the church of God?** [God's spiritual household, cf. vs. 15].

**1 Tim. 3:6** **Not a novice**, [not a new convert—one mature in age to be called an elder as well as being mature in the faith] **lest being lifted up with pride** [conceited] **he fall into the condemnation of the devil** [sinful pride means that one thinks too highly of himself, and such will lead to a fall if not corrected, Prov. 16:18; Rom. 12:3].

**1 Tim. 3:7** **Moreover he must have a good report** [reputation] **with those who are without**, [outside the spiritual family of God, cf. 1 Cor. 5:12] **lest he fall into reproach** [become disgraced which would bring reproach on the church] **and the snare** [trap] **of the devil** [this evil one, the devil, can trap even God's leaders by trickery, Eph. 6:11; appearing as an angel of light, 2 Cor. 11:14; and by seeking to devour like a roaring lion, 1 Pet. 5:8].

## Qualifications For Deacons

**1 Tim. 3:8** **Likewise** [like the elders] **the deacons** [Greek: *diakonos*, servant or to serve—these men were appointed to serve with and under the oversight of the elders, Phil. 1:1; the seven chosen to serve the neglected widows in Acts 6:3-6 may have been deacons, but they are not called deacons] **must be grave**, [reverent] **not double-tongued**, [must speak the truth to all—not “two-faced”] **not given to** [indulging in] **much wine**, **not greedy for money** [not a lover of money, 1 Tim. 6:10; a covetous man cannot serve properly as a deacon, Eph. 5:3; Col. 3:5].

**1 Tim. 3:9** **holding the mystery** [God's deep and hidden truths of the gospel, vs. 16] **of the faith with a pure conscience** [an inner moral feeling within man which condemns or approves his conduct—when one does God's will, his conscience is good, cf. 1 Tim. 1:5,19].

**1 Tim. 3:10** **And let these** [who serve as deacons] **also first be proved**; [tested] **then let them use the office of a deacon**, [serve as a deacon]

**being found blameless** [above reproach, compare to the elders, 1 Tim. 3:2; Titus 1:6].

**1 Tim. 3:11** Likewise must their wives be grave, [reverent] not slanderers, [not malicious gossips] sober, [temperate] faithful in all things [her help and influence with her husband is very important—compare to general instructions for women, Titus 2:3-8].

**1 Tim. 3:12** Let the deacons [gives further qualifications] be the husbands of [but] one wife, [a married man—infers that marriage is pleasing to God] ruling their children and their own houses well [compare to the elders or bishops having their children in subjection with all dignity, vss. 4,5].

**1 Tim. 3:13** For those [deacons] who have used the office of a deacon well [have served well] obtain for themselves a good degree [standing] and great boldness [confidence] in the faith which is in Christ Jesus [they will receive from the Lord the reward of a good and faithful servant—compare the rewards of the two faithful servants in the parable of the talents, Mt. 25:21,23].

## The Mystery Of Godliness

**1 Tim. 3:14** These things I write to you, hoping to come to you shortly; [no record is given of Paul ever visiting him as he hoped].

**1 Tim. 3:15** but if I tarry long, [if I am delayed—now gives the purpose of writing him] that you may know how you ought to conduct yourself in the house of God, [Gal. 6:10] which is the church of the living God, [another figure describing the importance of the church which Jesus purchased, Acts 20:28] the pillar and ground [support and foundation] of the truth [the church has the responsibility to spread the truth of Jesus Christ and His gospel to the world, John 8:32; 14:6; 17:17].

**1 Tim. 3:16** And without controversy [beyond all question] great is the mystery of godliness: [at this point Paul gives a list of such mysteries] God was manifest in the flesh, [Jesus took on a fleshly body, John 1:14; Gal. 4:4] justified in the Spirit, [the Holy Spirit came down on Him at His

baptism as God recognized Him as His Son—also, even though He was put to death by man, all was made right by the Spirit, see Mt. 3:16; John 1:32] **seen of angels**, [the angels appeared at His tomb and resurrection, Mt. 28:2; Lk. 2:13] **preached to the Gentiles**, [for years the Jews were God's chosen people to bring the Messiah into the world—the preaching of the gospel to the Gentiles as well as the Jews was truly one of the mysteries of godliness, Acts 10:34] **believed on in the world**, [the preaching of the saving gospel went forth and made believers throughout the world, Rom. 16:26] **received up in glory** [Jesus ascended to His Father after completing His work for salvation, Lk. 24:51; Acts 1:9].

## CHAPTER 4

### Some Will Depart From the Faith

**1 Tim. 4:1** **Now the Spirit** [the Holy Spirit who inspired Paul] **expressly** [clearly] **says that in latter times** [sometime in the future during the latter times or Christian age, Heb. 1:1,2; 1 Pet. 1:20] **some will depart** [fall away or apostatize] **from the faith**, [the embodiment of truth found in the gospel, Acts 16:5; Rom. 1:5; Eph. 4:5; 1 Tim. 5:8; 6:10; 2 Tim. 4:7; Jude 3] **giving heed to seducing** [deceiving, 2 Tim. 3:13] **spirits and doctrines** [teachings] **of devils**, [demons—when one leaves the teaching of the Lord, there is only one direction to go—toward the devil, 2 John 9].

**1 Tim. 4:2** **speaking lies in hypocrisy**, [they were not sincere in what they taught, but it was hypocritical lies of men, Mt. 7:15] **having their own conscience** [an inner moral feeling within man which condemns or approves his conduct, vs. 5; 1 Tim. 3:9; when one does God's will, his conscience is good] **seared [as] with a hot iron**, [thus, they were past feeling, Eph. 4:19].

**1 Tim. 4:3** **forbidding to marry**, [this became a movement in religion after Paul's time—some taught that celibacy brought one closer to God and promoted spirituality—however, God approves of marriage on His terms in both the Old and New Testaments, Prov. 18:22; 1 Cor. 7:28; Heb. 13:4] **and commanding to abstain from meats**, [foods—certain foods were forbidden

supposedly for the purpose of promoting a deeper spiritual life] **which God has created to be received with thanksgiving** [those who forbid certain foods violated that which God created for man to use] **by those who believe and know the truth** [true believers who know the truth can eat with a good conscience].

**1 Tim. 4:4** For every creature of God is good, [under the law of Moses, certain animals were considered unclean, but under Christ, animals are not considered unclean, Acts. 10:15; Rom. 14:14] **and nothing is to be refused if it is received with thanksgiving;** [it is so important to be thankful for the food that God provides].

**1 Tim. 4:5** for it [the meat or food] **is sanctified** [set apart or consecrated] **by the word of God and prayer** [many today eat food without thanking God for His blessings—we may work for our food, but God provides it through our hands, Mt. 6:25,26,32; cf. vs. 11].

## **A Good Minister Of Jesus Christ**

**1 Tim. 4:6** If you put the brethren in remembrance [instruct them] of these things, [just discussed] **you will be a good minister of Jesus Christ**, [this is what Jesus wants ministered and taught] **nourished in the words of faith and of good [sound] doctrine**, [teaching] **which you have attained** [followed—Timothy will be preaching what he had been taught and practiced].

**1 Tim. 4:7** But refuse [reject] **profane [godless] and old wives' fables**, [tales—whether from the heathens or from the many commandments of men that had been told or written by the Jews which were not true to God's will, 2 Tim. 2:16; Titus 1:14] **and exercise [train] yourself rather to godliness** [instead of these godless fables, Timothy should train his mind to accept and live God's truth, Heb. 5:14].

**1 Tim. 4:8** For bodily exercise [physical training] **profits little**, [has some value, but only a little compared to godliness] **but godliness is profitable** [has value] **for all things, having promise of the life that now is and of that which is to come** [what value would it be to have the strongest healthy

physical body in the world, and yet one's soul be lost eternally, Mt. 16:26; cf. Mt. 6:33; 1 Cor. 8:8].

**1 Tim. 4:9** This [the saying of vs. 8] is a faithful [true or trustworthy] saying and worthy of [deserves] all acceptance [1 Tim. 1:15].

**1 Tim. 4:10** For therefore [to this end—seeking godliness, vss. 8,9] we both labor and suffer reproach, [strive under difficult circumstances, 1 Cor. 4:11] because we trust in the living God, who is the Savior of all men, [salvation has been provided for all, but only if they will accept the gift of grace, Eph. 2:8; Titus 2:11] especially of those who believe [all sinners have a choice when the gospel of Jesus Christ is preached—Jesus said, “He who believes and is baptized will be saved, he who does not believe will be condemned, Mk. 16:16; cf. John 8:24].

### Let No One Despise Your Youth

**1 Tim. 4:11** These things [concerning godliness and the Savior, vss. 8-10] command and teach.

**1 Tim. 4:12** Let no man [no one] despise [look down on] your youth, [Timothy was much younger than Paul] but be an example [a pattern, Titus 2:7] to the believers, [Paul will now list some ways for Timothy to be an example to avoid being looked down on because of his youth, cf. Phil. 3:17] in word, [daily speech] in conversation, [conduct in daily life] in love, [Greek: *agape*] in spirit, [disposition] in faith, [an unshaken confidence in God, Heb. 11:1,6] in purity [the pure in heart will see God, Mt. 5:8; these same attributes are needed today in the lives of all Christians].

**1 Tim. 4:13** Till I come, [Paul hoped to come to Timothy shortly, 1 Tim. 3:14] give attention to reading, [public or private reading of the Scriptures] to exhortation, [building Christians up by preaching and teaching to live daily for Jesus, Rom. 12:8] to doctrine [teaching].

**1 Tim. 4:14** Do not neglect the gift that is in you, [the spiritual gift] which was given to you by prophecy [1 Tim. 1:18] with the laying on of the hands [for other examples of laying on of hands, cf. Acts 6:6; 19:6] of the

**presbytery** [body of elders—Paul had also laid his hands on Timothy, 2 Tim. 1:6].

**1 Tim. 4:15 Meditate** [be diligent—allow your mind to think seriously] **on these things; give yourself wholly** [entirely] **to them;** [give heart, soul, strength, and mind, cf. Mk. 12:30] **that your profiting** [progress] **may appear** [be evident] **to all** [have a show and tell religion, John 13:17; Jas. 1:25].

**1 Tim. 4:16 Take heed to yourself** [watch your own life] **and to the doctrine** [teaching]. **Continue in them,** [practice what you preach] **for in doing this you will both save yourself, and those who hear you** [because he is faithful to the Lord, the gift of eternal life will be his, and he will be able to teach the saving gospel to others, cf. 2 Tim. 4:6-8].

## CHAPTER 5

### Honor All Members and Widows

**1 Tim. 5:1 Do not rebuke an older man,** [have respect for his age and experience] **but entreat him as a father, and the younger men as brethren,** [brothers].

**1 Tim. 5:2 the older women as mothers,** [due to their age and the important role of a mother] **the younger as sisters,** [feelings that you have toward a sister in a physical family] **with all purity** [Paul wanted Timothy to avoid the traps of lust and temptation—these four groups represent all ages of adults—each is entitled to his or her respect].

**1 Tim. 5:3 Honor widows who are widows indeed** [really in need—no husband or children to support them].

**1 Tim. 5:4 But if any widow has children or grandchildren, let them learn first to show piety** [kindness] **at home and to requite** [repay] **their parents; for this is good and acceptable before God** [He has commanded the honoring of parents in all generations, Ex. 20:12; Mt.

15:4,5; Eph. 6:2,3].

**1 Tim. 5:5** Now she who is a widow indeed [really in need, vs. 3] and desolate, [left alone] trusts in God, and continues in supplications and prayers night and day [puts her trust fully in God's care—compare 1 Cor. 7:32].

**1 Tim. 5:6** But she who lives in [for] pleasure [lives in luxury—indulges in the appetites instead of prayers] is dead [spiritually] while she lives [physically, cf. Rev. 3:1].

**1 Tim. 5:7** And these things [concerning caring for widows and families] give in charge, [command or prescribe] that they may be blameless [may not be open to blame].

**1 Tim. 5:8** But if anyone does not provide [financial support] for his own, [relatives such as parents and grandparents, vs. 4] and especially for those of his own house, [household—his own family] he has denied the faith, [the embodiment of truth found in the gospel, Acts 16:5; Rom. 1:5; Eph. 4:5; 1 Tim. 4:1 6:10; 2 Tim. 4:7; Jude 3] and is worse than an infidel [unbeliever].

**1 Tim. 5:9** Do not let a widow be taken into the number [put on the list to support] unless she is under threescore [sixty] years old, having been the wife of one man, [her marriage had been acceptable to God's plan, Mt. 19:4-6].

**1 Tim. 5:10** well reported of for good works: [Paul will now name some of these good deeds] if she has brought up children, [compare to Paul's admonition to fathers to bring them up in the training and admonition of the Lord, Eph. 6:4] if she has lodged [been hospitable to] strangers, [like Lydia, Acts 16:15; cf. Heb. 13:2; 1 Pet. 4:9] if she has washed the saints' [other Christian's] feet, [a custom that existed because the sandals they wore caused their feet to collect dust—this also became an act of humility, but such was never given in the church as a commandment or religious ordinance, cf. Gen. 18:4; 19:2; Lk. 7:38; John 13:5-9] if she has relieved the afflicted, [helped them in distress and troubles] if she has

**diligently followed every good work** [compare the good works of Dorcas, Acts 9:36].

**1 Tim. 5:11** **But refuse** [to put on the list to financially support, vs. 9] **the younger widows; for when they have begun to grow wanton** [when their sensual desires overcome their dedication] **against Christ, they will marry,**

**1 Tim. 5:12** **having condemnation,** [judgment on themselves] **because they have cast off their first faith** [previous pledge—this seems to be a problem, at least for the majority of young widows, that did not exist for the older widows].

**1 Tim. 5:13** **And besides** [another problem] **they** [the younger widows] **learn to be idle,** [should they be supported by the church] **wandering about from house to house,** [since nothing to do] **and not only idle, but tattlers** [overflowing talk—gossips] **and busybodies,** [2 Thes. 3:11; 1 Pet. 4:15] **speaking** [talking about] **things which they ought not** [revealing things about neighbors—revealing secrets—perhaps making up stories].

**1 Tim. 5:14** **Therefore** [in view of such temptations just mentioned] **I will** [desire] **that the younger women** [widows] **marry,** [in the Lord, 1 Cor. 7:39] **bear children, guide the house,** [marriage, homemaking, and childbearing on God's terms are all honorable in God's sight, 1 Cor. 7:8,9; Heb. 13:4] **give no occasion to the adversary** [enemy] **to speak reproachfully** [the young widow married, bearing children, and homemaking is in contrast to the one who is idle, gossiping, and a busybody, vs. 13; thus the married, active widow does not play into the hands of the enemy].

**1 Tim. 5:15** **For some** [young widows] **are already turned aside after Satan** [this is proof of the dangers involved with young widows as stated in vs. 13—perhaps all young widows would not fall, but the number who would be tempted, warrants that they not be financially supported by the church].

**1 Tim. 5:16** **If any man or woman who believes** [who is a Christian] **has** [dependent] **widows, let them relieve** [support] **them, and let not the church be charged,** [with such financial support] **that it** [the church] **may relieve** [through support] **those who are widows indeed** [really in need].

## Giving Honor To The Elders

**1 Tim. 5:17** Let the elders [also called overseers, Acts 20:28; bishops, 1 Tim. 3:1; Titus 1:7; shepherds, 1 Pet. 5:2; pastor, Eph. 4:11] **who rule** [direct the affairs of the church as overseers, Acts 20:28; 1 Pet. 5:2-4] **well be counted worthy of double honor**, [honor and respect as leaders, 1 Thes. 5:12,13, and financial support when they give their full time to teaching the word, vs. 18] **especially those who labor in the word and doctrine** [teaching].

**1 Tim. 5:18** For the Scripture says, [Deut. 25:4] **“You shall not muzzle the ox while it treads out the corn,”** [grain]. **And** [Lev. 19:13; Deut. 24:15] **“The laborer is worthy of his reward”** [wages—Paul uses these Scriptures to justify his statement that elders are worthy of respect and financial support, cf. Mt. 10:10; 1 Cor. 9:14].

**1 Tim. 5:19** Do not receive [entertain] **an accusation against an elder** [see vs. 17] **except before two or three witnesses** [Deut. 17:6; 19:15; Mt. 18:16].

**1 Tim. 5:20** Those who [continue to] **sin, rebuke before all**, [rebuke sharply, Titus 1:13] **that the others also may fear** [let the rebuke be an example to help others, cf. Deut. 13:10,11; that they may be sound in the faith, Titus 1:13].

**1 Tim. 5:21** I charge [urge, 1 Tim. 6:13; 2 Tim. 2:14] **you before God, and the Lord Jesus Christ and the elect** [chosen] **angels** [God’s spiritual messengers—not told why they are called elect—Paul may be referring to the select few angels chosen to deliver messages concerning Jesus and salvation, cf. Lk. 1:11; 26] **that you observe these things** [the disciplines or these instructions mentioned in this chapter] **without partiality**, [without prejudice] **doing nothing out of favoritism** [cf. Deut. 1:17].

**1 Tim. 5:22** Do not lay hands on anyone hastily, [he may be speaking of the laying on of hands in ordaining one to an office or good work, 1 Tim. 4:14; Acts 6:6; 2 Tim. 1:6] **neither be partaker of other men’s sins**; [to

appoint one to a spiritual position who is evil would cause Timothy to share in his sins, Eph. 5:6,7; 2 John 11] **keep yourself pure** [only the pure in heart will see God, Mt. 5:8; Phil. 4:8].

**1 Tim. 5:23** **No longer drink** [or stop drinking] **only water, but use a little wine for your stomach's sake and your often** [frequent] **infirmities** [illnesses—this is a prescription for medicine, and does not relate to or justify the drinking of alcoholic beverages].

**1 Tim. 5:24** **Some men's sins are open** [obvious] **beforehand, preceding them to judgment**, [reaching judgment ahead of them—such as the works of the flesh, Gal. 5:19-21] **and those** [sins] **of some men follow later** [trail behind them—however, God knows and reveals them at the Judgment Day, 2 Cor. 5:10].

**1 Tim. 5:25** **Likewise also** [in the same way] **the good works of some are obvious beforehand**, [before the Judgment Day] **and those that are otherwise** [not obvious] **cannot be hidden** [God sees all good—even the good hidden to mankind, and He will reveal them, 1 Cor. 4:5].

## CHAPTER 6

### Slaves to Honor Masters

**1 Tim. 6:1** **Let as many servants** [slaves] **as are under the yoke** [who were serving under a master, Eph. 6:5; Col. 3:22; 1 Pet. 2:18] **count their own masters worthy of all honor**, [there were many slaves converted to Christ, thus Paul gives instructions as to how they should act] **that the name of God and His doctrine** [teaching] **may not be blasphemed** [spoken against—in whatever position we find ourselves in life, we must let our lights shine for Jesus, Mt. 5:16].

**1 Tim. 6:2** **And those** [slaves] **who have believing masters**, [masters who are Christians, Col. 4:1] **let them not despise** [not show less respect to] **them because they are brethren**, [both are in Christ with the same Master, Eph. 6:9] **but rather do them service** [serve them all the more] **because**

**those** [the masters] **who benefit** [from such service] **are faithful and beloved** [to the Lord as believers]. **These things teach and exhort** [urge them to keep what they are taught].

**1 Tim. 6:3** **If anyone teaches otherwise**, [teaches another doctrine, 1 Tim. 1:3] **and does not consent to wholesome** [sound] **words, even the words of our Lord Jesus Christ, and to the doctrine** [teaching] **which is according to godliness**, [Titus 1:1; cf. 1 Tim. 3:16].

**1 Tim. 6:4** **he is proud**, [conceited] **knowing nothing**, [1 Cor. 8:2] **but doting** [has a morbid and sick interest or possessed] **about questions** [controversies] **and strife of words**, [heated arguments] **from which come envy**, [begrudging what belongs to another, Rom. 1:29; Gal. 5:21; Phil. 1:15; Titus. 3:3; 1 Pet. 2:1] **strife**, [quarrelling] **reviling**, [malicious talk] **evil suspicions**, [all trust is destroyed].

**1 Tim. 6:5** **perverse disputings** [constant friction] **of men of corrupt minds and destitute of the truth**, [Jannes and Jambres resisted Moses with this same evil attitude, 2 Tim. 3:8] **supposing that godliness is a means of gain** [financial gain, 2 Pet. 2:3]. **From such withdraw yourself** [Rom. 16:17; 2 Tim. 3:5].

**1 Tim. 6:6** **But godliness with contentment** [satisfied with what one has, Phil. 4:11; Heb. 13:5] **is great gain** [such gain is not financial or physical, but eternal—"A little that a righteous man has is better than the riches of many wicked," Ps. 37:16].

**1 Tim. 6:7** **For** [as further proof] **we brought nothing into this world**, [Job 1:21; Ps. 49:17; Eccl. 5:15] **and it is certain we can carry nothing out** [at death, all will leave behind their physical bodies along with all physical possessions, Eccl. 12:7; cf. Jas. 2:26].

**1 Tim. 6:8** **And having food and raiment** [clothing] **with these** [necessities] **let us be content** ["and be content with such things as you have," Heb. 13:5; cf. Prov. 30:8,9].

**1 Tim. 6:9** **But those who want to be** [get] **rich** [the problem begins by

putting their trust in riches, Mk. 10:24] **fall into temptation and a snare** [trap] **and into many foolish and hurtful** [harmful] **lusts** [about every sin imaginable is committed to gain money] **which drown men in destruction and perdition** [lusting for money brings trouble to this life, Prov. 15:27, and makes shipwreck of one's eternal soul, 1 Tim. 1:19].

**1 Tim. 6:10** For [gives reason why this is true] **the love** [Greek: *Philarguria*] **of money** [he is not speaking of money, but the love of it] **is the root of all** [kinds of] **evil**, [cf. Lk. 12:13-21; 16:19-31] **and some who have coveted after it**, [money] **have erred** [wondered] **from the faith**, [the embodiment of truth found in the gospel, Acts 16:5; Rom. 1:5; Eph. 4:5; 1 Tim. 5:8; 2 Tim. 4:7; Jude 3] **and pierced themselves through with many sorrows** [griefs—money can be a servant for good, but when loved, it becomes one of man's worst enemies—thus one can make money his master or his slave].

### The Good Fight Of Faith

**1 Tim. 6:11** But you, O man of God, [Timothy] **flee** [2 Tim. 2:22] **these things** [loving money with all its evil consequences] **and follow after** [pursue] **righteousness**, [what is right with God—His commandments, 1 John 3:7] **godliness, faith**, [Heb. 11:6] **love**, [Greek: *agape*] **patience**, [endurance] **meekness** [gentleness].

**1 Tim. 6:12** Fight the good fight of faith, [as a soldier of the cross, wage a good warfare, 1 Tim. 1:18; 2 Tim. 4:7; cf. Eph. 6:11] **lay hold on eternal life** [each must reach out to God to receive this precious gift, Phil. 3:12] **to which you are also called**, [all Christians have answered the call of the gospel by obedience, 2 Thes. 2:14] **and have confessed a good confession** [that Jesus is the Christ the Son of God, Mt. 16:16; Acts 8:37; Rom. 10:9,10] **before many witnesses**.

**1 Tim. 6:13** I charge you [Paul continues to charge or command Timothy to various spiritual assignments, 1 Tim. 1:18; 5:21; 6:17] **in the sight of God, who gives life to all things**, [Acts 17:28] **and before Christ Jesus, who witnessed the good confession before Pontius Pilate**, [the confession that He was the Christ the Son of God—this confession was made before the Sanhedrin which caused Jesus to be sent to Pilate, Mk. 14:61,62, where

He did not deny that He was the King of the Jews, Lk. 23:3; cf. John 18:33-37].

**1 Tim. 6:14** that you keep this commandment [the charge or commandment mentioned in vss. 12,13; applies also to all commandments] **without spot, blameless** [without blame] **until the appearing of our Lord Jesus Christ**, [His return, Phil. 1:6; 2 Thes. 1:7].

**1 Tim. 6:15** which He will show [which God will bring about] **in His own time—He who is the blessed and only Potentate**, [sovereign ruler] **the King of kings**, [1 Tim. 1:17] **and Lord of lords**; [cf. Rev. 17:14].

**1 Tim. 6:16** who alone has immortality, [will never die—lives forever, John 5:26] **dwelling in unapproachable light** [Jesus as one of the persons in the Godhead is now surrounded by light that cannot be approached or seen—however, while on earth, He was the light of the world, John 1:4; 8:12] **whom no man has seen, nor can see, to whom be honor and power everlasting. Amen** [so be it].

### **A Charge To The Rich**

**1 Tim. 6:17** Charge [command] **those who are rich in this** [present] **world, not to be high-minded**, [arrogant] **nor to trust in uncertain riches**, [sooner or later riches will fail, Lk. 12:20,21; they are deceitful, Mt. 13:22] **but in the living God, who gives us richly all things to enjoy**; [the God of heaven provides all that is needed to sustain physical life, and provides spiritual blessings so that Christians can lay up treasures in heaven that cannot be destroyed, Mt. 6:19,20].

**1 Tim. 6:18** that they [the rich, vs. 17] **do good, that they be rich in good works**, [use their money for good deeds] **ready to distribute**, [to the needs of the saints, Rom. 12:13] **willing to communicate**, [share].

**1 Tim. 6:19** **laying up in store** [lay up treasures, Mt. 6:20,21; 19:21] **for themselves a good foundation for the time to come**, [after this life] **that they may lay** [take] **hold on eternal life** [compare to a drowning man taking hold of a life preserver].

## Guard What Has Been Committed To You

**1 Tim. 6:20** **O Timothy**, [his spiritual son, cf. 1 Tim. 1:2; Paul converted him, cf. Titus 1:4] **keep** [guard] **what has been committed to your trust**, [by the Holy Spirit who dwells in us, 2 Tim. 1:14] **avoiding profane** [godless] **and vain babblings** [empty chatter, cf. Titus 1:14] **and oppositions** [contradictions] **of what is falsely called science** [knowledge].

**1 Tim. 6:21** **which some professing it** [the falsely called science, vs. 20] **have erred** [gone astray] **concerning the faith** [the embodiment of truth found in the gospel, Acts 16:5; Rom. 1:5; Eph. 4:5; 1 Tim. 5:8; 6:10; 2 Tim. 4:7; Jude 3]. **Grace** [God's unmerited favor, Titus 2:11] **be with you. Amen** [so be it].

## 2 Timothy

### CHAPTER 1

#### Introduction

**2 Tim. 1:1** **Paul**, [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **an apostle of Jesus Christ** [to dispatch or to send out on a special mission for Christ, cf. Acts 9:15; 22:21; Rom. 11:13] **by the will** [commandment, 1 Tim. 1:1] **of God, according to the promise of life which is in Christ Jesus**, [through the gospel, Eph. 3:6; cf. Heb. 9:15].

**2 Tim. 1:2** **To Timothy**, [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, vs. 5; 2 Tim. 3:15; his father was a Greek, Acts 16:1] **my dearly beloved son**: [my own son in the faith, 1 Tim. 1:2] **Grace**, God's unmerited favor that man did not deserve] **mercy, and peace**, [hope and tranquility from within, Gal. 1:3] **from God the Father and Christ Jesus our Lord** [the only source of true grace, mercy, and peace].

## Timothy's Background

**2 Tim. 1:3** I thank God, whom I serve from my [Jewish] forefathers with a pure conscience, [from early life, Paul was taught as a Jew to serve God—even as a persecutor, he served with a pure conscience, cf. Acts 23:1; 24:14] that without ceasing [constantly] I remember you in my prayers night and day, [Paul continually prayed prayers of thanksgiving for Timothy and all other faithful Christians in Christ, Rom. 1:8; Eph. 1:6].

**2 Tim. 1:4** greatly desiring [longing] to see you, being mindful of [continually recalling] your tears, [evidently when Paul left him] that I may be filled with joy, [in this lonely Roman prison, Paul longs to see Timothy, his son in the faith, 2 Tim. 4:9,21].

**2 Tim. 1:5** when I call to remembrance [even apart from him, a flash back in memory of Timothy's life brought joy to Paul] the unfeigned [sincere] faith that is in you, which dwelt first in your grandmother Lois, and your mother Eunice, and I am persuaded that is in you also [Paul preached to Timothy's home town on his first Journey, Acts 14:6,7; on his second Journey, he chose Timothy to join him in the ministry of the gospel, Acts 16:1-4].

**2 Tim. 1:6** Therefore I put you in remembrance [remind you] that you stir up [rekindle or fan into flame] the gift of God which is in you through the putting [laying] on of my hands [Paul, as an apostle, had the power to impart the Holy Spirit, cf. Acts 19:6; also the elders laid their hands on Timothy, see 1 Tim. 4:14].

**2 Tim. 1:7** For God has not given us the spirit of fear, [John 14:27; Rom. 8:15; cf. 1 John 4:18] but of power [Acts 1:8] and of love [Greek: *agape*] and of a sound mind [the Holy Spirit made Paul and Timothy able to go forth qualified to carry out the work of God, cf. Lk. 24:49].

## Do Not Be Ashamed

**2 Tim. 1:8** Therefore [since this is true, vs. 7] do not be ashamed [Paul was not ashamed of the gospel, Rom. 1:16; cf. vss. 12,16 of this chapter] of

**the testimony** [or to testify, 1 Tim. 2:6] **of our Lord, or of me his prisoner;** [Paul was in prison, but it was not for a crime, but for a noble purpose] **but partake** [join] **with me in the afflictions** [sufferings] **of the gospel** [the good news and glad tidings of salvation through Jesus, Rom. 1:16] **according to the power of God,** [Col. 1:24].

**2 Tim. 1:9** **who has saved us,** [through the gospel, Mk. 16:15,16; Rom. 1:16] **and called us with a holy** [heavenly, Heb. 3:1] **calling,** [by the gospel, 2 Thes. 2:14; cf. Rom. 10:14-17] **not according to our works,** [not by meritorious works—salvation cannot be earned, Eph. 2:8,9] **but according to His own purpose** [Rom. 8:28] **and grace** [unmerited and undeserved favor through faith, Eph. 2:8] **which was given to us in Christ Jesus before the world** [time] **began,** [from all eternity—the plan was for all nations to be offered salvation, Eph. 1:4; Titus 1:2].

**2 Tim. 1:10** **but is now made manifest** [has been revealed, Eph. 1:9] **by the appearing of our Savior Jesus Christ, who has abolished death** [the second death, Rev. 21:8; death is now swallowed up in victory, 1 Cor. 15:54,56; Heb. 2:14] **and brought life and immortality to light through the gospel,** [the Christian has been raised with Jesus in baptism, Rom. 6:4, and will be raised after physical death to eternal life, 1 Thes. 4:16; cf. 1 Cor. 15:23].

**2 Tim. 1:11** **to which I was appointed a preacher,** [he was sent forth to proclaim or herald this good news, Mk. 16:15] **and an apostle,** [see vs. 1] **and a teacher of the Gentiles,** [Christ appointed him for this work, Acts 9:15; Gal. 2:7,8].

**2 Tim. 1:12** **For this reason** [being appointed to teach and preach the gospel, vs. 11; Eph. 3:1] **I also suffer these things;** [this imprisonment in Rome] **nevertheless I am not ashamed,** [see vs. 8] **for I know whom I have believed** [Paul knew God the Father, and Jesus His Son] **and am persuaded** [convinced] **that He is able to keep that which I have committed** [entrusted, 1 Pet. 4:19] **to Him until that Day** [the Judgment Day when Paul and all who love His appearing will be rewarded the crown of righteousness, 2 Tim. 4:8].

## Hold Fast Sound Words—The Gospel

**2 Tim. 1:13** Hold fast [Titus 1:9] the form [pattern or standard] of sound words, [doctrine or teaching, 1 Tim. 6:3] which you have heard from me, [Paul taught the gospel in purity, 1 Cor. 9:16; cf. Gal. 1:8,9] in faith [Heb. 11:1,6] and love [Greek: *agape*] which are [found] in Christ Jesus [1 Tim. 1:14].

**2 Tim. 1:14** That good thing [the pattern of sound words, vs. 13] which was committed to you, keep by the Holy Spirit [one of the persons of the Godhead—rely on His help] who dwells in us [the Holy Spirit guided directly in Paul's day—He still guides us into all truth through the word, cf. Rom. 8:11].

**2 Tim. 1:15** This you know, that all those who are in [the province of] Asia [possibly those from Asia in Rome, cf. Acts 19:10] have turned away from me, [this must have added greatly to Paul's burdens] among whom are Phygellus and Hermogenes [Timothy would personally know these two—this verse is the only place where they are mentioned].

**2 Tim. 1:16** The Lord give mercy to the house of Onesiphorus, [he is not included in those of Asia such as Phygellus and Hermogenes who turned from Paul, vs. 15] for he often refreshed me, [even in prison] and was not ashamed of my chains; [because he knew that Paul was bound in prison because he preached salvation through the gospel, Acts 28:20; cf. 1 Pet. 4:16].

**2 Tim. 1:17** but, when he was [arrived] in Rome, [the most famous and powerful city of that time where Paul was imprisoned—capital of the ancient world located in Italy on the Tiber, fifteen miles from its mouth] he sought me out very diligently and found me [he showed deep concern and love for Paul].

**2 Tim. 1:18** The Lord grant to him that he may find mercy from the Lord on that Day—[the Day of Judgment, 2 Thes. 1:10] and in how many things he [Onesiphorus] ministered [for another example of ministering,

see Heb. 6:10] **to me at Ephesus**, [the capital of the Roman province of Asia Minor] **you know very well**.

## CHAPTER 2

### Endure As a Good Soldier

**2 Tim. 2:1** You therefore, my son, [true son in the faith, 1 Tim. 1:2; cf. Titus 1:4] **be strong in the grace** [God's unmerited favor] **that is in Christ Jesus** [a favor from God that no one deserves, Eph. 2:8; Titus 2:11].

**2 Tim. 2:2** And the things that you have heard from me [Paul personally trained Timothy] **among** [in the presence of] **many witnesses, these commit** [entrust] **to faithful men, who will be able to teach others also** [the preaching of the gospel must be passed on from teacher to teacher].

**2 Tim. 2:3** You therefore endure [share with me] **hardship**, [2 Tim. 4:5] **as a good soldier of Jesus Christ** [wage the good warfare, 1 Tim. 2:18; cf. Eph. 6:11; 2 Tim. 4:7].

**2 Tim. 2:4** No man [soldier] **who engages in warfare entangles himself with the affairs of this life**, [alludes to not getting involved in the sins of the world, cf. 2 Pet. 2:20] **that he may please him who has chosen him to be a soldier** [for Timothy to be a good soldier for Jesus, he must not get involved with the world, 1 John 2:15,16].

**2 Tim. 2:5** And also [gives another example] **if a man competes as an athlete**, [such as the Greek Olympic games of that day] **yet he is not crowned**, [with a victor's crown] **unless he strives** [competes] **lawfully by the rules**—[also, only those who serve God according to His word will win, Mt. 7:21].

**2 Tim. 2:6** The husbandman [the hard-working farmer] **who labors must be the first to partaker of the fruits** [crops—in summation of these three illustrations, vss. 3-6, Timothy must discipline himself as a soldier, obey the rules as an athlete, and labor faithfully as a farmer who receives his reward].

**2 Tim. 2:7** Consider [reflect on] **what I say, and the Lord will give you understanding in all things** [Prov. 2:6; God is the source of all true wisdom, Jas. 1:5].

**2 Tim. 2:8** Remember that **Jesus Christ**, [a descendent] **of the seed of David**, [Rom. 1:3,4; cf. Acts 2:30; 13:32] **was raised from the dead according to my gospel**; [Paul preached the gospel of Christ which included the death, burial, and resurrection, 1 Cor. 15:1,4].

**2 Tim. 2:9** **for which** [the gospel he preached] **I suffer trouble** [as Jesus foretold, Acts 9:16] **as an evil doer** [although he was doing right] **even to bonds**; [being bound in chains, Eph. 3:1] **but the word of God is not bound** [they could chain Paul in a Roman prison, but they could not chain or stop the gospel, Acts 28:30,31].

**2 Tim. 2:10** **Therefore I endure all things** [all tribulations, Eph. 3:13] **for the sake of the elect** [those who are chosen—these are the elect because they chose Jesus and obeyed His saving gospel, Mk. 16:15,16; Heb. 5:9; cf. 2 Cor. 1:6] **that they also may obtain the salvation which is in Christ Jesus** [where all spiritual blessings are found, Eph. 1:3; cf. Rom. 8:1] **with eternal glory** [heaven, John 14:2,3; 2 Pet. 1:11; 3:13; Rev. 21:1].

**2 Tim. 2:11** **It is a faithful** [trustworthy] **saying: For if we died with Him**, [died to sin, and crucified with Him, Rom. 6:1,4,5,8; Gal. 2:20; Col. 2:12] **we shall also live with Him**; [rise to walk in newness of life as a Christian, Rom. 6:4; 2 Cor. 5:17, and then after death live with Him forever, John 14:3].

**2 Tim. 2:12** **If we suffer**, [endure suffering, Rom. 8:17; 1 Pet. 4:13] **we shall also reign with Him**; [after Jesus suffered, He ascended to His Father—thus, faithful Christians will reign with Him throughout eternity] **if we deny Him, He also will deny us** [this is what Jesus taught, Mt. 10:33; Mk. 8:38].

**2 Tim. 2:13** **If we do not believe**, [are without faith] **yet He abides** [remains] **faithful; He cannot deny** [disown] **Himself** [man may falter, but God is always true to His promises, Num. 23:19; Rom. 3:3].

## Study To Be Approved Of God

**2 Tim. 2:14** Of these things put them in remembrance, [remind them of these things] **charging** [warning] **them** [1 Tim. 5:21] **before the Lord that they do not strive** [quarrel or battle] **about words to no profit**, [examples: fables and endless genealogies, 1 Tim. 1:4] **but** [leads] **to the subverting** [ruin] **of the hearers** [those who will listen].

**2 Tim. 2:15** **Study** [be diligent—do your best—compare to 2 Pet. 1:10; cf. Acts 17:11] **to show yourself approved to God, a workman who does not need to be ashamed, rightly dividing** [handling accurately] **the word of truth** [there is no shame because such actions please God—His word is truth, John 17:17].

**2 Tim. 2:16** **But shun** [avoid] **profane** [unholy] **and vain** [empty] **babblings**, [godless chatter, cf. 1 Tim. 4:7] **for they will increase** [lead] **to more ungodliness** [impiety, Rom. 1:18; Titus 2:12—opposite to godliness].

**2 Tim. 2:17** **And their word** [talk and teaching] **will eat** [spread] **like a canker**, [cancer or gangrene] **among whom is Hymenaeus and Philetus**, [Hymenaeus and Alexander are mentioned in 1 Tim. 1:20; Paul delivered them to Satan to teach them not to blaspheme].

**2 Tim. 2:18** **who have erred** [have strayed] **concerning the truth** [Paul mentions one example of their error] **saying that the resurrection is already past**; [1 Cor. 15:12] **and** [thus] **overthrow the faith of some** [false teaching concerning the resurrection of the dead or any other error destroys faith—the resurrection of the dead will happen when Jesus returns, 1 Thes. 4:16,17].

**2 Tim. 2:19** **Nevertheless** [even though the faith of some will be destroyed, vs. 18] **the sure** [firm] **foundation of God stands**, [man may fall, but God always stands] **having this seal**, [inscription on a seal] **“The Lord knows those who are His”** [Jesus knows His sheep, John 10:14; no one can separate the faithful from the love of Christ, Rom. 8:35-37]. **And, “Let everyone who names the name of Christ** [those who obey His gospel and become Christians] **depart from iniquity”** [wickedness—the true Christian

dies to sin, cf. Rom. 6:2].

**2 Tim. 2:20** But [gives an illustration] in a great [large] house there are not only vessels of gold and silver, [those of great value] but also of wood and earth, [earth ware or clay] and some to honor and some to dishonor [Isa. 52:11; cf. Rom. 9:21].

**2 Tim. 2:21** Therefore [applies the illustration] if a man [anyone] purge [cleanses] himself from these, [things—wickedness, vs. 19] he will be a vessel to honor, sanctified, [set apart] and useful for the Master, prepared [thoroughly equipped, 2 Tim. 3:17] for every good work.

**2 Tim. 2:22** Flee also youthful lusts; [evil desires of youth, 1 Tim. 6:11] but follow righteousness, [what is right with God—His commandments, 1 John 3:7] faith, [Heb. 11:1,6] love, [Greek: *agape*] peace, [hope and tranquility from within, Gal. 1:3] with those who call on the Lord [those who seek Him and respond to the preaching of His gospel, Rom. 10:14-17] out of a pure heart [compare 1 Tim. 4:12; cf. Mt. 5:8].

**2 Tim. 2:23** But avoid [refuse] foolish and unlearned [ignorant] questions, [speculations or disputes, cf. 1 Tim. 1:4] knowing that they do generate [produce] strife [quarrels].

**2 Tim. 2:24** And the servant of the Lord [Rom. 6:17,18; gives reasons why the things mentioned in vs. 23 should be avoided] must not strive [be quarrelsome] but be gentle [kind, Eph. 4:32; Titus 3:2] to all men, able to teach, patient, [forbearing when wronged].

**2 Tim. 2:25** in meekness [humility and gentleness] instructing those who oppose themselves; [are in opposition, Gal. 6:1; cf. 1 Tim. 6:11] if God perhaps will give them repentance [a change of heart—followed by a change of life; compare Simon the sorcerer, Acts 8:22] leading to the knowledge of the truth, [John 8:32; 17:17; cf. 1 Tim. 2:4].

**2 Tim. 2:26** and that they may recover themselves [come to their senses] out of [and escape from] the snare [trap, compare 1 Tim. 3:7] of the devil, [this evil one traps by trickery, Eph. 6:11; appears as an angel of light, 2 Cor.

11:14; and seeks to devour like a roaring lion, 1 Pet. 5:8] **who have been taken captive by him** [the devil] **to do his will** [the devil's will is only to do evil, John 8:44].

## CHAPTER 3

### Evils In the Last Days

**2 Tim. 3:1** **This also know**, [mark this] **that in the last** [latter] **days** [sometime in the future during the latter times or Christian age, Heb. 1:1,2; 1 Pet. 1:20] **perilous** [terrible] **times will come:**

**2 Tim. 3:2** **For men shall be lovers** [Greek: *phil'autos*] **of themselves**, [selfish—"for all seek their own, not the things which are of Christ Jesus, Phil. 2:21] **covetous**, [2 Pet. 2:3; lovers of money, 1 Tim. 6:10] **boasters**, [boastful, Jude 16] **proud**, [arrogant, cf. 1 Pet. 5:5] **blasphemers**, [speak against truth—example: by saying that the resurrection is already past, 2 Tim. 2:18] **disobedient to parents**, [Rom. 1:30] **unthankful, unholy**, [those who develop these evil characteristics, feel no gratitude to God and His holiness].

**2 Tim. 3:3** **without natural affection**, [without love—unloving, Rom. 1:31] **trucebreakers**, [implacable—one who will not enter into a covenant—untrue to one's promise] **false accusers**, [malicious gossips—those who slander] **without self-control**, [walking according to their own lust, 2 Pet. 3:3] **fierce**, [brutal] **despisers of those who are good**, [the more one loves evil, the more he hates good].

**2 Tim. 3:4** **traitors**, [those who betray like Judas Iscariot, Lk. 6:16; cf. Acts 7:52; they despise authority, cf. 2 Pet. 2:10] **heady**, [headstrong] **high-minded**, [conceited or haughty] **lovers** [Greek: *phile'donos*] **of pleasures** [love only earthly and sinful things, Phil. 3:19] **more than** [rather than] **lovers** [Greek: *philoth'eos*] **of God**, [one cannot be in love with the world, and have the love of God, 2 John 2:15-17].

**2 Tim. 3:5** **having a form of godliness**, [they pretend and profess to know

God, but such is not genuine] **but denying its power** [they do not live by it, Titus 1:16]. **From such turn away** [turn from these evil ones described in vs. 1-5; evidently these evils mentioned had already begun].

**2 Tim. 3:6** **For of this sort** [of evil men] **are those who creep** [worm their way] **into houses**, [households, cf. Titus 1:11] **and lead captive** [gain control of] **silly** [weak-willed or gullible] **women loaded down with sins, led away by various lusts**, [evil desires—surely the works of the flesh would be practiced in this context, Gal. 5:19-21].

**2 Tim. 3:7** **always learning** [like the Athenians on Mars Hill—ready to learn about any new thing, but they rejected God's truth, Acts 17:21,32] **and never able to come to the knowledge of the truth** [about Jesus and His gospel, John 8:32; 14:6; 17:17].

**2 Tim. 3:8** **Now as Jannes and Jambres** [supposed to be the names of two magicians of Pharaoh, Ex. 7:11, although their names are not mentioned except in this verse by Paul] **withstood Moses, so do these** [evil false teachers] **also resist the truth, men of corrupt** [depraved] **minds, reprobate** [counterfeit—disapproved—rejected] **concerning the faith** [the embodiment of truth found in the gospel, Acts 16:5; Rom. 1:5; Eph. 4:5; 1 Tim. 4:1; 5:8; 6:10; 2 Tim. 4:7; Jude 3].

**2 Tim. 3:9** **But they will proceed** [progress] **no further, for their folly will be manifest** [made clear] **to all men, as theirs** [Jannes and Jambres, vs. 8] **also was** [Ex. 9:11].

## **The Godly Will Be Persecuted**

**2 Tim. 3:10** **But you** [Timothy] **have fully known** [diligently known and followed] **my** [Paul's] **doctrine**, [teaching, vs. 14] **manner of life**, [conduct] **purpose**, [to live for Jesus, Phil. 1:21; 4:13, and preach the gospel, Rom. 1:16; 1 Cor. 9:16] **faith**, [Paul's belief in God and faithfulness, 2 Tim. 1:12] **longsuffering**, [while teaching those who were evil, 1 Cor. 13:4; compare God's attitude, 2 Pet. 3:9] **love**, [Greek: *agape*] **perseverance**, [endurance with patience].

**2 Tim. 3:11 persecutions**, [Paul had enemies who pursued him to vex and oppress him because of his religious teaching, cf. Mt. 5:10-12] **afflictions**, [sufferings] **which came to me at Antioch**, [Acts 13:50; in Pisidia—located one hundred miles north of Perga in Pamphylia through difficult chains of dangerous mountains] **at Iconium**, [Acts 14:4,5; located about seventy five-miles southeast of Antioch in Pisidia—the capital of Lyconia in Asia Minor, at the foot of the Taurus Mountains, about one hundred twenty-five miles north of the Mediterranean Sea] **at Lystra**; [Acts 14:19; about twenty-five miles south of Iconium—controlled by Rome and full of heathen worship] **what persecutions I endured. But out of them all the Lord delivered me!** [the Lord was in full control of Paul's life, Rom. 14:8; Phil. 4:13; cf. Ps. 34:19].

**2 Tim. 3:12 Yes, and all who will live godly in Christ Jesus will suffer persecution** [because living the light of Jesus exposes those who are in the darkness of sin, John 3:19,20; cf. Mt. 5:10-12].

**2 Tim. 3:13 But evil men and seducers** [imposters] **will grow worse and worse, deceiving, and being deceived** [deceptive teachers, and the ones they teach have always played into the hands of the devil, Gal. 6:7,8; Eph. 4:14; 2 Thes. 2:3].

**2 Tim. 3:14 But you** [however] **continue in the things which you have learned** [from Paul who was guided by the Holy Spirit, compare vs. 10] **and have been assured of**, [“hold fast the pattern of sound words which you have heard from me,” 2 Tim. 1:13] **knowing from whom you have learned them**; [first from his grandmother Lois and his mother Eunice, 2 Tim. 1:5; and from Paul, 2 Tim. 1:13].

**2 Tim. 3:15 and that from a child** [when old enough to learn] **you have known the Holy Scriptures**, [he had been raised on the Old Testament Scriptures—the New Testament was in the process of being written at this time, cf. John 5:39; for the teaching of Jewish children, see Deut. 6:6-9] **which are able to make you wise to salvation through faith which is in Christ Jesus** [the Old Testament foretells the coming of the Messiah, and Jesus fulfilled these prophecies—“the law was our tutor to bring us to Christ, that we might be justified by faith,” Gal. 3:8,14].

**2 Tim. 3:16** All Scripture [from the Old Testament, and later in the New Testament, 2 Pet. 1:20,21] is given by inspiration of God, [God-breathed] and is profitable [useful for our learning, Rom. 15:4] for doctrine, [teaching] for reproof, [rebuking] for correction, for instruction [training or discipline] in righteousness, [1 Tim. 6:11; what is right with God—His commandments, 1 John 3:7; cf. Mt. 3:15].

**2 Tim. 3:17** that the man of God may be perfect, [complete or adequate] thoroughly furnished [equipped] to all good works [nothing is lacking in God's divine Book, cf. Heb. 4:12; 13:21].

## CHAPTER 4

### Preach Continually the Word

**2 Tim. 4:1** I charge [urge or command—Paul uses these words several times in his letters to Timothy, 1 Tim. 1:3; 5:21; 6:13,17] you therefore before God and the Lord Jesus Christ, [the highest Ones in time and eternity, 1 Tim. 5:21] who will judge the living and the dead [those alive on earth, and all who have already died, 1 Thes. 4:14-17; cf. Acts 10:42; 17:31] at [by or in view of] His appearing and His kingdom: [those who are faithful in His church or kingdom will be rewarded His eternal kingdom or heaven, 2 Pet. 1:11].

**2 Tim. 4:2** preach [herald] the word; [the gospel] be ready [prepared] in season [when convenient] and out of season; [when not convenient] reprove, [convince or correct] rebuke, [1 Tim. 5:20; Titus 1:13] exhort, [encourage, 1 Tim. 4:13; Titus 2:15] with all longsuffering [with great patience] and doctrine [teaching].

**2 Tim. 4:3** For the time will come [perilous times, 2 Tim. 3:1] when they will not endure sound doctrine, [true gospel teaching, 1 Tim. 1:10] but after their own lusts [for a list of sins contrary to sound doctrine, see 1 Tim. 1:9,10] they will heap up to themselves [gather around them] teachers, having itching ears, [they will gather around them instructors who will say what pleases them rather than sound doctrine].

**2 Tim. 4:4** and they [these evil listeners] will turn away their ears from [refuse to hear] **the truth**, [the pure gospel—the doctrine of Christ, 2 John 9] and will be turned [aside] to fables [myths—1 Tim. 1:4].

**2 Tim. 4:5** But you [Timothy] be watchful [be alert or keep your head] in all things, endure afflictions, [hardships, 2 Tim. 2:3; share with Paul in the sufferings of the gospel, 2 Tim. 1:8] do the work of an evangelist, [one who heralds the gospel—compare Philip the evangelist, Acts 8:26-40; 21:8; cf. Eph. 4:11] make full proof of your ministry [1 Tim. 4:12].

**2 Tim. 4:6** For I am now ready to be offered, [already being poured out as a drink offering, Phil. 2:17; he lived a sacrifice, Rom. 12:1, and now he will die in sacrifice] and the time of my departure [death] is at hand [Paul desired to depart to be with Christ, Phil. 1:23; cf. 2 Pet. 1:14].

**2 Tim. 4:7** I have fought a [the] good fight, [like a successful athlete] I have finished my course, [the race, Phil. 3:13,14; cf. 1 Cor. 9:24-27] I have kept the faith; [nothing had moved him from his faith in Jesus and the pure gospel he preached—he had been true to the one faith, Eph. 4:5; Jude 3].

**2 Tim. 4:8** henceforth [in the future] there is laid up for me a crown of righteousness, [in the games of the athletes, a perishable crown was won—Paul has won a spiritual and eternal crown that will never perish, 1 Cor. 9:25; cf. James 1:12] which the Lord, the righteous Judge, [God, through Jesus will Judge all mankind, Acts 17:31] will give me on that Day, [the Judgment Day, 2 Tim. 1:12; cf. Mt. 25:31-33] and not to me only but also to all those who love [Greek: *agapao*] His appearing [those (like Paul) who have obeyed the gospel, received grace, and have faithfully run the Christian race, long for Jesus to return—those who have not obeyed the gospel, hate the thought of His return, 2 Thes. 1:7,8].

## Timothy Is Needed

**2 Tim. 4:9** Be diligence [make every effort] to come to me shortly; [quickly—Paul needs and wants to see Timothy before being offered in death, vs. 6].

**2 Tim. 4:10** for Demas [at one time a faithful servant with Paul, Col. 4:14; Philemon 24] **has forsaken me, having loved** [Greek: *agapao*] **this present world**, [he loved the world and the things of the world, and lost the love of the Father, 1 John 2:15-17; cf. James 4:4] **and has departed for Thessalonica**; [the seaport and largest city of the second part of Macedonia, located on the famous Roman military highway, the Egnatian Way; cf. Acts 17:1-9] **Crescens** [nothing further is known of this man] **for Galatia**, [located in Asia Minor, northeast of Phrygia and south of Bithynia and Pontus] **Titus** [a faithful co-worker and Paul's son in their common faith, Titus 1:4] **to Dalmatia** [a mountainous district of Greece next to the Adriatic Sea—a part of Illyricum, cf. Rom. 15:19].

**2 Tim. 4:11** **Only Luke** [a faithful physician and fellow-worker with Paul who wrote the book Luke, one of the accounts of the gospel, and the book of Acts] **is with me. Take** [pick up] **Mark** [John Mark, Acts 12:12,25; 13:13; 15:37-39; Col. 4:10] **and bring him with you, for he is profitable** [useful] **to me for the ministry** [Paul saw four faces through these prison bars—John Mark who quit and came back—Demas who quit and never returned—Luke who did not need to come back because he had never left—Timothy who was away, but with Paul in spirit, and ready to return].

**2 Tim. 4:12** **And Tychicus** [a native of Asia, Acts 20:4, and a faithful minister and fellow servant with Paul in the Lord, Col. 4:7; believed to have deliver the letters of Colossians and Philemon (accompanied by Onesimus), Col. 4:8,9; cf. Eph. 6:21,22; Titus 3:12] **I have sent to Ephesus** [the capital of the Roman province of Asia Minor].

**2 Tim. 4:13** **When you come, bring with you the cloak that I left at Troas** [a city on the northeast coast of the Aegean Sea, the western boundary of Asia Minor, cf. Acts 16:8] **with Carpus**, [the only place this brother of Troas is mentioned] **and the books**, [scrolls] **especially the parchments** [the skins].

**2 Tim. 4:14** **Alexander the coppersmith** [metalworker] **did me much evil**; [harm—he may be the same person mentioned in 1 Tim. 1:20; cf. Acts 19:33] **the Lord reward** [repay] **him according to his works** [Rom. 12:19;

Paul delivered the Alexander of 1 Tim. 1:20, to Satan].

**2 Tim. 4:15** You also be aware of him, [be on guard against him] for he has greatly withstood [opposed] our words [our preaching].

**2 Tim. 4:16** At my first defense [evidently in a Roman trial] no man [no one] stood with me, but all men forsook me [Paul had friends in Rome, vs. 21, but for an unknown reason, they were not present]. I pray to God that it may not be laid to their charge [counted against them—Paul did not hold a grudge against them, compare the attitude of Stephen, Acts 7:60].

## The Lord Did Not Forsake Paul

**2 Tim. 4:17** But the Lord stood with me, [as He had promised Paul in Jerusalem, before he was sent to Rome, Acts 23:11] and strengthened me, [when the arm of flesh forsakes us, if we are faithful to God, He will help, Heb. 13:6] that by me the preaching [message] might be fully known, [Phil. 1:12,13] and that all the Gentiles might hear [this was Paul's mission from Jesus, Acts 9:15]. And I was delivered out of the mouth of the lion [if this is meant literally, it may mean that he was saved from Nero, and from being thrown to the lions—if figuratively, he was delivered from the evils of Roman cruelty which could be compared to a destructive lion].

**2 Tim. 4:18** And the Lord will deliver [rescue] me from every evil work, [evil attack] and will preserve me for [will bring me safely to] His heavenly kingdom; [heaven, his crown of righteousness, vs. 8; cf. 2 Pet. 1:11] to whom be glory forever and ever [Rom. 11:36; Gal. 1:5; Heb. 13:21]. Amen [so be it].

## Final Greetings

**2 Tim. 4:19** Salute [greet] Prisca [wife of Aquila, also called Priscilla, Acts 18:2] and Aquila, [a husband and wife missionary team from Rome—Paul's helpers in Christ Jesus—they came to Corinth because of persecution, Acts 18:2; Aquila was a tentmaker like Paul, Acts 18:3; they went with Paul to Ephesus, and taught Apolos the way of God more accurately, Acts 18:26, and later returned to their home in Rome, see Rom. 16:3] and the

**household of Onesiphorus** [a Christian from Ephesus who visited Paul in Rome, sought him out, refreshed Paul, and was not ashamed of his chains, 2 Tim. 1:16-18].

**2 Tim. 4:20 Erastus** [a helper of Paul sent with Timothy from Asia to Macedonia, Acts 19:22; another man with this name was a treasurer of Corinth, Rom. 16:23] **remained at Corinth**; [located on an isthmus, a strip of land extending from the mainland and joined on each end by water—Aegean Sea on the east and the Adriatic Sea on the west—the capital of the Roman province of Achaia—had two seaports] **but Trophimus** [a native of Asia Minor, Acts 20:4] **I have left at Miletus** [an important harbor on the western coast of Asia Minor, thirty-six miles south of Ephesus, cf. Acts 20:15; 21:29] **sick**.

## **Come Before Winter**

**2 Tim. 4:21 Do your utmost to come before winter** [Paul was short on time, vs. 6, and the sea almost stopped all sailing during winter—Paul knew this from his voyage to Rome, Acts 27]. **Eubulus greets you, also Pudens and Linus and Claudia** [these names are not mentioned in any other place in the New Testament] **and all the brethren**.

**2 Tim. 4:22 The Lord Jesus Christ be with your spirit** [Gal. 6:18]. **Grace** [God's unmerited favor] **be with you. Amen** [so be it].

# **Titus**

## **CHAPTER 1**

### **Introduction**

**Titus 1:1 Paul**, [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **a servant [slave] of God** [compare Jas. 1:1] **and an apostle of Jesus Christ**, [to dispatch or to send out on a special mission for Christ, cf. Acts 9:15; 22:21; Rom. 11:13; 1 Tim. 1:1] **according to [for] the**

**faith of God's elect** [those chosen] **and the acknowledgment** [knowledge] **of the truth which is according to godliness**, [great is the mystery of godliness—Paul defines it in 1 Tim. 3:16].

**Titus 1:2** **in hope of eternal life**, [all of Christianity is aimed toward eternal life with the true God of eternity—this is the hope that Jesus offered, John 4:14; 1 John 5:11,13] **which God, who cannot lie, promised before the world** [time] **began**, [2 Tim. 1:9].

**Titus 1:3** **but has in due times** [at His appointed season] **manifested His word through preaching**, [the gospel, 2 Tim. 1:10] **which was committed to me according to the commandment of God our Savior**; [Acts 9:15; 1 Thes. 2:4].

**Titus 1:4** **To Titus**, [a Greek or Gentile, Gal. 2:3; although not named, he accompanied Paul and Barnabas to Jerusalem to settle the circumcision problem, Acts 15:2; Gal. 2:3] **my own** [genuine or true] **son** [his son in the gospel—must have been one of Paul's converts—also called him his brother, 2 Cor. 2:13] **in our common faith**: [faith in the one faith, Eph. 4:5; Jude 3] **Grace**, [unmerited and unearned favor, Eph. 2:8; Titus 2:11] **mercy**, [Mt. 5:7] **and peace** [grace and peace are among Paul's favorite words—the favor of grace is the gift of God's Son for salvation, John 3:16;—this brings peace—the Greek word for peace translates the Hebrew word *shalom* and means a peaceful state of mind, free from persecutions] **from God the Father and the Lord Jesus Christ our Savior** [Jesus came to earth for this purpose, Mt. 1:21; 1 Tim. 1:15].

## Qualifications Of Elders

**Titus 1:5** **For this reason I left you** [Paul had been on the island of Crete with Titus] **in Crete**, [an island 140 miles in length in the Mediterranean to the southeast of Greece, cf. Acts 2:11; 27:7-12] **that you should set in order** [correct through teaching] **the things that are lacking**, [unfinished or left undone] **and ordain** [appoint] **elders** [called bishops or overseers, 1 Tim. 3:1; also called elders, Acts 20:17; 1 Pet. 5:1; and pastors, Eph. 4:11] **in every city as I had appointed** [directed] **you**: [when men are qualified, it is God's will for churches in every city to have elders, cf. Acts 14:23].

**Titus 1:6** If any man is [gives their qualifications, cf. 1 Tim. 3:1-7] **blameless**, [above reproach] **the husband of [but] one wife**, [a married man—having faithful children not accused of being wild and disobedient, cf. 1 Tim. 3:2] **having faithful children not accused of riot [dissipation] or unruly** [not guilty of rebellion—one who rules well his own house, having his children in subjection with all dignity, 1 Tim. 3:4].

**Titus 1:7** For a bishop [overseer] **must be blameless**, [above reproach, vs. 6] **as the steward of God**, [bishops or elders are appointed to oversee a flock that belongs to God—as stewards of God, they must give an account to Him, Heb. 13:17; 1 Pet. 5:1-4] **not self-willed**, [overbearing] **not soon angry**, [quick-tempered, Prov. 14:17; be angry and sin not, Eph. 4:26] **not given [addicted] to wine**, [which causes drunkenness and quarrelling, 2 Tim. 2:24; 3:3] **no striker**, [not violent] **not greedy for money**, [free from the love of money, 1 Tim. 6:10; not for dishonest gain, 1 Pet. 5:2].

**Titus 1:8** but a lover [Greek: *philoxenos*] **of hospitality**, [1 Tim. 3:2; cf. Rom. 12:13; Heb. 13:2] **a lover [Greek: *philagathos*] of what is good**, [good things, Gal. 6:9,10] **sober-minded**, [sensible, 1 Tim. 3:2] **just**, [fair and upright in all dealings] **holy**, [must be holy because the God they serve is holy, 1 Pet. 1:16] **temperate**, [self-controlled, cf. 2 Pet. 1:6].

**Titus 1:9** holding fast [to] **the faithful word** [the message of the gospel and truth, cf. John 8:32; 14:6; 17:17] **as he has been taught, that he may be able, by sound doctrine** [teaching, 1 Tim. 1:10; 4:16] **both to exhort [encourage] and to convict [refute] the gainsayers** [those who contradict or oppose the truth].

## Elders Needed To Defend The Truth

**Titus 1:10** For there are many **unruly** [insubordinate and rebellious men] **and vain [empty] talkers** [Jas. 1:26] **and deceivers**, [1 Tim. 1:6] **especially those of the circumcision**, [Jewish Christians, Judaizers who set out to pervert the true gospel, Gal. 1:6-8; cf. Acts 15:1].

**Titus 1:11** whose mouths [the teaching of these empty talking teachers, vs.

10] **must be stopped**, [checked, curbed or bridled] **who subvert** [turn aside] **whole houses**, [households, compare Mt. 23:14; 2 Tim. 3:6] **teaching things which they ought not**, [to teach] **for the sake of filthy lucre** [dishonest gain, 1 Tim. 6:5; 1 Tim. 6:10].

**Titus 1:12** **One of them**, [cf. Acts 17:28] **even a prophet of their own**, [a prophet of the Cretans] **said**, “**The Cretans** [natives of the Island of Crete, vs. 5] **are always liars, evil beasts, slow bellies**” [lazy gluttons—slogans were made to reflect the evil life style of these people].

**Titus 1:13** **This witness** [testimony of their prophet] **is true** [they are liars, evil beasts and lazy gluttons, vs. 12]. **Therefore rebuke them** [by the word, 2 Tim. 4:2] **sharply**, [so] **that they may be sound in the faith**, [the one faith, Eph. 4:5; Jude 3; unsoundness in the faith does not please God].

**Titus 1:14** **not giving heed to Jewish fables** [myths—and endless genealogies, 1 Tim. 1:4] **and commandments of men** [Mt. 15:3-6] **who turn from the truth** [the pure truth of Jesus and His gospel, John 8:32; 14:6; 17:17].

**Titus 1:15** **To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure**; [cf. Mk. 7:15; since Paul has just mentioned Jewish fables, he may be alluding to the issue of eating meats, cf. Rom. 14:14,20; however this principle applies to all areas of the Christian life, Mt. 5:8; Phil. 4:8; 1 Thes. 5:22] **but even their mind and conscience are defiled** [the defilement is not limited to the outside, but goes inside].

**Titus 1:16** **They profess** [while they are teaching] **that they know God, but in works they deny Him**, [cf. Mt. 10:33; they do not practice what they preach, Lk. 6:46; 1 John 2:4] **being abominable and disobedient, and reprobate** [useless, worthless or disqualified] **for every good work**.

## CHAPTER 2

### Speak Sound Doctrine

**Titus 2:1** But you speak the things, which become sound doctrine: [according to godliness, 1 Tim. 6:3].

**Titus 2:2** that the older men be sober, [sound mind] grave, [serious] temperate, [self-controlled] sound in faith, [true to God's word, Rom. 10:17; never doubting God and His promise of eternal life, Heb. 11:6] in love, [Greek: *agape*] in patience; [endurance, 1 Cor. 15:58].

**Titus 2:3** the older women likewise, that they be reverent [suited to a sacred character] in behavior, [the way they live] not false accusers, [slanderers or malicious gossips] not given [enslaved] to much wine, [which causes drunkenness and quarrelling, 2 Tim. 2:24; 3:3] teachers of good things, [by word and example].

**Titus 2:4** that they may teach [admonish] the young women to be sober, [sound mind—self-controlled] to love [Greek: *philandros*] their husbands, [husbands are also to love their wives, Eph. 5:25,28] to love [Greek: *philoteknos*] their children,

**Titus 2:5** to be discreet, [sober minded and self-controlled] chaste, [pure] keepers at home, [homemakers, 1 Tim. 5:14] good, [in moral character] obedient to their own husbands, [submit to your own husband, Eph. 5:22; submit as is fitting to the Lord, Col. 3:18; cf. 1 Cor. 11:3] that the word of God be not blasphemed [reviled or spoken against, compare 1 Tim. 5:13].

**Titus 2:6** Likewise exhort [encourage] the young men to be sober-minded, [on this Island of Crete where there was such evil, Titus 1:12,13, Paul calls upon Titus to encourage the young men to have self-control].

**Titus 2:7** in all things showing yourself a pattern [example] of good works; in doctrine [teaching] showing integrity, gravity, [reverence and dignity] sincerity, [Eph. 6:24].

**Titus 2:8** sound speech, [this is in contrast to those who lie, Titus 1:12] that cannot be condemned, [because he speaks the truth and the truth of the gospel, 1 Tim. 6:3,4] that he who is the opponent [the ones who oppose you] may be ashamed, having no evil thing to say of [about] you [false

teachers continually looked for ways to oppose those who preached the gospel—Titus must put them to shame with the purity of the truth].

**Titus 2:9** Exhort [through teaching] **servants to be obedient to their own masters**, [according to the flesh, Eph. 6:5] **to be well pleasing to them in all things**, [1 Tim. 6:1] **not answering back**, [with fear and trembling, in sincerity of heart, as to Christ, Eph. 6:5-8].

**Titus 2:10** **not purloining**, [pilfering or stealing] **but showing all good fidelity** [faith or honesty] **that they may adorn** [make attractive] **the doctrine** [teaching] **of God our Savior in all things** [cf. Mt. 5:16].

### The Grace Of God Has Appeared

**Titus 2:11** **For the grace** [unmerited favor extended through the gospel of Jesus Christ, Rom. 1:16] **of God that brings salvation** [for by grace are you saved through faith, Eph. 2:8] **has appeared to all men**, [the grace of God for salvation is available to all who will prepare their hearts to receive it—God’s precious gift is given only to a penitent, believing, and obedient heart, John 8:24; Lk. 13:3; Rom. 10:9,10; Mk. 16:16].

**Titus 2:12** **teaching us** [by this grace] **that, denying ungodliness and worldly lusts**, [the penitent obedient heart turns away from such evil practices, Acts 2:38; 3:19; 1 Pet. 4:2] **we should live soberly**, [of sound mind and self-controlled, vs. 2] **righteously** [justly] **and godly**, [pious lives] **in this present world**, [age].

**Titus 2:13** **looking for the blessed hope** [Acts 24:15; 26:6,7; 28:20] **and the glorious appearing** [Christ will return in glory, Col. 3:4] **of our great God and our Savior Jesus Christ**, [1 Cor. 1:7; in these three passages, Paul writes of the past, vs. 11, the present, vs. 12, and the future, vs. 13, of a faithful Christian].

**Titus 2:14** **who gave Himself for us**, [in death for our sins, Gal. 1:4] **that He might redeem us** [buy us back or set us free] **from all iniquity** [every lawlessness] **and purify for Himself** [Heb. 1:3; 9:14] **a peculiar people** [a people for His own possession] **zealous for good works** [Christians are

God's own workmanship for good works, Eph. 2:10].

**Titus 2:15** These things speak and exhort [1 Tim. 4:13; 5:20] and rebuke with all authority [2 Tim. 4:2]. Let no one despise you [compare Timothy—your youth, 1 Tim. 4:12].

## CHAPTER 3

### Christian Conduct Through Godly Living

**Titus 3:1** Remind them [those who are at Crete, Titus 1:5] to be subject to principalities [rulers, Rom. 13:1] and powers, [authorities] to obey magistrates, [governments, cf. 1 Pet. 2:13] to be ready for every good work, [fruitful in every work, Col. 1:10; complete in every good work, Heb. 13:21].

**Titus 3:2** to speak evil of no one, [not to slander anyone, Eph. 4:31,32] to be no brawlers, [be peaceful] gentle, [as a servant of the Lord, be gentle, 2 Tim. 2:24] showing all meekness [humility, Mt. 5:5; Jas. 4:6,10; 1 Pet. 5:5,6] to all men.

**Titus 3:3** For we ourselves [Christians before conversion, cf. 1 Cor. 6:11; 1 Pet. 4:3] were also sometime [once] foolish, disobedient, deceived, [the devil deceives] serving divers [various] lusts [unlawful desires—passions] and pleasures, [gratification of sinful desires, cf. Jas. 4:1-3] living in malice [badness in quality] and envy, [displeasure that comes from learning of the success of others] hateful, and hating [murder in the heart, Mt. 5:21,22; an evil feeling or attitude toward another—often expressed by evil words or evil actions toward the one hated] one another [this is the way those who follow the world act].

**Titus 3:4** But when the kindness and love [Greek: *philanthropia*] of God our Savior toward man appeared, [the grace of God that brings salvation, Titus 2:11].

**Titus 3:5** not by works of righteousness [righteous works or meritorious

works, 2 Tim. 1:9; Gal. 2:4-9] **which we have done, but according to His mercy He saved us, by the washing** [a bath—baptism is associated with the washing away of sins, Acts 22:16, because it puts the sinner into Christ where the blood of Jesus cleanses all sins, Gal. 3:26,27; Rom. 6:4; 2 Cor. 5:17] **of regeneration** [rebirth, John 3:3,5] **and renewing of the Holy Spirit**, [born of water and the Spirit through the word, John 3:5; 1 Pet. 1:23; —dying to sin through faith, repentance, and confessing Christ to be God's Son, and buried and raised in baptism, Rom. 6:1-4; Col. 2:12].

**Titus 3:6** **whom He** [the Holy Spirit] **shed** [poured] **on us** [the church during the time of the apostles, Acts 2:1-4; 10:44] **abundantly** [generously] **through Jesus Christ our Savior**, [Jesus also promised to send to them the Holy Spirit, cf. John 14:16,26; 15:26; 16:7].

**Titus 3:7** **that being justified by His grace**, [unmerited favor, Rom. 3:24] **we should be made heirs according to the hope of eternal life** [heirs of God and joint heirs with Christ, Rom. 8:17; Titus 1:2].

**Titus 3:8** **This is a faithful** [trustworthy] **saying**, [concerning Jesus and the grace He brought for salvation, vss. 4-7; cf. 1 Tim. 1:15] **and these things I want you to affirm** [speak] **constantly, that those who have believed in God** [to the point of being born of water and the Spirit, vs. 5; John 3:5] **may be careful to maintain good works** [just because salvation is a gift, does not destroy the importance of good works, Titus 2:14]. **These things are good and profitable to men** [because such things represent God's will].

## **Avoid Quarrels And Arguments**

**Titus 3:9** **But avoid foolish questions** [controversies or disputes, 1 Tim. 1:4; 2 Tim. 2:23] **and genealogies** [going back into family trees to prove one's worth or spiritual standing with God] **and contentions** [arguments] **and strivings** [quarrels—disputes rather than godliness, 1 Tim. 1:4] **about the law**; [the Jewish law] **for they are unprofitable and useless** [what is profitable is faith working through love, Gal. 5:6].

**Titus 3:10** **Reject** [cf. Mt. 18:17] **a man who is a heretic** [fractious with a party spirit—one who is divisive] **after the first and second admonition**,

[warning, cf. 2 Cor. 13:2].

**Titus 3:11** knowing that he who is such [a heretic] is perverted, [warped] and sinning, being self-condemned [even his conscience condemns him].

## Final Instructions

**Titus 3:12** When I send Artemas [the one to take the place of Titus—nothing more is known of this man] to you, or Tychicus, [of Asia, Acts 20:4; a beloved brother of Paul and faithful in the Lord, Eph. 6:21; Col. 4:7; cf. 2 Tim. 4:12] be diligent to come to me at Nicopolis, [this verse may infer this to be the place where Paul wrote this epistle to Titus—cannot be sure which Nicopolis since there are several places with this name—may have been the Nicopolis of Macedonia—Titus evidently knew without further explanation] for I have determined [decided] to winter there [if Paul was not already there, he planned to be during the winter].

**Titus 3:13** Bring Zenas the lawyer [nothing more is recorded about him] and Apollos [a Jew from Alexandria, eloquent and mighty in the Scriptures—at Ephesus, Aquila and Priscilla took him aside and explained the way of God more accurately, Acts 18:24-28; cf. 1 Cor. 1:12; 3:5; 16:12] on their journey diligently, [with haste] that nothing is lacking for them [provide them with what they need].

**Titus 3:14** And let our people [fellow Christians] also learn to maintain good works, [vs. 8] to meet pressing needs, that they may not be unfruitful [Paul wanted them and all Christians to be filled with the fruits of righteousness, Phil. 1:11].

**Titus 3:15** All who are with me salute [greet] you. Greet those who love [Greek: *phileo*] us in the faith [the one faith, Eph. 4:5; Jude 3]. Grace [God's unmerited favor, Titus 2:11] be with you all. Amen [so be it].

## Philemon

### CHAPTER 1

## Introduction

**Philemon 1:1** **Paul**, [his Latin name which he had the right to wear as a Roman citizen—first called by this name (rather than Saul) on the Island of Cyprus at Paphos, Acts 13:9] **a prisoner** [he was imprisoned at Rome] **of Jesus Christ**, [because he preached the gospel of Christ] **and Timothy** [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] **our brother**, to Philemon [since Philemon is associated with Archippus in Colosse, it is believed that he was from Colosse, Col. 4:17; 4:9] **our dearly beloved** [friend and brother] **and fellow laborer**, [for the Lord].

**Philemon 1:2** **and to our beloved Apphia**, [our sister] **and Archippus** [from Colosse, Col. 4:17] **our fellow soldier**, [cf. Php. 2:25] **and to the church in your house**: [a congregation of the church met in his house, compare Rom. 16:5; 1 Cor. 16:19].

**Philemon 1:3** **Grace** [unmerited and unearned favor, Eph. 2:8; Titus 2:11] **to you and peace** [grace and peace are among Paul's favorite words—the favor of grace is the gift of God's Son for salvation, John 3:16; this brings peace—the Greek word for peace translates the Hebrew word *shalom* and means a peaceful state of mind, free from persecutions] **from God our Father and the Lord Jesus Christ**.

## Philemon's Love And Faith

**Philemon 1:4** **I thank my God**, [bound to thank God, 2 Thes. 1:3; Paul was a man filled with gratitude to God for faithful churches, Rom. 1:8; 1 Cor. 1:4] **making mention of you always** [Paul taught to pray without ceasing, 1 Thes. 5:17] **in my prayers**,

**Philemon 1:5** **hearing of your love** [Greek: *agape*] **and faith** [Col. 1:4; a serving, working faith—faith only is not enough to please God, Jas. 2:14-18; Eph. 1:15,16; 1 Thes. 3:6], which **you have toward the Lord Jesus**, **and toward all saints**, [those who were holy, devoted, sanctified, and consecrated to God, 1 Cor. 1:2; 1 Thes. 4:7].

**Philemon 1:6** that the communication [sharing or fellowship] of your faith may become effective by the acknowledgement [full understanding] of every good thing [that you have] which is in you in Christ Jesus [where all spiritual blessings are found, Eph. 1:3].

**Philemon 1:7** For we have [have had] great joy and consolation [encouragement] in your love, [Greek: *agape*] because the hearts [inward parts] of the saints [see vs. 5] are, [have been] refreshed by you, brother [refresh my heart in the Lord, vs. 20; compare Onesiphrous, 2 Tim. 1:16].

### Makes An Appeal For Onesimus

**Philemon 1:8** Therefore, though I might be much bold in Christ [as an apostle, and as the one who taught him the gospel, cf. 1 Thes. 2:6] to command you [to do] what is proper, [fitting or in order].

**Philemon 1:9** yet for love's [Greek: *agape*] sake I rather beseech [appeal to] you—being such a one as, Paul the aged, [as an old man] and now also a prisoner [vs. 1; Eph. 3:1] of Jesus Christ—[surely it will be most difficult for Philemon to turn down any request that Paul will make based on this kind of appeal].

**Philemon 1:10** I beseech [appeal] to you for my son [in the faith—Paul had converted Onesimus to Christ—he was a faithful and beloved brother, Col. 4:9] Onesimus, [he was a runaway slave belonging to Philemon from Colosse whom Paul taught in Rome] whom I have begotten [Paul taught him the gospel and he was born of water and the Spirit, cf. John 3:5; and thus Paul considered him as his son, cf. 1 Cor. 4:15; Gal. 4:19] in my bonds, [imprisonment].

**Philemon 1:11** Who in time past [formerly] was unprofitable to you, [he had not been profitable to Philemon his master—even to the point of running away] but now [since conversion, vs. 10] is profitable to you and to me [conversion to Jesus has made all of this great wonder possible].

**Philemon 1:12** whom I have sent him [back to you] again [he was not

CAUGHT and returned by the Roman officials, but TAUGHT—obeyed the gospel and returned by Paul]. **You therefore receive him, that is, my own heart**, [to receive Onesimus was to receive one whom Paul loved deeply—one who represented Paul's heart].

**Philemon 1:13** whom I would have kept with me, [this was what Paul wanted and needed] **that in your behalf he might minister to me in the bonds** [my chains or imprisonment] **of the gospel** [Onesimus could have been a great help to Paul by helping and ministering to him as an aged prisoner of the gospel—even taking the place of Philemon, cf. 1 Cor. 16:17; Phil. 2:30].

**Philemon 1:14** But without your consent I would do nothing, [I would not do a single thing] **that your generosity** [good deed to me] **should not be as it were by necessity**, [compulsion, cf. 2 Cor. 9:7] **but willingly** [of your own free will].

**Philemon 1:15** For perhaps he therefore departed [ran away or separated from you] **for a season**, [for a while] **that you should receive him** [back] **forever**, [compare Joseph's attitude toward his brothers, Gen. 45:5,8].

**Philemon 1:16** no longer as a servant, [slave] **but above** [more than] **a servant** [slave] **a beloved brother**, [in Christ, 1 Tim. 6:2] **especially to me**, [he had already proven himself a faithful brother to Paul] **but how much more to you**, [he can now prove to be the same to Philemon] **both in the flesh** [as a faithful slave, Col. 3:22] **and in the Lord** [as a brother in Christ].

### Receive Him As Myself

**Philemon 1:17** Therefore if you count me a partner, [surely Philemon did—compare the relationship of Paul and Titus, 1 Cor. 9:23] **receive him as myself** [as you would me].

**Philemon 1:18** If he has wronged you, [by his running away or by any other way] **or owes you anything**, **put that on** [charge it to] **my account** [an expression of strong love].

**Philemon 1:19** I, Paul, have written this with my own hand, [this promise or guarantee to you—he may have been referring to the entire letter—if so, such would be different from his usual custom, cf. Rom. 16:22; 1 Cor. 16:21; Gal. 6:11] **I will repay it—not to mention to you how you owe to me even your own self** [as well—Paul had saved his soul through the gospel—surely this would be enough security and promise for Philemon to grant Paul’s request for him to receive and forgive Onesimus].

**Philemon 1:20** Yes, brother, let me have joy from you in the Lord; [by accepting what Paul requested in this letter] **refresh my heart in the Lord** [vs. 7].

**Philemon 1:21** Having confidence [cf. 2 Cor. 7:16] in your obedience [to forgive and accept Philemon as a beloved brother in the Lord, vs. 16] **I write to you, knowing that you will do even more than I say** [he believed that Philemon’s love for Paul and the Lord would go even beyond this request].

**Philemon 1:22** But meanwhile [at the same time] **prepare me also a lodging, for I trust that through your prayers I shall be given to you** [Paul continually asked for prayers that he might be released from this Roman prison—the New Testament does not record specifically that he was released—however, it is thought by many that he was released for a short time and was able to visit Colosse, cf. Phil. 1:25; 2:23,24; 2 Cor. 1:11].

## Final Greeting

**Philemon 1:23** Epaphras, [one who was from Colosse, and must have planted the church at Colosse under the guidance of Paul, Col. 4:12; a fellow servant and faithful minister, Col. 1:7] **my fellow prisoner in Christ Jesus**, [he was with Paul in the Roman prison] **salutes** [greet]s you,

**Philemon 1:24** as do Marcus, [John Mark the cousin of Barnabas, Col. 4:10; he began the first journey with Paul and Barnabas, but turned back—began the second journey with Barnabas—he is back with Paul, 2 Tim. 4:11] **Aristarchus**, [a travel companion with Paul—a Macedonian from Thessalonica, Acts 19:29; 20:4; 27:2] **Demas**, this man was a fellow worker

who later forsook Paul for the world, 2 Tim. 4:10; cf. 1 John 2:15] **Luke**, [a faithful physician and fellow-worker with Paul who wrote the book Luke, one of the accounts of the gospel, and the book of Acts] **my fellow laborers** [assisted Paul in preaching the gospel].

**Philemon 1:25** **The grace** [the unmerited favor, Eph. 2:8; Titus 2:11] **of our Lord Jesus Christ be with your spirit** [Gal. 6:18; 2 Tim. 4:22]. **Amen** [so be it].

## Hebrews

### CHAPTER 1

#### God Has Spoken By His Son

**Heb. 1:1** **God**, [the true God of creation and of Israel] **who at various times** [in many parts] **and in different manners** [various ways] **spoke in time past** [especially in the Jewish age] **to the fathers** [Hebrew fathers] **by the prophets**, [such as Isaiah, Jeremiah, and others—spokesmen for God].

**Heb. 1:2** **has in these last days** [end of the Jewish Age and in the Christian Age] **spoken to us by His Son**, [Jesus Christ, Mt. 17:5; John 3:16] **whom He** [the Father] **has appointed heir of all things, by** [through] **whom also He made the worlds**; [all ages and phases—God’s dwelling, air, earth, John 1:3; Heb. 11:3; Col. 1:16,17].

**Heb. 1:3** **who** [Jesus] **being the brightness of His glory**, [the Father’s glory, Col. 2:9] **and the express image of His** [Father’s] **person, and upholding all things by the word of His** [Christ’s] **power**, [omnipotent power, John 1:1-3; Col. 1:17] **when He** [Jesus] **had by Himself** [Mt. 27:46] **purged our sins**, [cleansed with His blood, Heb. 9:22; 1 John 1:7] **sat down on the right hand of the Majesty** [His Father, the Majestic One] **on high**, [in heaven, Ps. 110:1; Heb. 8:1; Eph. 1:20].

**Heb. 1:4** **being made** [having become] **so much better** [superior] **than the angels**, [spiritual messengers—Jesus left heaven, became poor and lower

than angels, Heb. 2:9; but by His death on the cross and ascension He was exalted above the angels, Phil. 2:6-9; 2 Cor. 8:9] **as He has by inheritance** [as the Son of God, firstborn from the dead, Col. 1:18; an heir, Rom. 8:17] **obtained a more excellent name** [Phil. 2:9] **than they** [the angels].

## **Proves That the Son is Greater Than Angels**

**Heb. 1:5** **For to which of the angels** [heavenly messengers] **did He** [God the Father] **say at any time**, “**You are My Son, today** [declared to be the Son at the resurrection, Rom. 1:4] **I have begotten You?**” [Ps. 2:7]. **And again**, [another example] “**I will be to Him** [Jesus, His Son] **a Father, and He shall be to Me a Son?**” [2 Sam. 7:14; He never said this to an angel—Jesus was a Son by miraculous conception, by commission (He was sent), by resurrection, and by inheritance].

**Heb. 1:6** **And again**, [gives further proof] **when He brings the first-begotten** [firstborn—Jesus] **into the world**, [to inhabited earth, John 1:14; from the dead, Rom. 8:29; Col. 1:15,18; Rev. 1:5] **He** [the Father] **says**, “**And let all the angels** [heavenly messengers] **of God worship Him**” [worship His Son, whom angels honored at His birth, Lk. 2:14—thus, He is superior to angels].

**Heb. 1:7** **And of the angels** [vs. 6] **He** [the Father] **says**, “**Who makes His angels spirits, and His ministers a flame of fire**” [Ps. 104:4; angels are only messengers to be what God commands them to be in contrast to the greatness of Christ].

**Heb. 1:8** **But to the Son** [Christ—a further contrast to angels] **He** [the Father] **says**, “**Your throne, O God, is forever and ever**; [a quotation from Ps. 45:6 to show the everlasting qualities of Christ compared to angels] **a scepter** [rod for ruling—ruler’s staff] **of righteousness** [right ruling] **is the scepter** [ruler’s staff] **of Your kingdom** [Jesus fulfilled righteousness, Mt. 3:15, and His kingdom and gospel had righteousness, Mt. 6:33; Rom. 1:16,17].

**Heb. 1:9** **You have loved** [Greek: *agapao*] **righteousness and hated iniquity**; [lawlessness—defines a faithful king compared to Christ—this

must also be the attitude of faithful Christians today, Rom. 12:9] **therefore** [because of Christ's faithfulness, Heb. 5:8] **God, even Your God, has anointed You with the oil of gladness** [just like the faithful king of the Psalmist, Christ is exalted and fully pleases the Father, Mt. 3:17; 17:5] **above** [more than] **Your fellows**" [Christ is not only above men, but also above angels, Phil. 2:9,10].

**Heb. 1:10** **And**, [quotes Ps. 102:25-27] **"You, Lord**, [applies to Christ, but all three persons had a part in creation—Father, Rev. 4:11; Son, John 1:1-3; Spirit, Gen. 1:2; Job 26:13] **in the beginning** [at creation] **did lay the foundation of the earth**, [Gen. 1:1] **and the heavens are the works of Your hands**; [Col. 1:15-17].

**Heb. 1:11** **they will perish**, [the heavens, earth, and works of creation, 2 Pet. 3:10] **but You remain**; [Jesus and His word will abide forever, Mt. 24:35] **and they all will grow old as [like] a garment**, [Isa. 51:6; physical things deteriorate—only the spiritual is eternal, John 18:36; Rev. 21:1-4].

**Heb. 1:12** **and as a vesture** [mantle] **you will fold them up, and they will be changed** [clothes are temporary and changeable]. **But You are the same**, [no change in Christ, Heb. 13:8] **and Your years will not fail**" [will not grow old or be affected by years].

**Heb. 1:13** **But to which of the angels** [quotes Ps. 110:1 to further prove that Christ is superior to angels] **has He** [God the Father] **ever said**, **"Sit on My right hand**, [as He said to Jesus, Eph. 1:20; 1 Pet. 3:22] **until I make Your enemies Your footstool**"? [this is a figure of ancient kings winning victory over enemies, Josh. 10:24,25].

**Heb. 1:14** **Are they** [angels] **not all ministering spirits**, [angel means messenger—they serve God in behalf of mankind, and Christ is superior] **sent forth** [out] **to minister** [carrying out God's will] **for those** [the obedient, Heb. 5:9] **who will be heirs of** [inherit] **salvation**? [faithful Christians are joint-heirs with Jesus and will inherit eternal life, Rom. 8:17].



## CHAPTER 2

### Neglecting So Great a Salvation

**Heb. 2:1** Therefore [for this reason] we ought to give the more earnest heed to the things, which we have heard, [concerning Christ and His saving gospel] lest at any time we should let them slip [lest we drift away from it, cf. 1 Cor. 10:12].

**Heb. 2:2** For if the word [message] spoken by [through] angels [under the Jewish law, Acts 7:53] was steadfast, [it was] and every transgression and disobedience received a just recompense of reward, [the law was added because of transgression, Gal. 3:19].

**Heb. 2:3** how shall we [Christians under the Christian Age] escape if we neglect [they cannot escape] so great a salvation, [through Jesus and His gospel, Mk. 16:15,16; Rom. 1:16] which at the first began to be spoken by the Lord, [Jesus came to seek and save the lost, and spent His ministry in pointing the lost to salvation, Mt. 4:17; 18:11; He prepared for His death for the sins of the world, and after experiencing it, came forth and sent His gospel of salvation to the world, Mk. 16:15,16; Mt. 28:19,20; Lk. 24:47] and was confirmed to us by those who heard Him, [the eyewitnesses, Lk. 1:2; consider further those who heard, saw, and handled the Word of life, 1 John 1:1].

**Heb. 2:4** God also bearing them witness, [giving them power and guidance by the Holy Spirit—beginning at Pentecost, Acts 1:8; 2:1-4, and continuing throughout their ministry of preaching the gospel to the world, Mk. 16:15,16,20] both with signs and wonders, [Acts 2:22,43] and with divers [various] miracles, [bending nature from its natural course by the supernatural power of God] and gifts of the Holy Spirit [1 Cor. 12:4,7,11] according to His own will? [Eph. 1:5,9].

### Earth Made Subject To Man

**Heb. 2:5** For to the angels [His heavenly messengers] **He has not** [did not] **put in subjection the world to come**, [the age of spreading the gospel in preparation for eternity] **of which we speak**.

**Heb. 2:6** But one [David] testified in a certain place [Ps. 8:4-6; cf. Job 7:17] saying: “**What is man**, [whom God created, Gen. 1:26] **that You are mindful of him, or the son of man**, [still speaking of the human race] **that You visit** [bless or care for] **him?**”

**Heb. 2:7** You made him [mankind] **a little lower** [fell but little short] **than the angels**; [Ps. 8:5] **You crowned** [gave mankind royal and kingly dignity] **him** [mankind] **with glory and honor, and set him over the works of Your hands**.

**Heb. 2:8** You have put all things in subjection under his feet” [man was the star of God’s creation, Gen. 1:26-28; 9:2]. **For in that He** [Jehovah God] **put all in subjection under him**, [mankind] **He left nothing that is not put under him** [the Psalmist in the Psalm just quoted, named such things as sheep, oxen, beasts, birds, and fish, Ps. 8:7,8]. **But now we do not yet see all things put under him** [under man—he needs help because of sin—thus the author will now show that this Psalm is a prophecy associated with Jesus, vs. 9, who was given all authority, Mt. 28:18; Jesus has restored man through forgiveness to God].

## **Jesus Crowned With Glory**

**Heb. 2:9** But we see Jesus, [compared to mankind] **who was made a little lower than the angels**, [when Jesus became flesh, He became lower than angels because man is lower than the angels, Heb. 2:7,17] **for the suffering of death**, [can see Jesus, who left the glory of heaven to become a man so that He could die for mankind, Phil. 2:5-8] **crowned with glory and honor**, [because He was an obedient Son who became the author of salvation to all who will obey Him, Heb. 5:9; He ascended in glory, Acts 1:11; 1 Pet. 3:22] **that He by the grace of God**, [the whole process of Christ coming to earth and dying for man’s sins to give salvation, came from God’s divine love and favor, John 3:16] **might taste** [experience] **death for**

**everyone** [all can have grace and salvation if they will prepare their hearts through obedience to receive it, see Titus 2:11-13].

## **The Captain Of Salvation Is Perfect**

**Heb. 2:10** For it was fitting for Him, [God the Father] for whom are all things, and by whom are all things, in bringing many sons [heirs of salvation, Rom. 8:16,17; Gal. 3:26,27] to glory, to make the captain [author] of their salvation perfect through sufferings [His death on the cross, Acts 3:15; 5:30].

**Heb. 2:11** For both He [Christ the author of salvation, vs. 10] who sanctifies [purifies and sets apart in holiness] and those who are sanctified [the many sons, vs. 10, who are purified and set apart in holiness] are all of one, [Jesus and Christians have the same Father and are in the same spiritual family as sons of God, brothers, and joint heirs, Gal. 4:4-7] for which reason He is not ashamed to call them brethren, [cf. Mt. 25:40; John 20:17; Rom. 8:29].

**Heb. 2:12** saying, [Ps. 22:22] "I will declare Your name to My brethren; [just as David rejoiced with gratitude toward God and declared Him to his brethren, so Jesus also was willing to call the sanctified brethren] in the midst of the church [congregation] I will sing praise to You."

**Heb. 2:13** And again: [2 Sam. 22:3; Isa. 8:17] "I will put My trust in Him." And again: [Isa. 8:18] "Behold, I and the children whom God has given Me" [these quotes from the Old Testament were given to prove that Christ and all the sons of God are in one family with praise and honor to God the Father].

**Heb. 2:14** Inasmuch then [since then] as the children are partakers of flesh and blood, He Himself likewise took part [partook] of the same, [it was necessary for Him to become flesh, John 1:14, in order to bring into one family sons of God or the saved, cf. Phil. 2:6,7] that through death He might destroy him who had the power of death, [1 Cor. 15:54-56; 2 Tim. 1:10] that is, the devil; [the evil one also called Satan, cf. John 8:44; 14:30; 2 Cor. 4:4; Eph. 2:2; 6:11].

**Heb. 2:15** and deliver [free or release] those who through fear of death [2 Tim. 1:7] were all their lifetime subject to bondage [slavery, Rom. 8:15,21].

**Heb. 2:16** For verily [surely] He took not on Him the nature of angels, [He does not give help to angels] but He took on Him the seed of Abraham [He gives help to the seed of Abraham—because through the seed of Abraham all nations would be blessed, Gen. 12:3; Acts 3:25].

**Heb. 2:17** Therefore [to give this help] in all things [essential to become a human being] He had to be made like His brethren, [in all ways except sin, Heb. 4:15; thus He became partakers of flesh and blood, vs. 14, and even became poor, 2 Cor. 8:9] that He might be a merciful and faithful [Heb. 3:2] High Priest [the supreme priest of all priests, Heb. 4:15; 5:1-11] in things pertaining to God, [it was necessary for Jesus to experience these physical things, especially death, so that with His blood He could reach up to God, and down to man as a merciful and faithful High Priest] to make reconciliation [propitiation or atonement—so that sinful man could be forgiven and presented as a friend and one holy to God, Col. 1:21,22; cf. Rom. 5:10; 2 Cor. 5:18-21; Eph. 2:16] for the sins of the people.

**Heb. 2:18** For in that He Himself has suffered being [when He was] tempted, [in all points as we are, Heb. 4:15,16; 5:7-9; for His temptations by the devil, see Mt. 4:1-10] He is able to aid [give help to] those who are tempted [the devil tempts Christians to do evil, Jas. 1:13-15; Jesus the High Priest, helps those tempted to bear it and to escape, 1 Cor. 10:13; cf. 2 Pet. 2:9].

## CHAPTER 3

### Christ is Superior to Moses

**Heb. 3:1** Therefore, holy brethren, [specifically referring to Hebrew Christians] partakers of the heavenly calling, [the call of the gospel and God's grace to be brethren in Christ, 2 Thes. 2:14; cf. Gal. 3:26-28]

**consider the Apostle** [the One who was sent to bring reconciliation and offer to mankind salvation, Heb. 2:17; cf. John 13:20; 20:21] **and High Priest** [the supreme priest of all priests, Heb. 4:15; 5:1-11] **of our profession**, [confession, Heb. 4:14; 10:23; 1 Tim. 6:12,13] **Christ Jesus**,

**Heb. 3:2** **who was faithful to Him** [He had fidelity to God, Heb. 2:17; John 6:38-40; 8:29; 17:4] **who appointed Him**, [Jesus His Son] **as Moses also was faithful in all his house** [compare vs. 5; cf. Ex. 40:16; Num. 12:7,8].

**Heb. 3:3** **For this Man** [Christ Jesus, vs. 1] **was counted worthy of more glory than Moses, inasmuch as He** [Jesus] **who built the house** [since the author is speaking of Moses, at this point he is referring to Israel] **has more honor than the house** [Moses was only a member of Israel, but Jesus (in unity with the other two persons in the Godhead) built the house of Israel—God, called the Word, (Jesus) made all things, John 1:1-3; Col. 1:16-18].

**Heb. 3:4** **For every house is built by someone**, [some man] **but He who built all things is God** [all persons in the Godhead had a part in building all things—even building Israel].

**Heb. 3:5** **And Moses verily** [indeed] **was faithful in all his house**, [vs. 2; the house of the Old Testament] **as a servant**, [cf. 1 Cor. 4:2] **for a testimony of those things which were to be spoken afterward**, [later or in the future—things that pertain to Jesus, Lk. 24:44; John 5:45-47; Acts 3:22,23].

**Heb. 3:6** **but Christ as a Son** [is faithful] **over His own house**, [house of the New Testament—His church, Mt. 16:18] **whose house we are**, [all faithful Christians—spiritual Israel, 1 Cor. 3:15,16; 2 Cor. 3:16; Eph. 2:21,22; 1 Tim. 3:15; 1 Pet. 2:5] **if we hold fast the confidence** [boldness of speech] **and the rejoicing of the hope** [of the glory of God, Rom. 5:2; 12:12; a faithful living hope, 1 Pet. 1:3-6,8] **firm to the end** [faithful until death, Rev. 2:10; cf. 1 Cor. 15:58].

## **A Rest For God's People**

**Heb. 3:7** Therefore as the Holy Spirit [Acts 1:16] says, [Ps. 95:7,8] “**Today** [not tomorrow] **if you will hear His voice**, [when the call of the gospel is made for one to become a penitent believer, to confess Christ, and to be baptized, today is the time to respond, cf. Acts 2:41; 16:33; 18:8].

**Heb. 3:8** do not harden your hearts as in the provocation, [when they (Israel) provoked Me, Ex. 17:7; Num. 20:13] **in the day of temptation** [trial] **in the wilderness**, [the Israelites continually rejected God and His will for them, through the leadership of Moses, cf. Deut. 6:16].

**Heb. 3:9** when your fathers tempted [tried] Me, proved Me, and saw My works forty years [in the face of God’s power and goodness, Israel murmured, complained, and rebelled in the wilderness of wandering].

**Heb. 3:10** Therefore I was grieved [angry] with that generation, and said, ‘They always err [go astray] in their heart; [this is where all rebellion and false teaching begin, Mt. 15:8; cf. Prov. 23:7] and they have not known My ways.’

**Heb. 3:11** So I swore in My wrath, [anger] ‘They shall not enter into My rest’“ [this came after many occasions of rebellion against God’s will, cf. Ex. 14:10-12; 15:22-26; 16:1-3; 17:1-7; 32:1-29].

**Heb. 3:12** Take heed, [he sounds a warning] brethren, [applies this to Christians] lest there be in any of you an evil heart of unbelief [like Israel, vss. 7-10] in departing from the living God; [Christians can fall from God, and such begins with an unbelieving evil heart, Heb. 6:4-6; cf. 1 Cor. 10:12; Gal. 5:4; 2 Pet. 1:10].

**Heb. 3:13** but exhort [encourage] one another daily, while it is called “Today,” [tomorrow may be too late] lest any of you be hardened through the deceitfulness of sin [the devil has his greatest success through lies and deception, Rom. 7:11; Eph. 4:22; 6:11; cf. Gal. 6:7].

**Heb. 3:14** For we are made [have become] partakers of Christ, [our High Priest who reconciles us to God, see vs. 1] if we hold the beginning of our confidence [first faith in Jesus, Rev. 3:11] steadfast to the end, [there is

never a time for a Christian to let up in service to become unfaithful, 1 Cor. 15:58; Gal. 6:9; 1 Pet. 5:8,9].

**Heb. 3:15** while it is said, [Ps. 95:7-9] “**Today if you will hear His voice, [each day we must be bold in faithfulness to the Lord] do not harden your hearts, as in the provocation**” [when they provoked Me in the wilderness, vs. 8].

## **Disbelief In The Wilderness**

**Heb. 3:16** For who [or were they who] **provoked Him when they heard?** [some might think that only a few were involved, but this is not true]. **Indeed did not all those who came out of Egypt** [a country located in the northeastern part of Africa—out of bondage led] **by Moses?** [Num. 14:2,11,30].

**Heb. 3:17** But with whom was He [God] **grieved [angry] forty years? Was it not with those who had sinned, whose carcasses [bodies] fell in the wilderness?** [those who were men of war, who came out of Egypt, Josh. 5:6; cf. Num. 14:43; Deut. 8:4; Acts 7:36].

**Heb. 3:18** And to whom did He [Jehovah God] **swear that they should not enter His rest,** [the promised rest or the land of Canaan, Num. 14:23] **but to those who believed not?** [thus, disobeyed Him, See Num. 14:29-33; Deut. 2:14,15].

**Heb. 3:19** So we see that they [those who fell in the wilderness, vs. 17] **could not enter in because of unbelief** [God stopped them because of their lack of faith, and this should be a warning to all today, Mk. 16:16; John 3:18; 1 John 5:10].

## **CHAPTER 4**

### **A Rest For God's People**

**Heb. 4:1** Therefore [in view of what happened to unbelieving Israel] **let us**

[applies the falling of these Israelites to what could happen to Christians] **fear lest, while a promise being left us [Christians] of entering into His rest,** [the hope of salvation, Heb. 2:1-3; heavenly rest of which all true Christians hope, John 14:1-3; 2 Pet. 1:11] **any of you should seem to have come short of it** [Christians who become unbelievers to the point of becoming impenitent in their hearts, will fall and come short of eternal rest, 1 Cor. 9:27; 10:12; Heb. 6:4-6; 2 Pet. 1:10].

**Heb. 4:2** For indeed to us [Christians] **was the gospel** [good news of a rest through Christ's great salvation, Heb. 2:3] **preached, as well as to them;** [Gal. 3:8; 1 Pet. 1:12; just as Israel (a type) was promised a rest in the land of Canaan, so Christians are promised a rest in heaven] **but the word preached** [the word that they heard] **did not profit them,** [they were not profited] **not being mixed with faith** [they did not combine the word with faith] **in those who heard it** [after hearing the word, they did not believe it enough to obey, Heb. 3:18,19; only those with obedient faith please God, Heb. 11:6; 1 Thes. 2:13; Jas. 1:21].

**Heb. 4:3** For we [Christians] **who have believed** [to the point of obeying and pleasing God, Heb. 5:9; 11:6] **do enter into** [the promised] **rest,** [since they were not unbelievers] **as He said:** [shows that the opposite was true with unbelieving Israel by quoting, Ps. 95:11] **“As I have sworn in My wrath,** [anger] **they shall not** [never] **enter into My rest,”** **although the works were finished from the foundation of the world** [God wanted His people Israel to have the rest that can be illustrated by the rest that God experienced after completing creation, vs. 4; Gen. 2:1,2, but through unbelief, Heb. 3:19, Israel lost this rest, but Christians, through belief, can obtain an eternal rest through Christ, Heb. 4:6].

**Heb. 4:4** For He spoke in a certain place [the author elaborates further on the illustration of God resting on the seventh day of creation] **of the seventh day in this way:** [Gen. 2:2] **”And God rested the seventh day from all His works.”**

**Heb. 4:5** And again in this place: [same passage, Ps. 95:11] **“They shall not enter into My rest”** [cf. Num. 14:30].

**Heb. 4:6** Seeing therefore it remains that some must enter it, [even under Israel, Joshua and Caleb represented two exceptions, Num. 14:38; the unbelievers would not stop the believers] **and those** [the Israelites] **to whom it was first** [formerly] **preached** [offered] **did not enter in because of unbelief**, [disobedience, Heb. 3:18,19].

**Heb. 4:7** again, **He limits** [fixes] **a certain day**, [when David lived] **saying in David**, “**Today**”, **after so long a time**, [about five hundred years after this statement was first made to Israel] **as it has been said**, “**Today if you will hear His voice, do not harden your hearts**” [the author uses this to prove that others besides Israel could enter a rest].

**Heb. 4:8** For if **Joshua** [Greek: Jesus—Hebrew: Joshua] **had given them rest**, [a complete and final rest—the rest that Joshua gave to Israel was temporary, Josh. 22:4; 23:1, and did not represent the complete rest intended for spiritual Israel, Mt. 11:28-30] **then He would not afterward have spoken of another day** [to David, vs. 7].

**Heb. 4:9** There remains therefore a rest for the people of God [this is the conclusion to all that the author has just proven].

**Heb. 4:10** For he who has entered into His rest, [Christians who die faithfully in Jesus to receive heaven, Phil. 1:23; 2 Pet. 1:11; Rev. 14:13] **has also ceased from his own works as God did from His** [after the six days of Creation, God rested, Gen. 2:2; Ex. 31:17; this illustrates the rest of those who cease from work and will rest in heaven, Rev. 14:13].

## **The Word Of God Is Alive And Powerful**

**Heb. 4:11** Let us [as Christians] **therefore labor** [be diligent, 2 Pet. 1:10] **to enter into that rest**, [now that he has shown that such is available—this rest is heaven, the crown of righteousness, 2 Tim. 4:8] **lest anyone fall** [1 Cor. 10:12; 2 Pet. 1:10] **after** [through following] **the same example of unbelief** [disobedience, Heb. 3:18,19; Christians can fall if they follow Israel's unbelief, cf. 1 Cor. 10:1-12].

**Heb. 4:12** For [gives proof as to why Christians should be diligent and labor

to enter this rest, vs. 11] **the word of God is alive and powerful**, [it has living and active power, John 6:63] **and sharper than any two-edged sword**, [God's sword, Rev. 2:12; the sword of the Spirit, Eph. 6:17] **piercing even to the dividing asunder** [division] **of soul and spirit**, [man's total life which includes the physical animal life and his immortal soul—the total of man is spirit, soul, and body, 1 Thes. 5:23] **and of joints and marrow**, [this figure seems to teach that the most intimate secrets of mankind's heart and soul are laid bare by this sword] **and is a discerner of** [able to judge, John 12:48] **the thoughts and intents of the heart** [He knows our thoughts and motives even though such are hidden from man—nothing can be hidden from God now or at the Day of Judgment].

**Heb. 4:13** **Neither is there any creature that is not manifest in His sight**, [no creature or nothing in creation is hidden from His sight, 1 Cor. 4:5; Rev. 2:23] **but all things are naked and open to the eyes of Him** [God will judge the world through His Son, Acts 17:31] **with whom we have to do** [before the One whom all must give an account, Mt. 7:21,22; 25:31-46; John 5:22-29; 2 Cor. 5:10].

### **Jesus, A High Priest Without Sin**

**Heb. 4:14** **Seeing then that we have a great High Priest**, [the supreme priest of all priests, Heb. 2:17,18; 3:1; 4:15; 5:1-11; 6:20] **who has passed into the heavens**, [after His death and resurrection, He ascended to the right hand of His Father] **Jesus the Son of God**, [not the son of Aaron, Israel's High Priest, but God's Son, Heb. 1:2,3,8] **let us hold fast our profession** [confession, Heb. 3:6,14; 10:23; there is always a danger of Christians falling, 1 Cor. 10:12; Gal. 5:4].

**Heb. 4:15** **For we** [as Christians] **do not have a High Priest** [see vs. 14] **who cannot be touched** [who cannot sympathize] **with the feeling of our infirmities**, [weaknesses and afflictions] **but was in all points tempted as we are**, [in all trials and circumstances of life, Lk. 22:28; Heb. 2:18] **yet without sin** [2 Cor. 5:21; even though He did not yield to any sin, He knew the trials of such, Heb. 7:26].

**Heb. 4:16** Let us therefore [since we have such a wonderful, sympathizing, and powerful High Priest] **come boldly** [with confidence—through prayer, Phil. 4:6,7; Col. 4:2] **to the throne of grace**, [under the Old Testament, the high priest went to the Most Holy Place of the tabernacle and temple for Israel—the ark of the covenant with the mercy seat is used under Christianity, to illustrate God’s throne of grace, cf. Heb. 9:5,7,8; Ex. 25:17-22; Lev. 16:2] **that we may obtain** [receive] **mercy** [first of all, man desperately needs mercy from God] **and find grace** [an unmerited favor from God] **to help in time of need** [man’s greatest need is to be forgiven through the atoning blood of Jesus, Heb. 10:19].

## CHAPTER 5

### The High Priesthood From Men

**Heb. 5:1** For every high priest [the supreme priest of all priests] **taken from among men** [such as the high priest of the Levitical priesthood, Ex. 28:1] **is ordained** [appointed] **for men** [for the benefit of men] **in things pertaining to God**, [the spiritual things relating to God, Heb. 8:3] **that he may offer both gifts** [bloodless offerings] **and sacrifices for sins** [offerings of blood, Heb. 9:9; 10:11].

**Heb. 5:2** He [the high priest] **can have compassion** [deal gently] **on the ignorant, and on those who are out of the way** [the misguided] **since he himself is also compassed** [beset] **with infirmity** [weakness—the high priest taken from among men could empathize with their weaknesses since he was also a human being].

**Heb. 5:3** and because of this [because he is beset with weakness, vs. 2] **he is obligated** [required] **as for the people, so also for himself, to offer for sins** [the high priest of Israel was a human being to the point that he also had sins, Lev. 9:7; 16:6; Heb. 9:7].

**Heb. 5:4** And no man takes this honor to [upon] himself, but he who is called of God, even as was Aaron [God commanded Moses to choose his brother Aaron for the first high priest, Ex. 28:1; only his descendants could

serve Israel, Num. 16:40; 1 Chor. 23:13].

## **Christ, A High Priest Forever**

**Heb. 5:5** So also [likewise] **Christ did not glorify Himself** [did not take this honor upon Himself, John 7:18; 8:54] **to be made a High Priest**, [see vs. 1] **but He** [God the Father] **who said to Him**, [Ps. 2:7] **“You are My Son, today I have begotten You”** [Paul applied this quotation to the resurrection of Jesus from the dead in a sermon at Antioch in Pisidia, Acts 13:33].

**Heb. 5:6** **As He** [the same God the Father] **also said in another place**, [passage, Ps. 110:4] **“You are a priest forever** [Jesus holds this permanent position] **after** [according to] **the order of Melchizedek”**; [for a description of this king and priest, see Heb. 7:1-10; cf. Gen. 14:18,19].

**Heb. 5:7** **who** [Jesus our High Priest after the order of Melchizedek] **in the days of His flesh**, [while living on earth, John 1:14; He now has a glorious body, Phil. 3:21] **when He had offered up prayers and supplications**, [specifically this happened in the Garden of Gethsemane, Mt. 26:39,42,44] **with strong** [loud] **crying and tears** [see Lk. 22:40-44] **to Him** [His Father] **who was able to save Him from death**, [should it be His will to do so, Mt. 26:39] **and was heard because of His fear**, [godly fear—reverential submission—the Father sent an angel to strengthen Him, Lk. 22:43—the cup was not removed, but the Father heard His cries, John 11:42, and was pleased with His obedience, vs. 8].

**Heb. 5:8** **though He was a Son**, [even God’s beloved Son, Mt. 3:17; 17:5] **yet He learned** [experienced] **obedience** [even to the death of the cross, Phil. 2:8; cf. Mt. 26:39] **by the things which He suffered** [He tasted the power of obedience through His suffering and proved Himself faithful, 1 Pet. 2:21-24].

**Heb. 5:9** **And having been made perfect**, [complete to redeem man from sin as a High Priest] **He became the author** [source—procuring cause, Heb. 2:10] **of eternal salvation** [He saved man from the eternal death sentence of sin, Rom. 6:23; Gal. 6:7,8] **to all those who obey Him**, [those who refuse to obey Him and His gospel will not be saved, Mk. 16:15,16; 2

Thes. 1:7,8].

**Heb. 5:10** called [addressed or designated] **by God as High Priest** [see vs. 1] **according to the order of Melchizedek**, [for a description of this king and priest, see Heb. 7:1-10; cf. Gen. 14:18,19].

## **Lacking In Spiritual Maturity**

**Heb. 5:11** of whom [Christ and His priesthood according to Melchizedek] **we have many things to say, and hard to explain**, [this is a very difficult and important subject—it involves all things pertaining to mankind’s need for salvation, atonement, redemption from sin, and being reconciled to God] **since you are** [have become] **dull of hearing** [their understanding had become slow and sluggish—they had not grown and matured properly, John 16:12; cf. Mt. 13:15].

**Heb. 5:12** For though by this time you ought to be teachers, [they should have learned enough to teach others] **you have need that one teach you again the first principles** [rudiments or first lessons] **of the oracles** [Scriptures] **of God**, [not only had they not grown in their knowledge, but they had lost what they had first been taught—in Christ, one either goes forward or slides backward] **and you have come to need milk** [like an infant, the simplest kind of food] **and not strong meat** [solid food—deeper spiritual things—this same problem existed in the church at Corinth, 1 Cor. 3:1-3].

**Heb. 5:13** For everyone who partakes [only] of milk is unskilled [inexperienced—tossed around by every wind of doctrine, Eph. 4:14] **in the word of righteousness**, [God’s way of life and salvation, Rom. 1:16,17; Titus 2:12] **for he is a babe** [lacks spiritual maturity].

**Heb. 5:14** But strong meat [solid food—deeper spiritual truth such as the priesthood of Christ, vss. 10,11] **belongs to those who are of full age**, [mature] **even those who by reason of use** [because of practice] **have their senses exercised** [have trained themselves through their senses] **to discern both good and evil** [to know right from wrong—Phil. 1:9,10].

# HEBREWS 6

## Going On To Maturity

**Heb. 6:1** Therefore leaving [in the sense of advancing higher, Phil. 3:12-14] **the principles** [elementary first principles, Heb. 5:12] **of the doctrine** [teaching] **of Christ, let us go on to perfection**, [maturity, Heb. 7:11] **not laying again the foundation of repentance** [the changing of one's heart, understanding, feelings, and will] **from dead works and of faith toward God**, [after conversion, (as a babe) one desires the pure milk of the word to grow in the grace and knowledge of Jesus Christ, 1 Pet. 2:1,2; 2 Pet. 3:18; when this is done, there is not a need to go back and repeat such, Heb. 9:14].

**Heb. 6:2** **of the doctrine** [teaching and instruction] **of baptisms**, [at this time there was only one baptism in water for the remission of sins, Mk. 16:16; John 3:5; Acts 2:38: 22:16; Eph. 4:5—there had also been the baptism of John, Mt. 3:5,6; the baptism of the Holy Spirit, Acts 2:1-4; also baptism of fire was mentioned, Mt. 3:11] **of laying on of hands**, [Acts 6:6; 8:17; 13:3; 19:6; 28:8; 1 Tim. 4:14; 5:22] **of resurrection of the dead**, [Acts 17:3; some denied this teaching, Mt. 22:23; Acts 17:32] **and of eternal judgment** [Acts 17:31; Heb. 9:27].

**Heb. 6:3** **And this we will do**, [go on to perfection, vs. 1] **if God permits** [if such be God's will, Rom. 15:32; Jas. 4:15].

**Heb. 6:4** **For** [the consequences of failing to go on to perfection are too severe— as the writer will now show] **it is impossible** [hearts CAN reach a point of no return] **for those who were once enlightened**, [they were taught the gospel of light, and responded to Jesus the light of the world, John 1:3,4; 8:12; cf. Heb. 10:32; Eph. 5:8] **and have tasted of the heavenly gift**, [the new life, John 1:4; 10:10; Rom. 6:4; 1 John 5:12, through the new birth, John 3:3,5; 1 Pet. 1:23, to become a new creation in Christ Jesus, 2 Cor. 5:17; having a new hope of heaven, 2 Pet. 1:11] **and have been made partakers of the Holy Spirit**, [He revealed the word, and those taught on Pentecost were told to repent and be baptized for the remission of sins and

“you will receive the gift of the Holy Spirit,” Acts 2:38,39).

**Heb. 6:5** and have tasted the good word of God [the seed is the word of God, Lk. 8:11—the Holy Spirit guided the apostles into all truth—thus the sword of the Spirit is the word of God, Eph. 6:17] and the powers of the world [age] to come, [these had participated in the mighty works of the Spirit of the Christian age, Heb. 2:4; cf. Acts 8:13; 19:11].

**Heb. 6:6** [for it is impossible, vs. 4] if they [the ones described in vs. 5 who have become hardened apostates] shall fall away, [from the Lord and the faith—they sin willfully after receiving the knowledge of the truth, Heb. 10:26; 2 Pet. 2:20-22] to renew them again to repentance, [to get them to change their hearts to the point of changing their actions, 2 Tim. 2:25] since they crucify to themselves [to their own loss] the Son of God afresh, [all over again] and put Him to an open shame [cf. Heb. 10:29].

**Heb. 6:7** For [he now gives an important comparison] the earth which drinks in the rain that often comes down upon it, [God sends forth the rain, Ps. 65:10] and brings forth herbs [vegetation] useful for those by whom it is dressed, [tilled or cultivated] receive blessing from God; [this is the picture of a faithful and fruit-bearing Christian, John 15:5; cf. Gal. 5:22,23].

**Heb. 6:8** but that [land] which bears thorns and briers [thistles] is rejected, [it is without worth] and is close to being cursed; [compare the barren fig tree, Mk. 11:12-14,20,21] whose end is to be burned [this is the picture of an unfaithful Christian who does not bear fruit—refusing to repent, these will receive eternal punishment of fire, Mt. 25:41; Rev. 20:15].

## God Remembers Your Labor Of Love

**Heb. 6:9** But, beloved, [brethren who are loved] we are persuaded [convinced of] better things concerning you, and things that accompany salvation, [they had been saved by the blood of Jesus when they obeyed the gospel, Rom. 1:16, and were involved in following the commandments of the Lord as faithful Christians] though we speak in this way [though we speak to warn and show the end of the unfaithful, vss. 4-8].

**Heb. 6:10** For God is not unrighteous [unjust, Rom. 3:4] to forget your work and labor of love, [Greek: *agape*, cf. 1 Thes. 1:3] which you have shown toward His name, [the name of Jesus, Col. 3:17; even a cup of cold water, Mt. 10:42] in that you have ministered to the saints, [holy, devoted, sanctified, and consecrated to God, 1 Cor. 1:2; 1 Thes. 4:7; cf. Rom. 12:13; 15:25] and do minister [when Christians minister to the least brother or sister in Christ, they minister to Jesus, Mt. 25:37-40].

**Heb. 6:11** And we desire [compare heart's desire, Rom. 10:1] that each one of you show the same diligence [in your work, labor, and love, vs. 10] to the full assurance of hope until the end, [Heb. 3:6,14; the more one serves God by ministering to others, the more he or she is like Jesus, and feels closer to God—this produces hope and assurance, Col. 2:2].

**Heb. 6:12** that you may not be slothful, [inactive, sluggish or lazy, Rom. 12:11; “the way of a slothful man is like a hedge of thorns, but the way of the upright is a highway,” Prov. 15:19] but followers [imitators] of those who through faith and patience inherit the promises [only those who are steadfast and endure to the end are promised eternal life, Heb. 10:36; cf. 1 Cor. 15:58; Gal. 6:9; 1 John 2:25].

## **God's Promise Is Sure**

**Heb. 6:13** For when God made the promise to Abraham, [to bless, multiply his descendants, and through him to bless all nations, Gen. 22:15-18] because He could swear by no [one] greater, [Lk. 1:73] He swore by Himself, [thus, these promises, vs. 14, are all totally fulfilled, vss. 17,18].

**Heb. 6:14** saying, [Gen. 22:16,17] “Surely blessing I will bless you, and multiplying I will multiply you” [He would make of him a great nation, Gen. 16:10].

**Heb. 6:15** And so, after he [Abraham] had patiently endured, [waited—Abraham was one hundred years old when Isaac was born, Gen. 21:5] he obtained the promise [God rewarded him with a son through whom this

promised nation came].

**Heb. 6:16** For men verily [indeed] **swear by the greater:** [one greater than themselves—they swear by God] **and an oath for confirmation** [confirms what is said] **is for them an end of all strife** [dispute, Ex. 22:11].

**Heb. 6:17** Wherein [in the same way] **God, willing more abundantly to show to the heirs of promise** [first to Abraham and his descendants, but later to those who become Christians and joint-heirs with Jesus Christ, Rom. 8:17; cf. Gal. 3:26-28] **the immutability** [unchangeableness, Rom. 11:29] **of His counsel, confirmed** [guaranteed] **it by an oath,** [therefore, with God there is no variation or shadow of turning, Jas. 1:17].

**Heb. 6:18** that by two immutable [unchangeable] things, [His promise and oath] **in which it is impossible for God to lie,** [this would be opposite to all that God is and represents—thus it is impossible for God to deny Himself and lie, 2 Tim. 2:13; God is all truth, John 14:6,17; 17:17; the devil has no truth, and is full of lies, John 8:44] **we might have a strong consolation,** [there is no way that one can justify the doubting of God's promises—we can KNOW for sure, Rom. 8:28; 2 Tim. 1:12] **who have fled** [from sin and death, Rom. 6:23; Gal. 6:7,8 and the wrath to come, 1 Thes. 1:10] **for refuge** [a place of safety—compare the cities of refuge for Israel, Deut. 19:1-13] **to lay hold upon** ["lay hold on eternal life," 1 Tim. 6:12; probably comes from the figure of laying hold of the horns on the altar, 1 Kgs. 2:28] **the hope set before us** [the hope of heaven by the gospel, Col. 1:5; cf. Heb. 3:6; 7:19].

**Heb. 6:19** this hope [found in Christ Jesus of salvation] **we have as an anchor of the soul,** [life in the world of sin is like a stormy sea, but this anchor of hope holds the faithful Christian secure] **both sure and steadfast,** [even the devil and all his power cannot move it] **and [a hope] which enters into that** [the Presence—the inner sanctuary] **within the veil,** [the figure of the anchor is dropped, and the figure of the veil between the Holy and Most Holy Place of the tabernacle and temple is used, Lev. 16:2,15; Heb. 9:3,7; this represents heaven—thus, the hope of a Christian reaches all the way to heaven, 2 Pet. 1:11].

**Heb. 6:20** where the forerunner [one who runs before] **has entered for us,**

even Jesus, [He went to prepare a place, John 14:3] **having become a High Priest forever after** [according to] **the order of Melchizedek** [see Heb. 5:6,10; 7:1-10; He is our High Priest and has entered this Holy Place for us—His own life blood offered in sacrifice makes it possible for Christians to enter with hope].

## CHAPTER 7

### Melchizedek, Priest of the Most High God

**Heb. 7:1** **For this Melchizedek**, [Gen. 14:18,19; Heb. 5:6,10; 6:20] **king of Salem**, [this city thought to be the same as Jerusalem] **priest** [one who offers sacrifices and ministers to spiritual things] **of the Most High God**, [Gen. 14:18; he served the highest and only true God] **who met Abraham returning from the slaughter of the kings**, [Lot, the nephew of Abram, was captured in a battle against Sodom and Gomorrah—Abram armed three hundred and eighteen trained servants and rescued Lot by defeating the kings—this event with Melchizedek happened on Abraham’s return from the battle, Gen. 14:8-16] **and blessed him**, [for the words of this blessing, see Gen. 14:19,20].

**Heb. 7:2** **to whom also Abraham gave a tenth part of all**, [honored him as a king and priest with a tenth, cf. Gen. 28:22; Lev. 27:30] **first being by interpretation** [translated] **king of righteousness**, [Jesus also has righteousness, Jer. 23:5,6; Rom. 3:26] **and after that also king of Salem**, [believed to be Jerusalem] **which is**, [means] **“king of peace,”**

**Heb. 7:3** **without father, without mother**, [the names of his parents were not known—so different when compared to the Levitical priesthood] **without descent**, [his genealogy cannot be traced] **having neither beginning of days nor end of life**, [unlike the priesthood of the Levites who depended on a record of family and tribe, this king could not trace his family and genealogy] **but made like the Son of God, he abides a priest continually** [since Jesus would be a priest like him, it was necessary for him to be different and to have a priesthood that would not end, cf. vss. 17,23-28].

**Heb. 7:4** Now consider how great this man [Melchizedek] was, to whom even the patriarch Abraham gave a tenth of the [choice] spoils [Abraham was the father of the Israelite nation, and yet he gave a tenth of the spoils or plunder to this man, Gen. 14:20].

**Heb. 7:5** And verily [indeed] those who are of the sons of Levi, who receive the office of the priesthood, [Levitical priesthood—the priestly tribe of Israel, Ex. 28:1] have a commandment to take [collect] tithes from the people according to the law, [Num. 18:21-26; 2 Chro. 31:4] that is, from their brethren, [the other tribes] though they have come from [are descendants] the loins of Abraham; [in contrast, the Levitical priests were from Abraham, but this was not true of Melchizedek; Abraham gave him a tenth of the spoils due, to honor him and his position].

**Heb. 7:6** but he whose descent [genealogy] is not counted [traced] from them [the sons of Levi] received [collected] tithes from Abraham, [Gen. 14:17-20] and blessed him [Abraham] who had the promises [God promised to make of Abraham a great nation, and to bless all nations, Gen. 12:2,3; 13:14-17; 17:4-8; Rom. 4:13; Gal. 3:16].

**Heb. 7:7** And without any contradiction [dispute] the lesser [the inferior in rank—Abraham] is blessed by the better [greater in rank— Melchizedek].

**Heb. 7:8** And here [in the case of the Levitical system] men who die [mortal men—the Old Testament records the death of Aaron and other priests who had died] receive tithes, but there [in the case of Melchizedek] he receives them, [tithes] of whom it is witnessed that he lives [there is no record of Melchizedek dying—no beginning, no end, vs. 3; thus a perfect order for the priesthood of Jesus, Heb. 5:6; 6:20; Rev. 1:18].

**Heb. 7:9** And, so to speak, [in a sense] even Levi also, who receives tithes, paid tithes through Abraham, [to Melchizedek, Gen. 14:20; it is explained how this happened in vs. 10].

**Heb. 7:10** for he [Levi] was still in the loins of his father [yet to be born] when Melchizedek [see vs. 1] met him [Abraham, the father of all the Levitical priesthood, represented them even before they were born, and in

this sense, they all paid tithes to Melchizedek].

## **Jesus Is Like Melchizedek**

**Heb. 7:11** Therefore if perfection were [could be attained] through the Levitical priesthood, [as the Jews claimed] (for under [on the basis of] it the people received the law), what further need was there that another priest should rise after [according to] the order of Melchizedek, [see vs. 1] and not be called after [according to] the order of Aaron? [the first High Priest—the argument is that God approved another priesthood through Melchizedek, but this would not have been necessary if the Levitical order under the law could make them perfect—for the imperfection of the Old Covenant, see, Heb. 8:7-13; 10:1-4; Gal. 2:21; 3:21; Col. 2:10-17].

**Heb. 7:12** For the priesthood being changed, [as was foretold, Ps. 110:1-4] of necessity there is also a change made of the law [for on the basis of the Levitical priesthood, the law was given, vs. 11; cf. Heb. 8:6-13; 10:1-18; Rom. 7:1-6; Col. 2:14-17].

**Heb. 7:13** For He [Jesus, God's Son, the true High Priest after the order of Melchizedek, Heb. 5:5,6] of whom these things are spoken belongs to another tribe, [the tribe of Judah, vs. 14; cf. Jer. 23:5] of which no man gave attendance [has officiated or served] at the altar [under the Levitical system, only descendants of Aaron could officiate at the altar, Num. 16:40].

**Heb. 7:14** For it is evident that our Lord sprang out of [descended from] Judah, [Gen. 49:8-10; Micah 5:2; Mt. 2:6; Rev. 5:5] of which tribe Moses spoke nothing concerning priesthood [priests].

**Heb. 7:15** And it is yet far more evident [what has been said is more clear concerning the changing of the priesthood] if, according to the similitude [likeness and order] of Melchizedek, [see vs. 1] there arises [appears] another priest [Jesus was the One who arose as a priest like Melchizedek, Ps. 110:4; Heb. 5:6; 7:17].

**Heb. 7:16** who [Jesus, this other priest, vs. 15] was made, not according to [on the basis of] the law of a carnal [physical or fleshly] commandment,

[not on having a certain ancestry like the Levitical priesthood] **but according to the power of an endless** [indestructible] **life** [Jesus is eternal—therefore, a priest forever, cf. vs. 21,24,25,28; Rom. 6:9; Rev. 1:18].

**Heb. 7:17** For He testifies: [Ps. 110:4] **“You are a priest forever according to the order of Melchizedek”** [see vs. 1; cf. Heb. 5:6].

**Heb. 7:18** For there is verily [indeed] **an annulling** [a setting aside] **of the former commandment** [concerning the Levitical priesthood of the law, vs. 12] **because of its weakness and unprofitableness**, [uselessness—made nothing perfect, vs. 19; it could not give the permanent justification and salvation needed—only Jesus could do this, Acts 13:39].

**Heb. 7:19** for the law made nothing perfect, [Rom. 3:20; Gal. 2:16; 3:21; Heb. 9:9; 10:1] **but** [on the other hand] **the bringing in of a better hope**, [the bringing in of Jesus as an eternal High Priest brought hope, Heb. 4:16; 6:18,19; 10:19-22] **through which we draw near to God** [all faithful Christians are priests, 1 Pet. 2:5, and through Jesus the High Priest, can draw near to God, Eph. 2:18; cf. Jas. 4:8].

**Heb. 7:20** And inasmuch as He was not made priest without an oath [for this oath, see vs. 21; this is another argument to prove the superiority of Jesus as High Priest over the Levitical priesthood].

**Heb. 7:21** (for those priests [the Levitical priests] were made [became priests] **without an oath**, [the Levites became priests through descent] **but He** [Jesus] **with an oath by Him** [God the Father] **who said to Him**, [Ps. 110:4] **“The Lord swore and will not repent**, [will not change His mind] **‘You are a priest forever after the order of Melchizedek’** “), [see vs. 1; cf. Heb. 5:6; 7:17].

**Heb. 7:22** by so much more [an oath is more solemn than an appointment] **was Jesus made** [has become] **a surety** [guarantee or pledge] **of a better testament** [covenant, Heb. 8:6-12; 9:15-23; 12:24].

**Heb. 7:23** And there truly were many priests, [under the Levitical priesthood] **because they were prevented by death to continue** [thus

continually changing].

**Heb. 7:24** But this Man, [Jesus, God's Son] because He continues [remains] forever, has an unchangeable priesthood [His priesthood is not passed from one to another, vss. 16,17,25,28; Rev. 1:18].

**Heb. 7:25** Therefore He [Christ] is able also to save to the uttermost [forever and completely—He is the author of eternal salvation, Heb. 5:9; cf. Jude 24] those who come to God by [through] Him, [He is the only way to the Father, John 14:6] since He ever lives to make intercession for them [He shed His blood, was resurrected from the dead, and ascended to the Father to officiate as High Priest for those who come to God through Him, Rom. 8:34; Heb. 9:24; 1 Tim. 2:5].

**Heb. 7:26** For such a High Priest became [was fitting for] us, who is holy, [Godly, devout, pious] harmless, [innocent] undefiled, [without spot] separate from sinners, [He became sin for lost humanity, but never committed a sin, 2 Cor. 5:21; Heb. 4:15] and made [exalted] higher than the heavens; [Eph. 1:20].

**Heb. 7:27** who does not need daily, as those high priests, [under the Levitical priesthood] to offer up sacrifices, [those who were responsible for seeing that the daily sacrifices were offered, Ex. 29:38-46] first for His own sins, [Lev. 9:7; 16:6; Heb. 5:3] and then for the people's, [sins of the people] for this He [Christ] did once, [once for all] when He offered up Himself [not for His sins—He had no sins, but for others, Heb. 9:14,25,28; 10:10-13; cf. Rom. 6:10; Eph. 5:2; Titus 2:14].

**Heb. 7:28** For the law makes [appoints] men high priests [under the Levitical system] who have infirmity, [weaknesses, Heb. 5:1,2; cf. Aaron and the golden calf, Ex. 32:1-29] but the word of the oath, [the way Jesus was appointed to be High Priest, vss. 20,21; cf. Ps. 110:4] which came after the law, makes [appoints] the Son, who is consecrated [made perfect, cf. Heb. 2:10; 5:9] forever.

## CHAPTER 8

## Jesus Serves as the New High Priest

**Heb. 8:1** Now this is the sum [the main or chief point] of the things which we have spoken: [a very important point] **We have such a High Priest**, [the supreme priest of all priests, Heb. 4:15; 5:1-11] **who is seated** [who sat down after making His once for all offering, Heb. 7:27] **on the right hand of the throne** [under this figure and context, the heavenly sanctuary, vs. 2] **of the Majesty** [God, His Father] **in the heavens**, [Heb. 10:11-13].

**Heb. 8:2** a minister [serving as the high ranking High Priest, Heb. 12:2] **of the sanctuary**, [Holy of Holiest] **and of the true tabernacle**, [booth, hut, or tent—the real heavenly one—Jesus is the head of His church, Col. 1:18, and reigns as High Priest in heaven which is compared to the Most Holy Place—while ministering in the sanctuary—the church is God’s house, 1 Tim. 3:15; Heb. 3:6; Christians make up God’s spiritual house, a holy priesthood to offer up spiritual sacrifices, 1 Pet. 2:4,5; Jesus built and purchased His church with His own blood, Mt. 16:18; Acts 20:28; the first tabernacle of Israel (on earth) was only a shadow or type of the true—this true one is the more perfect tabernacle, Heb. 9:11] **which the Lord pitched, and not man** [the first tabernacle was pitched or constructed under God’s direction by the hands of man—the true tabernacle in heaven was pitched by God’s workmanship].

**Heb. 8:3** For every high priest [see vs. 1] is ordained [appointed] to offer gifts and sacrifices; [Heb. 5:1; 7:27; 10:11] **therefore it is of necessity** [necessary] **that this Man** [God’s Son as High Priest] **also have something to offer** [Jesus took the one powerful sacrifice of His death on the cross, to heaven, Eph. 5:2; Heb. 9:14, and continually applies it to those who obey the gospel, and to those who walk faithfully in the light, 1 John 1:7].

**Heb. 8:4** For if He were on earth, [under the law of Moses and under the Levitical system that had been abolished, Col. 2:14] **He would not be a priest**, [He was not of the lineage of Aaron, cf. Heb. 7:11-15] **since there are priests who offer gifts according to the law**; [when this law was in effect, there were many priests chosen to offer gifts].

**Heb. 8:5** who [these earthly Levitical priests] **serve the example** [a copy]

**and shadow of the heavenly things**, [the first tabernacle with all its fixtures only symbolized the true, Heb. 9:9,23,24] **as Moses was admonished** [warned] **of God when he was about to make the tabernacle; for**, [Ex. 25:40; Acts 7:44] **“See,” He says, “That you make all things [of the tabernacle] according to the pattern shown to you in the mountain”** [this was important because God commanded it, and because it was a type, copy, and shadow of the true tabernacle that God made in heaven, vs. 2].

**Heb. 8:6** **But now He** [Jesus our High Priest, vs. 1] **has obtained a more excellent ministry**, [compared to the Levitical ministry] **inasmuch as He is also the Mediator** [He officiates between God and man, 1 Tim. 2:5; Heb. 9:15; cf. Gal. 3:19,20] **of a better** [more excellent] **covenant**, [testament] **which was established on better promises** [Titus 1:2; 2 Pet. 1:4].

## **The New And More Excellent Covenant**

**Heb. 8:7** **For if that first covenant** [testament] **had been faultless**, [nothing wrong with it] **then no place would have been sought for the second** [covenant, cf. Heb. 7:11,18; Gal. 3:21].

**Heb. 8:8** **For** [God] **finding fault with them**, [Israel and the first covenant] **He says**, [Jer. 31:31-34] **“Behold, the days are coming, says the Lord, when I will make a new covenant** [God’s arrangement with mankind—one based on the spiritual rather than the physical—grace and faith, rather than law, Eph. 2:8-10; Gal. 3:12] **with the house of Israel** [the family of Israel—specifically here the ten northern tribes] **and with the house of Judah**; [the kingdom of Judah basically made up of Judah and Benjamin—this new covenant represented God’s perfect will and would be bestowed upon all the twelve tribes as well as all nations—thus forming spiritual Israel, Rom. 9:6; under this covenant, all barriers would be destroyed, Gal. 3:28].

**Heb. 8:9** **not according to the covenant** [at Sinai] **that I made with their fathers** [forefathers, Ex. 24:3-11; Heb. 9:18-20] **in the day** [period of time] **when I took them by the hand to lead them out of the land of Egypt**; [a country in the northeastern part of Africa] **because they did not continue in My covenant**, [therefore there was the need for a new one that could save them] **and I disregarded** [turned away from] **them, says the Lord** [cf. Ex.

32:8; Deut. 29:25-28].

**Heb. 8:10** For this is the covenant [arrangement or dispensation] that I will make with the house of Israel [vs. 8] after those days, [after that time] says the Lord: [compare Jer. 31:31-34] I will put My laws in their mind, [in contrast to the commandments on stones, cf. 2 Cor. 3:6] and write them on their hearts; [under the new covenant of Christ, one is born of water and the Spirit through the word, John 3:5; 1 Pet. 1:23; this involves one's heart in becoming a penitent believer who confesses Christ to be God's Son, and by submitting in obedience to baptism, Acts 2:38,41; Rom. 6:1-4,17] and I will be their God and they shall be My people [mankind's greatest privilege, 2 Cor. 6:16].

**Heb. 8:11** And they shall not teach every man his neighbor, and every man his brother, saying, 'Know the Lord,' for all shall know Me, [one cannot become a Christian without being taught, thus all of God's children or Christians know of God, John 8:32; 14:6; 17:17] from the least [of them] to the greatest [the commission to save the world involves teaching, Mt. 28:19,20; Mk. 16:15,16; Lk. 24:46,47; therefore, all who are converted under the new covenant know the Lord and His truth].

**Heb. 8:12** For I will be merciful to their unrighteousness, [it will be a system of faith based on forgiveness through the cleansing blood of Jesus] and their sins and their iniquities I will remember no more" [this is true forgiveness—their sins will be as though they had never been committed—such will never be brought up again, Rom. 11:27].

**Heb. 8:13** In that He says, "A new covenant", He has made the first [covenant] old [Heb. 7:11,12,18,19]. Now that which decays [is becoming obsolete] and is growing old is ready to vanish away [it served its purpose, was fulfilled, and must now make way for the new, Col. 2:14; Heb. 7:18,19].

## CHAPTER 9

### The First Tabernacle Described

**Heb. 9:1** Then verily [indeed] the first covenant [the one made with Israel, Heb. 8:9—the author continues a comparison between the first and second covenants which he began in Heb. 8:6] **had also ordinances** [regulations or ceremonies] **of divine service** [for worship] **and the earthly sanctuary** [holy place—a place of worship [vs. 2; Ex. 25:8].

**Heb. 9:2** For there was a tabernacle [tent, booth or hut] **prepared**, [set up, Ex. 26] **the first part** [first or east room] **in which was the lamp stand**, [positioned on the south side of the Holy Place made of pure gold—for its design, see Ex. 25:31-40] **and the table** [positioned on the north side of the Holy Place—for a description, see Ex. 25:23-30] **and the showbread**, [twelve loaves—two stacks, six in each stack, Lev. 24:5-9] **which is called the sanctuary** [the Holy Place].

**Heb. 9:3** And after [behind] **the second veil**, [curtain, Ex. 26:31-35; 40:3] **the tabernacle** [room] **which is called the Holiest of All**, [Holy of Holiest or Most Holy Place, vs. 8; Heb. 10:19; cf. 1 Kgs. 8:6].

**Heb. 9:4** which had the golden censer, [altar of incense, where the High Priest burned incense once a year, Lev. 16:12] **and the ark of the covenant** [two and a half cubits long, a cubit and a half wide and high—considering eighteen inches as a cubit, the ark would measure forty-five inches long, twenty-seven inches wide, and twenty-seven inches high, Ex. 25:10-16] **overlaid on all sides with gold**, [acacia wood overlaid with pure gold, Ex. 25:10-16] **in which was the golden pot** [jar] **that had manna**, [a perpetual remembrance of the food in the wilderness] **and Aaron's rod that budded**, [Num. 17:1-11] **and the tables of the covenant**; [tables of stone containing the ten commandments—the words of the covenant, Ex. 34:28].

**Heb. 9:5** and over [above] it [the cover for the ark called the mercy seat—two and a half cubits long (45") and a cubit and a half (27") wide—considering eighteen as a cubit, Ex. 25:17-22] **the cherubims** [made of one piece of beaten gold placed at the two ends of the mercy seat, Ex. 37:7,8] **of glory overshadowing the mercy seat** [place of atonement—these cherubim faced each other toward the mercy seat covering it with their wings, Ex. 37:7-9; cf. 1 Kgs. 8:7]. **Of these things we cannot discuss in**

**detail now** [this lays the foundation for more details to follow].

## **The High Priest And The First Tabernacle**

**Heb. 9:6** Now when these things had been thus ordained, [prepared] the priests always went into the first tabernacle, [first room, the Holy Place, vs. 2] performing the service [ministry] of God, [Num. 18:2-6; 28:3].

**Heb. 9:7** but into the second part [Most Holy Place, vs. 2] the high priest alone went once every year, [the day of Atonement, Ex. 30:10] not without [taking] blood, which he offered for himself and for the errors [sins] of the people [committed in ignorance, Lev. 16:11,15].

**Heb. 9:8** The Holy Spirit [one of the three persons of the Godhead, 1 John 5:7] signifying this [was showing by this] that the way into the Holiest of All [heaven, the antitype of the Most Holy Place, vss. 12,24; Heb. 10:19-22] was not yet made manifest [was not yet disclosed—still a mystery] while the first tabernacle was still standing; [the death, burial, and resurrection for the redemption of mankind was obscure during the Levitical priesthood—when Jesus died the veil was torn in two and the Most Holy Place revealed—this also signified the way to heaven through Jesus, John 14:6].

**Heb. 9:9** which [this tabernacle on earth] was a figure [symbol] for the time then present, [as long as the tabernacle stood—it also symbolized the time of Christ as High Priest] in which both gifts and sacrifices were offered which cannot make him who did the service [the worshiper] perfect, in regard to conscience, [they could not totally remove sin and its guilt, vss. 13,14; Gal. 3:21; Heb. 7:18,19; 10:1-4,11].

**Heb. 9:10** which stood [related only] to foods [Lev. 11:2] and drinks [Col. 2:16] and various washings, [Num. 19:7] and carnal [fleshly] ordinances, [external ceremonies, Col. 2:16] imposed on them until the time of reformation [the new order—Christ, the new covenant, and His gospel, Gal. 4:4; Eph. 1:10].

## **The Powerful Blood Of Jesus**

**Heb. 9:11** But Christ came [all biblical history was fulfilled when Jesus became flesh, John 1:14] as a **High Priest** [the supreme priest of all priests, Heb. 2:17; 3:1; 4:15; 7:26,27; 8:1] **of good things to come**, [ushering in the new covenant and the real tabernacle—thus at His death, all types and shadows were removed, Col. 2:14] **by a greater and more perfect tabernacle not made with hands**, [He officiates in heaven, vss. 23,24] **that is to say, not of this building** [not a part of this creation—it is heavenly, vss. 23,24].

**Heb. 9:12** Neither by the blood of goats and calves, [such as was used under the Levitical system, Lev. 16:7-10; Heb. 10:4] **but by** [through] **His own blood** [for the remission of sins, Mt. 26:28; 1 Pet. 1:18,19] **He entered in into the holy place** [Most Holy Place, heaven, vs. 24; Heb. 4:14] **once**, [for all] **having obtained eternal redemption for us** [Christians who have obeyed the gospel, Rom. 1:16; Eph. 1:7].

**Heb. 9:13** For if the blood of bulls and of goats [used on the day of atonement in sacrifice under the Levitical system, Lev. 16:14,15] **and the ashes of a heifer**, [Num. 19:2-9] **sprinkling the unclean, sanctifies to the purifying of the flesh**, [this was used as a symbolic cleansing of the people's flesh and shown to be inferior compared to Christ's blood].

**Heb. 9:14** how much more [than the Levitical cleansing] **shall the blood of Christ, who through the eternal Spirit** [after Christ died, He was made alive by the Spirit, 1 Pet. 3:18] **offered Himself** [as a sacrifice in death rather than a bullock or goat] **without spot to God**, [without sin or fault, cf. Lev. 1:10; 22:19-22] **purge your conscience from dead works** [Heb. 6:1; works of sin that pay the wages of death, Rom. 6:23] **to serve the living God?**

**Heb. 9:15** And for this reason [His power to purge your conscience through His blood, vs. 14] **He** [Jesus, the High Priest] **is the Mediator** [He officiates between God and man, 1 Tim. 2:5; Heb. 8:6; cf. Gal. 3:19,20] **of the new testament**, [covenant, Heb. 8:6,8] **that by means of death, for the redemption of the transgressions who were under the first testament**, [covenant—the saving blood of Jesus flowed backward as well as forward—even those under the first covenant (Levitical system) depended on His

blood for redemption, Rom. 3:24-26; Eph. 1:7] **that those who are called** [by an obedient faith and the gospel, Rom. 4:13; 8:28; 2 Thes. 2:14] **may receive the promise of the eternal inheritance** [incorruptible and undefiled and that does not fade away, reserved in heaven for you, 1 Pet. 1:4; cf. Rom. 8:16,17].

## **Dedicated With Blood**

**Heb. 9:16** For where a testament is, [a will with legal power (the same Greek word used for covenant) involving an inheritance, vs. 15] **there must also of necessity be the death of the testator** [the one who made it].

**Heb. 9:17** For a testament [will (the same Greek word used for covenant)] **is in force** [valid] **after men are dead:** [the one who made the will] **otherwise it is of no strength** [never in force] **at all while the testator** [the one who made it] **lives** [a legal illustration, Gal. 3:15, to show the necessity of Christ's death, vs. 15].

**Heb. 9:18** Therefore not even the first testament [covenant] **was dedicated without blood** [Ex. 24:6-8].

**Heb. 9:19** For when Moses had spoken every precept [commandment] to all the people according to the law, [Ex. 24:3,4; cf. Ex. 20:1-17] he took the blood of calves and of goats, [Ex. 24:5] **with water and scarlet wool and hyssop**, [Lev. 14:4,7; Num. 19:6] **and sprinkled both the book, and all the people,**

**Heb. 9:20** saying, [Ex. 24:3-8] **“This is the blood of the testament** [covenant] **which God has commanded you”** [Jesus used this Scripture when instituting the Lord's Supper, Mt. 26:28].

**Heb. 9:21** Moreover [in the same way—afterward when the tabernacle was completed, Ex. 40:9-15] he [Moses] **likewise sprinkled with blood both the tabernacle and all the vessels of the ministry** [blood is not specifically mentioned in Ex. 40:9, but inferred since the tabernacle was to be hallowed, cf. Lev. 8:15,19].

**Heb. 9:22** And according to the law, almost all things are purged [cleansed] with blood, [Ex. 29:12] and without shedding of blood there is no remission [forgiveness, Lev. 4:20,26,35; 17:11,12].

## **Jesus Sacrificed Himself To Put Away Sin**

**Heb. 9:23** Therefore it was necessary that the patterns [copies—the Holy and Most Holy Places of the tabernacle on earth, Heb. 10:1; Col. 2:17] of the things in the heavens [heavenly things, Heb. 8:2,5; 9:11] should be purified with these, [sacrifices] but the heavenly things themselves [the church of our Lord, the antitype of the Holy Place, and heaven the antitype of the Most Holy Place] with better sacrifices than these [Jesus' blood was superior to the animal blood used under the age of the Levitical tabernacle, vs. 12; Acts 20:28].

**Heb. 9:24** For Christ has not entered into the holy places made with hands, [the tabernacle under the Levitical system, cf. vs. 11] which are the figures [copies] of the true, [vs. 23; Col. 2:17; Heb. 8:5] but into heaven itself, [the true Holy of Holiest] now to appear in the presence of God for us; [to officiate as our High Priest with His own blood as our mediator between mankind and God, Rom. 8:34; Heb. 7:25; 1 John 2:1].

**Heb. 9:25** nor yet that He should offer Himself often, [He offered Himself once for all, Heb. 10:10,12] as the high priest [such as Aaron and successors] enters into the [Most] Holy Place every year with blood of another [vs. 7; cf. Ex. 30:10; Lev. 16:2-20].

**Heb. 9:26** For then He would have needed to suffer [give Himself in sacrificial death] often since the foundation [creation] of the world; but now, once [Heb. 7:27; 10:10; 1 Pet. 3:18] at the end of the world [ages, 1 Cor. 10:11; Eph. 1:10; Gal. 4:4] has He appeared to put away sin by the sacrifice of Himself [vs. 12; He became the Lamb of God who took away the sin of the world, John 1:29].

**Heb. 9:27** And [gives an illustration] as it is appointed to men to die once, [this is true of all mankind, Gen. 3:19; Eccl. 3:20; 12:7] but after this the judgment; [once physical life ends, judgment will eventually follow, Acts

17:31; 2 Cor. 5:10; 1 John 4:17].

**Heb. 9:28** so [applies the illustration] **Christ was offered once** [Rom. 6:10; as surely as mankind physically dies once, Rom. 5:12] **to bear the sins of many** [all who will obey and prepare their hearts for this saving grace, 1 Pet. 2:24; Titus 2:11-13]. **And to those** [faithful Christians] **who look for Him** [just as Israel looked for the high priest to return from the Most Holy Place with a blessing] **He shall appear the second time**, [at His second coming, Jesus will appear to reward the saved, John 14:3; Acts 1:11; 1 Thes. 4:14-16] **without** [apart from] **sin for salvation** [His blood will have forgiven totally the sins of the saints so that at His return there will be no sins with Him—because as High Priest in heaven, He has fully atoned them, Eph. 1:7].

## CHAPTER 10

### Jesus Offered Himself Once

**Heb. 10:1** For the law having a shadow of good things to come, and not the very image of the things, [this truth is repeated to emphasize the superiority of the true tabernacle, cf. Heb. 8:5; 9:9,23; Col. 2:17] **can never with those sacrifices which they offered continually year by year**, [under the Levitical system, Heb. 7:19; 9:9] **make those who come near perfect** [the law could not permanently take away sins, vs. 11; it was necessary for the blood of Jesus to reach back to them, Eph. 1:7; 1 Pet. 2:24].

**Heb. 10:2** For then [if they could] **would they** [these sacrifices] **not have ceased to be** [have stopped being] **offered**, [the same sins had to be remembered over and over, vs. 3] **because the worshipers once purged, would have had no more consciousness of sins** [this would not have been necessary if such could permanently forgive].

**Heb. 10:3** But in those sacrifices there is a remembrance [reminder] again made of sins every year [Ex. 30:10; Lev. 16:6-22].

**Heb. 10:4** For it is not possible that the blood of bulls and of goats could take away sins [if such were possible, there would not have been the need for Jesus to die, Heb. 9:9,13,14].

## He Takes Away The First Covenant

**Heb. 10:5** Therefore when He comes [when He—Christ came] into the world, He says, [Ps. 40:6-8] “Sacrifice and offering You did not desire, but a body You have prepared Me [this original Psalm was written concerning David who is a type of Christ—applied to Christ we learn—before Christ could be the perfect sacrifice, it was essential for Him to obtain a fleshly body to be put to death, John 1:1,14; Phil. 2:7,8; cf. 2 Cor. 8:9].

**Heb. 10:6** In burnt offerings and sacrifices for sin [vs. 5] You [God] have had no pleasure.

**Heb. 10:7** Then I said, ‘Lo, [behold] I come (in the volume of the book it is written of Me) [the volume of the law] to do Your will, O God’ “ [to do God’s will represents the supreme purpose of His mission to earth to seek and save the lost, Lk. 19:10; cf. John 5:30; 6:38,39].

**Heb. 10:8** After saying above, [vs. 6] “Sacrifice and offering and burnt offerings and offering for sin You have not desired, neither had pleasure in them” (which are offered by the law),

**Heb. 10:9** then He said, “Lo, [behold] I come to do Your will, O God [vs. 7]. He takes away the first, [the law along with the Levitical system, Heb. 7:18,19; 8:7-13; Col. 2:14] that He may establish the second [the new covenant—Christ, His new living way with Himself being the great High Priest].

**Heb. 10:10** By this will [to establish the second, vs. 9, to carry out God’s purpose to sanctify and redeem] we are [have been] sanctified [set apart and made holy in God’s sight, vss. 14,29; John 17:19; Heb. 2:11; 3:12] through the offering of the body of Jesus Christ [on the cross, Eph. 1:7; 1 Pet. 2:24] once for all [Heb. 7:27; 9:12,28; 1 Pet. 3:18].

## One Sacrifice Was Sufficient

**Heb. 10:11** And every priest stands daily ministering and offering time after time the same sacrifices, [because the sacrifices could not permanently remove sins—they were repeated continually, Num. 28:3; Heb. 7:27] **which can never take away sins:** [Heb. 9:13,14; 10:4].

**Heb. 10:12** but this Man, [Jesus, God's Son] **after He had offered one sacrifice** [His own life blood, 1 Tim. 2:6] **for sins forever**, [never to be repeated] **sat down at the right hand of God**, [at His ascension, Col. 3:1; Heb. 1:3; 8:1].

**Heb. 10:13** from that time onward waiting until His enemies [His last enemy is death, 1 Cor. 15:25-27] **are made His footstool** [Ps. 110:1; Heb. 1:13].

**Heb. 10:14** For by one offering [one sacrifice of His life compared the many sacrifices of the Levitical priests] **He has perfected** [made perfect, Heb. 9:14] **forever those who are sanctified** [set apart and made holy in God's sight, vs. 29; John 17:19; Heb. 2:11; 13:12].

**Heb. 10:15** And the Holy Spirit [one of the three persons of the Godhead, 1 John 5:7] **also is a witness to us;** [2 Pet. 1:21] **for after He** [the Holy Spirit] **had said before,**

**Heb. 10:16** “**This is the covenant** [testament] **that I will make with them** [the house of Israel, Heb. 8:10] **after those days, says the Lord:** [compare Jer. 31:31-34] **I will put My laws into their hearts,** [under the new covenant of Christ, one is born of water and the Spirit through the word, John 3:5; 1 Pet. 1:23; this involves one's heart in becoming a penitent believer who confesses Christ to be God's Son, and by submitting in obedience to baptism, Acts 2:38,41; Rom. 6:1-4,17] **and in their minds I will write them,**” [in contrast to the commandments on stones, cf. 2 Cor. 3:6].

**Heb. 10:17** and then says, [gives more of the quote] **“And their sins and iniquities I will remember no more”** [under the new covenant, Christ brings complete forgiveness forever, cf. Rom. 11:27; Heb. 8:12].

**Heb. 10:18** Now where there is remission [absolute forgiveness] of these, [sins and iniquities, vs. 17] **there is no longer offering for sin** [this is compared to the old covenant where offering was continually repeated, cf. Heb. 9:13,14].

## **The New And Living Way**

**Heb. 10:19** Therefore brethren, having boldness [since we have confidence] **to enter into the Holiest** [heaven, John 14:1-3; 2 Cor. 5:1; Gal. 4:6,7; cf. Eph. 3:12] **by the blood of Jesus**, [the only way to be forgiven, to reach the Father, and to inherit heaven, John 14:6; Eph. 2:18; Heb. 4:16; 9:8].

**Heb. 10:20** by a new [in contrast to the old covenant and Levitical system, Heb. 9:7,8,12,24] **and living way**, [Jesus was resurrected to life and is the new living way, the truth, and life, John 14:6, for sinners to be raised from baptism to walk in newness of life, Rom. 6:4; as new a new creation, 2 Cor. 5:17; to live in heaven forever, John 4:14; 2 Pet. 1:11] **which He has consecrated** [has opened] **for us, through the veil, that is to say, His flesh**, [when Jesus died on the cross, the physical veil in the temple was torn in two, Mt. 27:51, but even a more important veil was opened to allow the saved (through His death as High Priest) to enter the Most Holy Place, heaven, John 10:7-10; Rom. 5:2].

**Heb. 10:21** and having a High Priest [Jesus Christ] **over the house of God**, [His church, 1 Tim. 3:15; cf. Acts 20:28].

**Heb. 10:22** let us draw near [to God, Heb. 7:19] **with a true heart in full assurance** [Heb. 6:11] **of faith**, [Eph. 3:12; Heb. 4:14-16] **having our hearts sprinkled** [by the blood of Jesus] **from an evil conscience** [the Levitical system of cleansing related to the external, but the cleansing from Jesus involves the heart and conscience, Heb. 9:9] **and our bodies washed with pure water** [the Jewish system used various washings, and this figure is here used to show the washing and purity of a Christian—a penitent believer who confesses Christ to be God’s Son, is washed through his obedience in baptism, Acts 22:16; 1 Cor. 6:11; Titus 3:5; 1 Pet. 3:21; cf.

John 3:5] .

**Heb. 10:23** Let us hold fast the profession [confession, 1 Tim. 6:12; Heb. 3:1; 4:14] of our faith [their hope through Jesus] without wavering, [persecution was very strong at this time, and these brethren needed to hold on to their faith] for He [God the Father through Christ and His gospel, 2 Thes. 2:14] who promised is faithful [1 Cor. 1:9; 10:13; 1 Thes. 5:24; cf. Heb. 11:11].

**Heb. 10:24** And let us consider how to provoke [stimulate, call into action or stir up] one another to love [Greek: *agape*] and to good works; [the good deeds performed as Christians, Jas. 2:14-17; Gal. 6:9].

**Heb. 10:25** not forsaking [not staying away on purpose—there is a difference between MISSING a service when ill, and FORSAKING because one does not want to worship God] the assembling of ourselves together, [especially for worship to God, Acts 2:42; 20:7,20] as is the manner [habit] of some, [this is still a serious problem today] but exhorting [encouraging] one another, [an example of stirring up one another to love and good works, vs. 24] and so much the more, as you see the Day approaching [drawing near—Jesus warned of two days of major importance approaching—the destruction of Jerusalem and His second coming, Mt. 24; if the author had the destruction of Jerusalem in mind, it came, A.D. 70; Christians of all centuries must consider the Day the Lord returns as well as the day of their death, Rom. 13:11; 2 Pet. 3:10,11].

## Judgment And Sinning Willfully

**Heb. 10:26** For if we sin [go on sinning] willfully after we have received the knowledge of the truth, [become Christians—then develop an impenitent heart and apostatize] there no longer remains a sacrifice for sins, [there is ONE sin that grace will not cover—the sin of an impenitent heart, Heb. 6:4-6; 2 Pet. 2:20-22].

**Heb. 10:27** but [only] a certain fearful looking for [expectation] of judgment, and fiery indignation [fire is used to describe eternal punishment, Mt. 25:41; cf. 2 Pet. 2:4] which will devour the adversaries

[enemies of God].

**Heb. 10:28** He [anyone—gives an example] **who despised** [set aside] **Moses' law** [apostatized] **died without mercy under** [on the testimony of] **two or three witnesses** [Deut. 17:2-13; 19:15].

**Heb. 10:29** **Of how much** [more] **severe** [worse] **punishment**, [how shall we escape? Heb. 2:3] **do you suppose, will be thought worthy** [will one deserve] **who has trodden** [trampled] **under foot** [a figure of contempt] **the Son of God, and has counted the blood of the covenant**, [that Jesus shed for the remission of sins, Mt. 26:28] **by which he was sanctified** [set apart and made holy in God's sight, John 17:19; Heb. 2:11; 10:10,14; 13:12] **an unholy thing**, [common or unclean] **and has done despite to** [insulted] **the Spirit** [Holy Spirit, one of the three persons in the Godhead, 1 John 5:7; cf. Mt. 12:31,32] **of grace?** [the Holy Spirit has revealed God's unmerited favor through the word—the gospel of salvation, Rom. 1:16,17, Eph. 2:8].

**Heb. 10:30** **For we know Him** [God] **who has said**, [Deut. 32:35] **“Vengeance belongs to Me, I will recompense,”** [repay] **says the Lord** [cf. Rom. 12:19]. **And again**, [Deut. 32:36; Ps. 135:14] **“The Lord will judge His people.”**

**Heb. 10:31** **It is a fearful** [and dreadful] **thing to fall into the hands** [for the purpose of punishment] **of the living God** [consider the comment of Jesus on this subject, Lk. 12:5; cf. Ps. 119:120].

**Heb. 10:32** **But call to remembrance** [remember] **the former** [early] **days in which, after you were illuminated**, [enlightened—became Christians] **you endured a great fight** [conflict or struggle—compare the Galatian brethren, Gal. 3:4] **with afflictions:** [sufferings].

**Heb. 10:33** **partly**, [part of your suffering] **while you were made a gazing stock** [public spectacle] **both by reproaches** [persecutions] **and afflictions**, [tribulations] **and partly while you became companions** [stood by the sides] **of those who were so used;** [treated, cf. 1 Thes. 2:14].

**Heb. 10:34** **for you had compassion on me** [the author of this book—

many believe it is Paul] **in my bonds**, [a prisoner in chains, cf. Acts 24:23,27; 2 Tim. 1:16] **and took joyfully** [Mt. 5:11,12] **the spoiling** [plundering or seizing] **of your goods**, [property and possessions] **knowing in yourselves that you have a better and an enduring possession in heaven** [faithful Christians who lose earthly treasures, do not suffer total loss, because they have treasures in heaven, Mt. 6:19,20].

**Heb. 10:35** **Therefore do not cast** [throw] **away your confidence**, [boldness and hope in the Lord] **which has great recompense of reward** [Jesus promised—great is your reward in heaven, Mt. 5:12].

**Heb. 10:36** **For you have need of patience**, [endurance, Lk. 21:19] **that after you have done the will of God**, [as faithful Christians on earth, cf. 1 Cor. 15:58; Gal. 6:9] **you may receive the promise**: [the inheritance, Rom. 8:17; Col. 3:24; cf. the promise in the quote, vss. 37,38].

**Heb. 10:37** [Hab. 2:3,4] **“For yet a little while, and He who shall come will come, and will not tarry** [delay, Phil. 4:5; cf. Jas. 5:7-9].

**Heb. 10:38** **Now the just** [righteous ones] **shall live by faith; but if anyone** [among the righteous] **draws back, my soul shall have no pleasure in him”** [because they are backsliders, Heb. 6:4-6; 2 Pet. 2:20-22].

**Heb. 10:39** **But we** [the author and the faithful Christians whom he is addressing] **are not of those who draw back to perdition**, [destruction] **but of those who believe to the saving of the soul** [Mk. 16:16; John 3:15,16; 5:24; Rom. 1:16].

## CHAPTER 11

### The Triumphs Of Faith

**Heb. 11:1** **Now faith** [the conviction of mind and belief that one has who believes in God as Creator, sustainer, and the God who has the power to save souls, vs. 6, Heb. 10:39] **is the substance** [assurance and realization] **of things hoped for, the evidence** [conviction and confidence] **of things not seen** [Rom. 8:24].

**Heb. 11:2** For [gives proof of the importance of faith] **by it [faith] the elders** [the ancient heroes of God] **obtained a good report** [gained approval].

**Heb. 11:3** Through [by] **faith** [see vs. 1] **we understand that the worlds** [the universe in creation, Gen. 1:1; Christians believe that Jesus was present, John 1:1; Heb. 1:2] **were framed** [prepared] **by the word of God**, [Gen. 1:3; Ps. 33:6] **so that the things that are seen were not made of things which do appear** [seen or are visible—this must be accepted by faith].

### **The Faith Of Abel, Enoch, And Noah**

**Heb. 11:4** By faith **Abel** [Adam and Eve's second son, Gen. 4:1-5] **offered to God a more excellent sacrifice than Cain**, [Adam and Eve's first son, Gen. 4:1; this man was of the wicked one, murdered his brother, and his works were evil, 1 John 3:11,12; Jude 11] **through which he** [Abel] **obtained witness that he was righteous**, [a righteous man—even though the blood of Jesus speaks better things, Heb. 12:24] **God testifying of his gifts**; [Gen. 4:4] **and by it [faith] he being dead still speaks** [all generations can learn from the faith of Abel].

**Heb. 11:5** By faith **Enoch** [father of Methuselah, Gen. 5:21; Lk. 3:37; cf. Gen. 5:22-24; he was a prophet, Jude 14] **was translated** [taken up after three hundred sixty-five years, Gen. 5:23] **so that he should not see death, and he was not found because God had translated him**; [Elijah was the only other man recorded who was taken up without death, 2 Kgs. 2:1,11] **for before his translation** [being taken up] **he had this testimony**, [witness] **that he pleased God** [he walked with God, Gen. 5:24].

**Heb. 11:6** But without faith [see vs. 1] **it is impossible to please Him**: [God] **for he who comes to God must believe that He is**, [all must begin with believing in the existence of God—this is the foundation to lay before one can believe in God's Son and salvation] **and that He is a rewarder of those who diligently seek Him** [faith includes believing in the power of God to save lost souls, Mk. 16:16; John 8:24; Rom. 1:16].

**Heb. 11:7** By faith Noah, [tenth in descent from Adam, Gen. 6:13-22] **being warned of God** [of a destructive flood, Gen. 6:13] **of things not seen as yet**, [future events] **moved with fear**, [reverential fear, Eccl. 12:13,14] **prepared an ark** [a large boat structure as God specified, Gen. 6:22] **to the saving of his house**; [eight souls, 1 Pet. 3:20; 2 Pet. 2:5; the rest of the world refused to believe and continued their lives with no concern, Mt. 24:38,39] **by the which** [his faith] **he** [Noah] **condemned the world**, [by the example of his faith—his preaching was true and fulfilled] **and became heir of the righteousness which is by faith** [one's only hope for salvation is through an obedient faith like Noah and all those mentioned in this chapter—this kind of faith leads one to the righteousness of God for salvation, Rom. 1:17; 3:22; 4:11; 9:30; 10:6; Gal. 5:5; Phil. 3:9].

### **The Faith Of Abraham**

**Heb. 11:8** By faith [see vs. 1] **Abraham**, [son of Terah and founder of the Hebrew nation, cf. Gen. 11:31; 12:1-4] **when he was called to go out into a place which he should afterward receive for an inheritance, obeyed**; [obedience is the true test of faith that pleases God, vs. 6; Jas. 2:14-26; cf. Mt. 7:21-23,26] **and he went out, not knowing where he went** [where he was going].

**Heb. 11:9** By faith [see vs. 1] **he sojourned** [temporarily stayed] **in the land of promise**, [Canaan] **as in a strange country**, [he had no inheritance in it, not even enough to set his foot on, Acts 7:5] **dwelling in tabernacles** [tents] **with Isaac** [his son] **and Jacob**, [his grandson] **the heirs with him of the same promise**; [Gen. 26:3,4; 28:4,13,14; cf. Heb. 6:13-17; this promise would ultimately bring salvation to all nations, Phil. 3:20; 2 Pet. 1:11].

**Heb. 11:10** For he [the reason why Abraham could live in tents] **looked for a city** [heavenly Jerusalem, Heb. 12:22] **which has foundations, whose builder and maker** [architect and builder] **is God** [vs. 14; by faith, Abraham believed in a permanent dwelling for himself and descendants].

**Heb. 11:11** Through faith [see vs. 1] **also Sarah** [wife of Abraham and mother of Isaac] **herself received strength to conceive seed, and was delivered of** [gave birth to] **a child** [Isaac] **when she was past age**, [to

have a child—she was ninety years old, Gen. 17:17] **because she judged Him [God] faithful who had promised** [due to her age and history of barrenness, Sarah first laughed, Gen. 18:9-15, but eventually fully accepted God's promise by faith].

**Heb. 11:12** **Therefore** [due to the faith of Abraham and Sarah] **sprang there even of one**, [from one man] **and him [Abraham] as good as dead**, [he was one hundred years old, Gen. 17:17; Rom. 4:19] **so many as the stars of the sky in multitude**, [Gen. 15:5; 22:17] **and as the sand which is by the sea shore** [Gen. 32:12] **innumerable** [countless].

## **Died In Faith**

**Heb. 11:13** **These** [Abraham, Sarah, Isaac, Jacob, and all who heard His promise, vs. 39; cf. Gal. 3:16] **all died in faith, not having received the promises**, [the fulfillment of the promises, vs. 39] **but having seen them afar off**, [from a distance by faith, John 8:56] **and were persuaded of them**, [had hope of them, vs. 1] **and embraced them, and confessed** [by their lives and faith while on earth] **that they were strangers and pilgrims on the earth** [Gen. 47:9; Ps. 39:12; cf. 1 Pet. 2:11; Christians today must also believe that this life is only a temporary place on the way to heaven].

**Heb. 11:14** **For those who say such things declare** [show] **plainly that they seek a country** [of their own—one beyond this live, 2 Cor. 4:18; 5:1; Phil. 1:23].

**Heb. 11:15** **And truly**, [indeed] **if they had been mindful of** [had been thinking of] **that country from which they came out**, [Er of the Chaldeans, Gen. 11:31] **they would have had opportunity to return** [this proves that they had their minds on a new heavenly homeland].

**Heb. 11:16** **But now they desire a better country**, [better than Chaldea or Canaan] **that is, a heavenly** [country]. **Therefore God is not ashamed to be called their God**, [Ex. 3:6,15; 4:5] **for He has prepared for them a city** [vs. 10; Heb. 12:22; cf. Phil. 3:20].

## **The Faith Of The Patriarchs**

**Heb. 11:17** By faith [see vs. 1] **Abraham**, [son of Terah and founder of the Hebrew nation, cf. Gen. 11:31; 12:1-4] **when he was tried**, [tested] **offered up Isaac**, [his son, Gen. 22:1-14] **and he [Abraham] who had received the promises** [Heb. 7:6; Gal. 3:16] **offered up his only begotten son** [the only one to fulfill the promise, vs. 18; Abraham had Isaac on the altar ready to slay him when God stopped him—Abraham demonstrated great faith on this occasion, Gen. 22:2,16; Jas. 2:21].

**Heb. 11:18** of whom it was said, [Gen. 21:12] **“In Isaac shall your seed be called,”**

**Heb. 11:19** accounting [this was by faith] **that God was able to raise him [Isaac] up, even from the dead, from which also he received him in a figure** [figuratively, cf. Heb. 8:5; 9:9,24; 10:1].

**Heb. 11:20** By faith [see vs. 1] **Isaac** [the only begotten son of promise of Abraham and Sarah, vs. 17] **blessed Jacob and Esau** [twins born to Isaac and Rebekah, Gen. 25:20-28] **concerning things to come** [for these blessings, see Gen. 27:26-29,39,40].

**Heb. 11:21** By faith [see vs. 1] **Jacob**, [the son of Isaac and Rebekah who was chosen to carry on the promises, Gen. 25:26; father of the sons who were heads of the twelve tribes] **when he was dying, blessed both the sons of Joseph**; [Ephraim and Manasseh—these sons of Joseph would each have a tribe named after them representing Joseph’s part, Gen. 48:1-20] **and worshiped, leaning upon the top of his staff** [this incident with the staff or bed happened when Jacob asked Joseph to swear that he would carry his body out of Egypt for burial, Gen. 47:27-31].

**Heb. 11:22** By faith [see vs. 1] **Joseph**, [the son of Jacob (his favorite) and Rachel, Gen. 30:22-25] **when he died**, [was dying, Gen. 50:24,25] **made mention of the departing of the children of Israel**, [he believed that God would bring them out of Egypt—the Lord brought them out with a strong hand, Ex. 13:9] **and gave commandment concerning his bones** [Ex. 13:19].

## The Faith Of Moses

**Heb. 11:23** By faith [see vs. 1] **Moses**, [his parents Amram and Jochebed, Ex. 2:1,2; Acts 7:20] **when he was born**, [under a law from Pharaoh that every son born should be cast into the river, Ex. 1:22] **was hid three months of his parents**, [Amram and Jochebed, Ex. 2:1,2; 6:20; Num. 26:59; Acts 7:20] **because they** [his parents] **saw he was a proper child**; [he was not an ordinary child] **and they were not afraid of the king's commandment** [not afraid of Pharaoh, Ex. 1:16,22].

**Heb. 11:24** By faith **Moses**, [his parents Amram and Jochebed, Ex. 2:1,2; 6:20; Num. 26:59; Acts 7:20] **when he was come to years**, [had grown up—forty years old, Acts 7:23] **refused to be called the son of Pharaoh's daughter**, [showed by his actions that he preferred his brethren, Ex. 2:11,12; Acts 7:24].

**Heb. 11:25** choosing [by faith, vs. 24] **rather to suffer affliction** [to be mistreated] **with the people of God**, [the descendants of Abraham, Isaac, and Jacob] **than to enjoy the pleasures of sin** [riches, fame, and lustful practices in the palace of Pharaoh] **for a season**, [2 Cor. 4:17; Col. 1:24].

**Heb. 11:26** esteeming the reproach of **Christ** [the kind of reproach and reviling that Jesus experienced, Phil. 3:10; Heb. 13:13] **greater riches than the treasures in Egypt**: [these were physical and would not last, Mt. 6:19,20] **for he** [Moses] **had respect to** [was looking forward to] **the recompense of the reward** [a heavenly, eternal reward from God, vs. 6; Rom. 8:18; 2 Cor. 5:1].

**Heb. 11:27** By faith [vs. 1] **he** [Moses] **forsook Egypt**, [a country in the northeastern part of Africa—when he fled to Midian after killing an Egyptian, Ex. 2:11-15, and later when he led God's people from Egyptian bondage, Ex. 14] **not fearing the wrath** [anger] **of the king**; [Pharaoh] **for he endured**, [Moses persevered] **as seeing Him** [God] **who is invisible** [1 Tim. 6:16; 1 Pet. 1:8].

**Heb. 11:28** Through faith [see vs.1] **he** [Moses] **kept the Passover**, [this was a remembrance that God saved their firstborn, an act of worship, and to

typify the sacrifice of Christ who is our Passover, 1 Cor. 5:7] **and the sprinkling of blood**, [on the door post] **lest He** [the Lord, Ex. 12:23,29; Num. 8:17] **who destroyed the firstborn should touch them** [the firstborn of Israel].

**Heb. 11:29** **By faith** [see vs. 1] **they** [the Israelites led by Moses] **passed through the Red Sea as by dry land**, [Ex. 14:22] **whereas the Egyptians, attempting to do so were drowned** [Ex. 14:23-29].

## **Faith Conquers Great Things**

**Heb. 11:30** **By faith** [see vs. 1] **the walls of Jericho** [a city in the Jordan Valley, Deut. 34:1,3] **fell down**, [Josh. 6:20] **after they were compassed about** [marched around] **seven days** [once each day for six days, and seven times on the seventh—a total of thirteen times, Josh. 6:3,4].

**Heb. 11:31** **By faith** [see vs. 1] **the harlot Rahab** [a woman of Jericho, Josh. 2:1-22] **did not perish with those who did not believe when she had received the spies** [that Joshua sent out to spy out the land of Canaan] **with peace** [Josh. 6:22-25; cf. Mt. 1:5; Jas. 2:25].

**Heb. 11:32** **And what more shall I say?** [to prove by examples that God's great ones obeyed Him by faith]. **For the time would fail me** [to go into full details of the following who served God by faith] **to tell of Gideon**, [the fifth judge of Israel who opposed Baal worship and broke down his altars and cut down his groves—Gideon took three hundred men and with God's help, defeated the enemy, Jud. 6:11-8:32] **and Barak**, [a commander under Deborah the prophetess and judge—he would not go against the Canaanite army led by Sisera without Deborah—they went, but a woman named Jael killed the evil leader by driving a nail or peg into his temple, Jud. 4:1-5:31] **and Samson**, [the strong man—God's one man army, Jud. 13-16] **and of Jephthah**, [the ninth judge, Jud. 11:1-12:7; he won victories over the Amonites and Ephraimites—made a vow that cost his daughter's life] **also of David** [son of Jesse, second king of Israel—a successful warrior and a man after God's own heart, 1 Sam. 13:14; 16:1,13; 17:1-58; Acts 13:22] **and Samuel** [last judge and a great prophet, Acts 3:24; 13:20; son of Elkanah and Hannah, 1 Sam. 1-2; spent time with Eli, and received his prophetic call,

1 Sam. 3:1-18; he anointed Saul and David as kings of Israel, 1 Sam. 10:1; 16:13] **and the prophets:** [God's spokesmen who spoke both to the present and the future].

**Heb. 11:33** who [these various ones mentioned as a group] **through faith** [see vs. 1] **subdued kingdoms**, [such as Gideon, Jud. 8; Barak, Jud. 4; Jephtha, Jud. 11] **worked righteousness**, [carried out the will and work of God] **obtained promises**, [such as Abraham, Isaac, Jacob, Moses, and others] **stopped the mouths of lions**, [such as Samson, Jud. 14:6-15:1-20; also David, 1 Sam. 17:34].

**Heb. 11:34** **quenched the violence of fire**, [for an example, consider Shadrach, Meshach, and Abednego, Dan. 3:8-25] **escaped the edge of the sword**, [David, 1 Sam. 18:10,11; 19:10,12; Elijah, 1 Kgs. 19:1-16; Elisha, 2 Kgs. 6:14-23,31-33] **out of weakness were made strong, became valiant** [powerful] **in fight**, [consider Gideon, Jud. 7:19; cf. 2 Cor. 12:9,10] **turned to flight the armies of the aliens** [an example would be David defeating a whole army by slaying Goliath, 1 Sam. 17:48-50].

**Heb. 11:35** **Women received their dead raised to life again** [Elijah raised the widow of Zarephath's son, 1 Kgs. 17:19-24; Elisha raised the Shunammite's son, 2 Kgs. 4:18-37]. **And others were tortured, [Acts 22:25] not accepting deliverance**, [or being released] **that they might obtain [gain] a better resurrection** [they chose to die for their faith rather than being released temporarily, because they believed that God would raise them to an eternal life, cf. Acts 24:15; 1 Cor. 15:54; Phil. 3:11].

**Heb. 11:36** **And others had trial of cruel mockings and scourgings**, [such as Zedekiah did to Micaiah, 1 Kgs. 22:24-27; cf. Elisha, 2 Kgs. 2:23; and Nehemiah, Neh. 4:1-3] **yes, and of bonds and imprisonment** [Joseph was put in prison for standing up for God and refusing to sin with Potiphar's wife, Gen. 39:20; cf. Jeremiah the great prophet of God, Jer. 20:7; 37:15].

**Heb. 11:37** **They were stoned**, [as was Naboth by the evil scheme of Jezebel, 1 Kgs. 21:10,13-15] **they were sawed in two, were tempted, were slain with the sword** [cf. Jer. 26:23; also other prophets, 1 Kgs. 19:10] **they wandered about in sheepskins and goatskins**, [an example

would be Elijah the Tishbite, 2 Kgs. 1:8; 1 Kgs. 19:13,19; 2 Kgs. 2:8,13, cf. Zech. 13:4; John the Baptist, Mt. 3:4] **being destitute**, [persecuted] **afflicted, tormented**—[all these men of faith were mistreated and received every hardship imaginable, but they continued their faithful service to God].

**Heb. 11:38 (of whom the world was not worthy)** [the world showed that it was unworthy by rejecting these great ones and their teaching]. **They wandered in deserts and in mountains and in dens and caves of the earth** [Obadiah hid one hundred prophets in a cave to avoid the evilness of Jezebel, 1 Kgs. 18:4,13; cf. Elijah, 1 Kgs. 19:9,10].

**Heb. 11:39** **And these all, having obtained a good report** [testimony] **through faith**, [see vs. 1] **did not receive the promise**, [the promise of the Messiah through Abraham's seed who would bless all nations, Gen. 22:18; 49:10; Acts 13:23,32; Gal. 3:16].

**Heb. 11:40** **God having provided something better for us**, [a new covenant with a new hope, Heb. 7:19; 8:6; 9:23, the saving gospel of Jesus Christ, Mk. 16:16; Rom. 1:16,17, and the new and living way, Heb. 10:20] **that they** [all these great ones of faith] **apart from us should not be made perfect** [only together with us—the coming of Jesus and His death on the cross brought all the faithful of all ages together in salvation].

## HEBREWS 12

### The Christian Race

**Heb. 12:1** **Therefore seeing we also are compassed about** [surrounded] **with so great a cloud of witnesses**, [the heroes of faith named in chapter 11] **let us lay aside every weight**, [as a runner, lay aside anything that would hinder from running] **and the sin that does so easily beset** [entangles] **us**, [specifically the sin of unbelief mentioned in this epistle, Heb. 3:12,19; 4:1,2] **and let us run** [continues the figure of a runner] **with patience** [perseverance, 1 Cor. 9:24-27; Gal. 5:7] **the race that is set before us**, [all Christians have been given a race to run to win the crown of life, 2 Tim. 4:8].

**Heb. 12:2** looking unto Jesus, the author [our leader and principle One in the gospel, cf. Acts 3:15; 5:31; Heb. 10:2,10] and finisher [perfector] of our faith, [our faith in the faith—the embodiment of truth found in the gospel, Acts 16:5; Rom. 1:5; Eph. 4:5; 1 Tim. 5:8; 6:10; 2 Tim. 4:7; Jude 3] who for the joy that was set before Him [Jesus—the joy He found in bringing salvation to the lost, and then returning to His Father as a faithful, obedient Son, Phil. 2:8-11; Heb. 5:9; 1 Pet. 1:11] endured the cross, [even though the cup was bitter, He sought His Father’s will, Lk. 22:42; Phil. 2:8] despising [scorning] the shame, and has sat down at the right hand of the throne of God [Heb. 1:3; 8:1; 10:12].

**Heb. 12:3** For consider Him [Jesus, Heb. 3:1] who endured such opposition [hostility] of sinners against Himself, [“who, when He was reviled, (insulted with lies and words of hatred) did not revile again, when He suffered, He did not threaten,” 1 Pet. 2:23] lest you become weary and faint in your minds [become discouraged or lose heart, 2 Cor. 4:1,16; Gal. 6:9; 2 Thes. 3:13].

**Heb. 12:4** You have not yet resisted to [the point of] bloodshed, [persecuted to death, John 16:2; Acts 5:33; Rev. 2:10] striving against sin [Christians must wage a warfare against sin while living on earth—Paul felt this to be vitally important for himself, 1 Cor. 9:27].

## The Discipline Of The Lord

**Heb. 12:5** And you have forgotten the exhortation which speaks to you [addressees you] as to children, [Prov. 3:11,12; Job 5:17,18] “My son, do not despise [make light of] the chastening [discipline or correction] of the Lord, nor faint when you are rebuked by Him;

**Heb. 12:6** for whom the Lord loves [Greek: *agapao*] He chastens, [disciplines] and scourges [punishes] every son whom He receives” [by allowing persecutions, God was keeping His children true and spiritually strong—they were to consider such as a reflection of His love as a father loves his son].

**Heb. 12:7** If you endure chastening, [discipline] **God deals with you as with sons**; [God's discipline is proof that these brethren are His children, Rom. 8:16,17; cf. Phil. 1:29] **for what son is he whom the father does not chasten?** [discipline].

**Heb. 12:8** But if you are without chastisement, [discipline] **of which all are partakers**, [when this epistle was written, persecution was a common experience among all brethren, 2 Tim. 3:12; 1 Pet. 5:9] **then you are illegitimate**, [offspring] **and not [true] sons**.

**Heb. 12:9** Furthermore [to illustrate further] **we have had fathers of our flesh** [earthly fathers] **who corrected us, and we gave them reverence** [respect]. **Shall we not much more readily be in subjection to the Father of spirits and live?** [Christians have two fathers—earthly and heavenly—this resulted from two births, the physical and spiritual—born of water and the Spirit, John 3:5,6; 1 Pet. 1:23; each father must be obeyed, but even more so the Father of spirits].

**Heb. 12:10** For they [earthly fathers] **verily** [indeed] **for a few days chastened** [disciplined] **us after their own pleasure**; [as they thought best] **but He** [God] **for our profit**, [Ps. 119:67,71,75; 2 Cor. 4:17] **that we might be partakers of His holiness** [this is the purpose of true discipline—it is for the good of the one disciplined].

**Heb. 12:11** Now no chastening [discipline] **for the present** [when it is happening] **seems to be joyful**, [pleasant] **but grievous**; [painful] **nevertheless afterward it yields the peaceable fruit of righteousness** [this is the harvest of true discipline, the fruit of righteousness, Jas. 3:18] **to those who are exercised** [trained] **by it**.

## **Follow Peace And Holiness**

**Heb. 12:12** Therefore **lift up** [strengthen] **the hands, which hang down, and the feeble knees**, [Isa. 35:3; take new courage—don't let persecutions get you down].

**Heb. 12:13** **and make straight** [level or even] **paths for your feet**,

[compare Prov. 4:26] **so that the lame be not disabled**, [dislocated] **but rather be healed** [the figure is to remove anything from their path that would cause the weak to fall].

**Heb. 12:14** Follow [pursue] **peace and holiness** [Ps. 34:14] **with all men**, [be holy even during this time of persecution rather than pursuing retaliation] **without which** [peace and holiness] **no one will see the Lord**: [Mt. 5:9; Col. 3:15].

**Heb. 12:15** **looking diligently** [paying close attention, 2 Pet. 1:10] **lest anyone fall short of** [fall from] **the grace** [unmerited favor] **of God**; [one can fall from grace, and should so live daily to avoid this eternal catastrophe, 2 Cor. 6:1; Gal. 5:4; Heb. 4:1; 6:4-6] **lest any root of bitterness** [bitter root, cf. Deut. 29:18] **springing up trouble you, and by it many be defiled**; [a warning against being led away from the faith and God's grace by the flesh, vs. 16; cf. 2 John 9].

**Heb. 12:16** **lest there be any fornicator or profane** [immoral or godless, 1 Cor. 5:1-6; 6:13-18; Gal. 5:19] **person, as Esau**, [a twin son born to Isaac and Rebekah, Gen. 25:25] **who for one morsel of food** [one meal] **sold his birthright** [Gen. 25:27-34].

**Heb. 12:17** **For you know how that afterward**, [after he sold his birthright] **when he would have inherited the blessing, he was rejected**, [Jacob had already received the blessing by disguising himself as Esau, Gen. 27:18-29; for his effort to receive it, and the kind of blessing he received, see Gen. 27:31-41] **for he found no place for repentance**, [no way to change the mind of his father] **though he sought it** [the blessing] **carefully** [diligently and earnestly] **with tears**.

## **Come To The Heavenly Jerusalem**

**Heb. 12:18** **For** [he will now emphasize what has just been taught by making a comparison between the old and new dispensations, vss. 18-24] **you have not come to the mountain** [Sinai] **that may be touched** [although they were forbidden to touch it, Ex. 19:12, it was normally a physical, touchable mountain] **and that burned with fire**, [Ex. 19:18; Deut.

4:11] nor to blackness and darkness [gloom,] and tempest, [storm].

**Heb. 12:19** and the sound of a trumpet [Ex. 19:19] and the voice of words, which voice [sound] those who heard entreated [begged] that the word should not be further spoken to them [Ex. 20:18,19].

**Heb. 12:20** (For they could not endure [bear] that which was commanded, [Ex. 19:13] “And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart” [arrow].

**Heb. 12:21** And so terrible [terrifying] was the sight, that Moses said, “I exceedingly fear and quake”) [this is not mentioned in the Exodus account, but consider further, Deut. 9:19].

**Heb. 12:22** But you [as Christians] have come to Mount Zion, [a Jerusalem mountain is used to signify a type of heaven] and to the city of the living God, the heavenly Jerusalem, [the figure of a city is used to describe heaven—just as God came down to the temple in physical Jerusalem, the same city describes His dwelling place in heaven, cf. Heb. 11:10, 14-16; 13:14; Gal. 4:26; Rev. 3:12; 21:2,10-27] and to an innumerable company [myriads—ten thousands] of angels, [heavenly messengers in joyful assembly].

**Heb. 12:23** to the general assembly [of angels around God’s throne, Rev. 5:11; 7:11,12] and church of the firstborn, [Christ’s church that He promised to build, Mt. 16:18, and purchased with His own blood; Jesus is firstborn over all creation, Col. 1:15, therefore Christians are honored as the firstborn, cf. Ex. 13:2; Jas. 1:18] who are written [enrolled] in heaven, [Lk. 10:20; Book of Life, Phil. 4:3; Rev. 3:5; 20:15] and to God the Judge of all, [through Jesus Christ, Acts 17:31; it will be a righteous judgment, 1 Pet. 2:23] and to the spirits of just [righteous] men made perfect, [Phil. 3:12].

**Heb. 12:24** and to Jesus the Mediator [He officiates between God and man, 1 Tim. 2:5; Heb. 9:15; cf. Gal. 3:19,20; cf. Rom. 5:1,2] of the new covenant, [Heb. 8:6] and to the blood of sprinkling, [sprinkled blood—the offering that Jesus made of His blood on the cross, Heb. 9:14; 10:14-18,22] that speaks better things than that of Abel [Adam and Eve’s second son,

Gen. 4:1-5; cf. Heb. 11:4; Gen. 4:4; even though both the faith and offering of Able were acceptable, the blood of Jesus excels—this seems to be another way of proving that the new living way of Jesus and the new covenant, far exceeds the old covenant, cf. Heb. 8:7-13].

## **A Kingdom That Cannot Be Shaken**

**Heb. 12:25** See that you do not refuse Him [God through Christ, Heb. 1:2] who speaks [through the gospel]. For if those did not escape who refused Him who spoke on earth, [God in times past, Heb. 2:2] much more shall we not escape, if we turn away from Him who speaks from heaven, [God who speaks in these last days by Jesus, Heb. 1:2; 2:3].

**Heb. 12:26** whose voice then shook the earth, [even Mount Sinai, Ex. 19:18; cf. Ps. 114] but now He has promised, saying, [Hag. 2:6,7] “Yet once more I shake not only the earth, but also heaven” [the new covenant, Jesus at the right hand of His Father, and His kingdom which is not of this world, truly involve both earth and heaven, vs. 28].

**Heb. 12:27** And this word, [the words or the phrase] “Yet once more,” [quoted from Haggai 2:6,7 in vs. 26] signify [indicate] the removing of those things that are [can be] shaken, as of things that are made, [the temporary human institutions of the old covenant—there will be one more shaking after the one mentioned by Haggai, vs. 26] that those things which cannot be shaken may remain [the old covenant and the Levitical system were based on mere shadows and physical experiences, but once these were removed, something permanent and eternal came—Jesus, His church, and eventually the eternal kingdom, Mt. 16:18; 2 Pet. 1:11; also compare the next verse].

**Heb. 12:28** Therefore, since we [Christians] are receiving a kingdom which cannot be moved, [see Dan. 2:44; Mt. 25:34] let us have grace, [hold fast the unmerited favor received] by which we may serve God acceptably with reverence [awe] and godly fear [Eccl. 12:13].

**Heb. 12:29** For our God is a consuming fire [Deut. 4:24; Heb. 10:27; cf. Ex. 24:17].

# HEBREWS 13

## Admonitions For Pleasing God

**Heb. 13:1** Let brotherly love [Greek: *philadelphia*] continue [Rom. 12:10; cf. John 13:34,35; 1 Pet. 1:22; 1 John 3:11-18].

**Heb. 13:2** Do not be forgetful to entertain strangers, [show hospitality as a Christian, Rom. 12:13; 1 Pet. 4:9; this was especially helpful to fellow-Christians who traveled from city to city without a place to stay, cf. Mt. 25:35,43] for by this some have entertained angels without knowing it [Abraham and Sarah did this, and it turned out to be a wonderful blessing, Gen. 18:2-10].

**Heb. 13:3** Remember those who are in bonds, [prisoners] as if you were bound [in chains] with them, [Heb. 10:34] and those who suffer adversity, [who are mistreated] since you yourselves also are in the body [remember those mistreated as though it were you being mistreated—in the body of Christ, when one member hurts, all should hurt, 1 Cor. 12:26; 1 Pet. 3:8; cf. Rom. 12:15].

**Heb. 13:4** Marriage is honorable in [among] all, [Prov. 5:18,19] and the bed undefiled: [the bed—sexual relationship—is pure within marriage—God accepts marriages that conform to His will, 1 Cor. 7:2; Eph. 5:22-33; 1 Pet. 3:1-7] but fornicators [the sexually immoral] and adulterers [unlawful sexual intercourse with the spouse of another, Gal. 5:19; Ex. 20:14] God will judge [1 Cor. 6:9; 10:8; Gal. 5:19-21; Eph. 5:3-5].

**Heb. 13:5** Let your conversation [conduct or daily life] be without covetousness, [avoid the love of money, 1 Tim. 6:10; cf. the parable of the prosperous farmer, Lk. 12:15-21] and be content with such things as you have [Mt. 6:25,34; Paul learned this lesson, Phil. 4:11; 1 Tim. 6:6-8]. For He [God] has said, [Deut. 31:6,8] “I will never leave you nor forsake you” [cf. Gen. 28:15; Josh. 1:5].

**Heb. 13:6** So that we may boldly say, “The Lord is my helper, and I will not fear [compare this to Ps. 23:1]. **What can man do to me?**” [even if man takes the physical life of a Christian, he has not destroyed his eternal soul, Mt. 10:28; Rom. 8:28,31].

## **Establish Your Hearts With Grace**

**Heb. 13:7** Remember those [apostles, teachers and preachers] **who rule over** [who have led] **you, who have spoken to you the word of God,** [consider Stephen, Acts 6:4,8,10] **whose faith follow, considering the end** [outcome] **of their conduct** [way of life—these were faithful even to the point of dying for their faith, Acts 12:2, and will receive a crown of life].

**Heb. 13:8** Jesus Christ is the same [Heb. 1:12] **yesterday, and today, and forever** [therefore, do not allow anyone—false teachers, vs. 9, or persecutors—to drive you from the faith, Jude 1:3].

**Heb. 13:9** Do not be carried about [away] by varied and strange doctrines [teachings—a false gospel, Gal. 1:6-9; Col. 2:4,8; 1 Tim. 4:1-3; cf. Mt. 15:8,9,13; 2 John 9]. **For it is a good thing that the heart be established** [strengthened] **with grace,** [with the gospel, God’s unmerited favor of salvation, Rom. 1:16; Titus 2:11] **not by meats,** [foods] **which have not profited** [benefited] **those who have been occupied with them** [the old covenant specified meats for food and offerings, but these had been fulfilled—therefore, to establish their hearts, they must seek the word of God and His grace rather than the various laws concerning meats and foods, Rom. 14:17; Col. 2:16; 1 Tim. 4:3].

**Heb. 13:10** We have an altar, [as Christians, we have the blood of Jesus, Heb. 10:19,20] **from which those** [of priestly descent] **who serve the tabernacle** [Jews who were still holding on to the old covenant who refused to believe in Jesus] **have no right to eat** [they had the right to eat under the Levitical system, 1 Cor. 9:13, but had refused Jesus, and had given up their right under the new].

**Heb. 13:11** For the bodies of those beasts, [animals] **whose blood is brought into the sanctuary** [Most Holy Place] **by the high priest for sin,**

[as a sin offering] **are burned outside the camp** [Lev. 6:30].

**Heb. 13:12** Therefore Jesus [our High Priest] **also, that He might sanctify the people with His own blood**, [Heb. 9:14; obedience to the word brings one into Christ to be cleansed, 1 Cor. 6:11; Eph. 5:26; cf. Rom. 6:3,4; Gal. 3:26,27] **suffered outside the gate** [Jesus was taken outside the camp, vs. 13, or the city of Jerusalem to be crucified, cf. Stephen, Acts 7:58].

**Heb. 13:13** Therefore let us go forth [out] **to Him outside the camp**, [the city where He offered His blood, vs. 12] **bearing His reproach** [cf. Heb. 11:26; 12:3; 1 Pet. 4:14].

**Heb. 13:14** For here [on earth or in earthly Jerusalem] **we do not have a continuing** [lasting] **city, but we seek one** [we are seeking the city, Heb. 11:9,10,12-16; 12:22; 2 Cor. 5:1] **to come**.

**Heb. 13:15** Therefore by Him [Jesus our great High Priest] **let us** [Christians who make up His holy priesthood, 1 Pet. 2:5; cf. Rom. 12:1] **offer the sacrifice of praise to God continually, that is, the fruit of our lips** [cf. Lev. 7:11-25; this can be done by singing from the heart, Eph. 5:19,20; Col. 3:16, and by prayer, Phil. 4:6] **giving thanks to His name** [Eph. 5:20].

**Heb. 13:16** **But do not forget to do good and to communicate**, [to share, Rom. 12:13] **for with such sacrifices God is well pleased** [2 Cor. 9:12; Gal. 6:10; Eph. 4:28].

**Heb. 13:17** **Obey those who have the rule over you**, [the elders or overseers of the church, Acts 14:23; 20:28; 1 Tim. 5:17; 1 Pet. 5:1-4] **and be submissive**, [assuming they are faithful and leading by the word] **for they** [as shepherds] **watch out for your souls, as those who must give account**, [they must answer to God] **that they may do it with joy, and not with grief**, [the work of elders becomes a joy when souls are saved, and the saved remain strong under their oversight, but there is much pain when sheep go astray] **for that is unprofitable for you** [should you bring grief by going astray].

## **A Prayer Request**

**Heb. 13:18** Pray for us; [the author and co-workers, cf. Eph. 6:18,19] for we trust [we are sure] we have a good conscience, [compare Paul—he was personally able to say that he had lived in all good conscience before God until this day, Acts 23:1] in all things willing [desiring] to live honestly [honorably in all things].

**Heb. 13:19** But I beseech [urge] you all the more to do this, [to pray] that I may be restored to you the sooner.

### Final Exhortations

**Heb. 13:20** Now the God of peace, [Rom. 5:1; 15:33; 16:20; 1 Cor. 14:33] who brought up again from the dead our Lord Jesus, [Rom. 4:24; this brought peace] that great Shepherd of the sheep, [John 10:11; 1 Pet. 2:25; 5:4] through the blood of the everlasting covenant, [Mt. 26:28; cf. Zech. 9:11; without the shedding of His blood, the grace of God that brings salvation, Titus 2:11, and this everlasting peace that comes from being forgiven of sins, would not be possible].

**Heb. 13:21** make you perfect [complete] in every good work to do His will, [one cannot please God without doing His will, Mt. 7:21] working in you that which is well pleasing in His sight, [Phil. 2:13; the aim of every Christian should be to please God] through Jesus Christ; [Eph. 2:18; Col. 3:17; the one Mediator, 1 Tim. 2:5; Heb. 8:6] to whom be glory forever and ever. Amen [so be it].

**Heb. 13:22** And I beseech you, [appeal to you] brethren, bear [patiently] with the word of exhortation, [found in this epistle] for I have written a letter to you in few words [the subjects taught in this epistle could fill volumes, but such important subjects have been limited to three hundred and three verses].

**Heb. 13:23** Know that our brother Timothy [he had been converted on Paul's first journey, cf. Acts 14:6-21; 16:2, son of Eunice, 2 Tim. 1:5; 3:15; his father was a Greek, Acts 16:1] is set at liberty; [released or set free—possibly from prison] with whom, if he comes shortly, [soon] I shall see

you.

**Heb. 13:24 Salute** [greet] **all those who have the rule over you**, [the elders or shepherds of the flock, see vs. 17; Acts 20:28] **and all the saints** [holy, devoted, sanctified, and consecrated to God, 1 Cor. 1:2; 1 Thes. 4:7]. **Those from Italy** [the peninsula between the Alps and the Straits of Messina where Rome, the capital, was located] **salute** [greet, Rom. 16:16] **you**.

**Heb. 13:25 Grace** [the unmerited favor that mankind does not deserve, Eph. 2:8; a favorite expression of Paul to fellow-Christians, Rom. 16:24; 1 Cor. 16:23; 2 Cor. 13:14] **be with you all. Amen** [so be it].

## James

### CHAPTER 1

#### Introduction

**James 1:1 James**, [English form of Jacob—this James is most often believed to be the Lord's brother and brother of Jude, Gal. 1:19; Jude 1] **a servant of God** [a slave for God—he chose this title over the Lord's brother] **and of the Lord Jesus Christ**, [he wanted readers to associate Jesus with God, John 10:30] **to the twelve tribes** [those left from among the tribes of Israel] **which are scattered** [dispersed] **abroad**, [the Dispersion, Greek *diaspora*—Jews living outside of Palestine, 1 Pet. 1:1] **greeting** [literally, rejoice].

#### Testing Your Faith

**James 1:2 My brethren**, [Christian brothers and sisters regardless of race, Gal. 3:28] **count** [consider] **it all joy** [nothing but joy] **when you fall into** [meet suddenly, Lk. 10:30] **various** [many types; manifold] **temptations**, [outward trials and distresses which can lead to inward temptations].

**James 1:3 knowing this, that the trying** [testing or proving] **of your faith**

[conviction or belief in God] **works** [produces] **patience** [endurance or perseverance, Rom. 5:3-5].

**James 1:4** **But let patience** [steadfast endurance or perseverance, 1 Cor. 15:58] **have its perfect work**, [full effect or results] **that you may be perfect and complete**, [mature] **lacking nothing** [2 Tim. 3:16,17].

**James 1:5** **If any of you lacks wisdom**, [ability to understand joy in meeting trials, vs. 2] **let him ask of God**, [through prayer, Mt. 7:7; Phil. 4:6] **who gives** [the giving God] **to all men** [brothers and sisters who ask within His will, John 9:31; 14:13,14] **liberally**, [generously] **and without reproach**, [God has the right spirit in giving] **and it will be given to him** [must have faith, vss. 6-8, to the point of knowing, 2 Tim. 1:12].

**James 1:6** **But let him ask in faith**, [the only kind of prayer that God hears—faith is the only way to please God, Heb. 11:6] **nothing doubting**, [no bending] **for he who doubts** [bends back and forth in unbelief] **is like a wave** [surf] **of the sea driven by the wind and tossed** [no stability, Eph. 4:14].

**James 1:7** **For let not that man** [who prays without faith] **think** [suppose or expect] **that he will receive anything from the Lord**; [prayer outside of God's will is merely saying words—no reward will be received from God, Mt. 6:5].

**James 1:8** **he is a double minded man**, [a man with two minds, two souls—believing and disbelieving] **unstable in all his ways** [an unstable faith affects all areas of one's life].

## Poverty And Riches

**James 1:9** **Let the brother of low degree** [poor in possessions—humble circumstances] **rejoice in that he is exalted**, [considers spiritual wealth more important even if he should gain more earthly possessions, Mt. 6:33].

**James 1:10** **but the rich** [wealthy in possessions—rejoice] **in that he is made low**, [his humility—either loses his wealth or places greater emphasis

on being a humble Christian than on having earthly wealth, Mt. 6:19-21] **because as the flower of the grass** [seasonal and temporary] **he will pass away** [1 Pet. 1:24; Job 14:1,2].

**James 1:11** For no sooner has the sun risen with a burning heat [summer sun] than it withers the grass, and its flower falls off, and the grace of its fashion [its beauty] perishes [seasons come and go rapidly and make drastic changes]. **So also the rich man will fade away in his ways** [1 Tim. 6:9,10; riches can be lost quickly, or be left behind, Lk. 12:13-21; 16:19-31].

## Dealing With Temptations

**James 1:12** Blessed [happy inwardly—because he endures—not from the distress of temptation] **is the man who endures** [perseveres or abides under] **temptation**; [outward trials and distresses that can lead to inward temptations] **for when he is tried**, [by distresses and persecutions] **he will receive the crown of life**, [because of faithfulness, Rev. 2:10] **which the Lord has promised to those who love** [Greek: *agapao*] **Him** [Rom. 8:28; 2 Tim. 4:7,8].

**James 1:13** Let no man say when he is tempted, [solicited to do evil—different context from Jas. 1:2,12] **“I am tempted of God”**; [God tests and tries, but does not solicit or induce one to do evil] **for God cannot be tempted by evil**, [due to His being perfect, holy, and love, 1 Pet. 1:15; Titus 1:2; 1 John 4:8] **neither does He** [Himself] **tempt anyone** [instead of tempting to do evil, He helps His children escape temptations, 1 Cor. 10:13].

**James 1:14** But each one is tempted, [solicited to do evil] **when he is drawn away** [first step to sin—pulled from truth, Gen. 3:4,5; 2 Thes. 2:10] **by his own lust**, [unlawful desire, 1 John 2:16,17] **and enticed** [lured by a bait and seduced, 2 Pet. 2:14].

**James 1:15** Then, when lust has conceived [a figure of conception and birth—sin is first conceived in the heart, Mt. 15:18] **it brings forth sin**; [gives birth to sin or sin is committed] **and sin, when it is finished**, [full grown—practiced and committed, Rom. 1:21,26] **brings forth death** [spiritual death

—separation from God, Rom. 6:23; Gal. 6:7,8].

**James 1:16** **Do not err**, [or be deceived in thinking that God tempts one to do evil—being deceived is a great danger, Gal. 6:7; 1 Cor. 6:9] **my beloved brethren** [addressing these remarks to brothers and sisters in Christ whom James loves—an expression of love and concern for their spiritual welfare].

**James 1:17** **Every good gift** [act of giving, Phil. 4:15] **and every perfect** [full and complete] **gift** [the gift itself] **is from above**, [God is a giver of good and perfect gifts from heaven, John 3:27] **and comes down from the Father of lights**, [source of all light, 1 John 1:5] **with whom is no variation**, [Mal. 3:6] **nor shadow of turning** [due to change like the movement of the earth in relationship to the sun].

**James 1:18** **Of His own will** [God planned it on His terms] **He begat us** [brought us forth in birth from God's will, Mt. 7:21] **with the word of truth**, [born of water and the Spirit by His word, John 3:3-5; 1 Pet. 1:3,23; by obeying the gospel, Rom. 1:16,17] **that we should** [might] **be a kind of first fruits of His creatures** [a figure taken from offering to God the first fruits of harvest, Lev. 23:10; Christ is the first fruits from the dead, 1 Cor. 15:20; those born of God are also considered a kind of first fruits, therefore God would never tempt His children to do evil].

## Swift To Hear—Slow To Speak—Slow To Wrath

**James 1:19** **Therefore**, [knowing this, that you are born of God, 1 John 3:9] **my beloved brethren**, **let every man be swift to hear**, [especially truth, John 8:32; 14:6] **slow to speak**, [have all the facts—don't jump at conclusions, Prov. 17:27] **slow to wrath**; [control temper—especially when dealing with truth and fellowman, Prov. 14:17].

**James 1:20** **for the wrath of man** [violent emotions—uncontrolled temper] **does not work** [follow or achieve] **the righteousness of God** [loses control of self to the point of not being able to follow the will of God].

## Hearing And Doing The Word

**James 1:21** Therefore lay aside [put away as filthy clothes, Isa. 64:6] all filthiness [all moral defilement] and superfluity [overflow] of wickedness, and receive with meekness [the only acceptable way to receive God's word] the engrafted [the implanted word in the heart as seed planted in the soil, Lk. 8:11] word, [God's will, Mt. 7:21] which is able to save your souls [because it is living and powerful, Heb. 4:12; it is the saving gospel, Rom. 1:16; 1 Pet. 1:23; it thoroughly furnishes one with all good works, 2 Tim. 3:16,17].

**James 1:22** But be doers of the word, [keep on showing yourself a worker] and not hearers only, [Mt. 7:21-29] deceive your own selves [hearers only are deceived in thinking this is enough to please God, Lk. 6:46].

**James 1:23** For if anyone is a hearer of the word and not a doer, he is like a man beholding [looking at or observing] his natural face in a mirror;

**James 1:24** for he beholds [looks at or observes] himself, [sees his image in the mirror] and goes his way, and immediately forgets what kind of man he was [how he looked].

**James 1:25** But he who looks into [bends forward to see, 1 Pet. 1:12] the perfect law of liberty [Gal. 2:4; the implanted word, vs. 21; the word of truth, vs. 18; the new covenant, Heb. 8:7-13] and continues [abides] by it, he being not a forgetful hearer but a doer of the work, [not faith only] this man shall be blessed in his deed [his work or what he does].

**James 1:26** If anyone among you seems [thinks himself] to be religious, [by practicing outward works] and does not bridle his tongue [does not have his tongue under control as an unbridled horse, Ps. 34:13] but deceives his own heart, [Jer. 17:9; deceived by thinking there is no harm in an uncontrolled tongue] this man's religion [including words used in formal worship] is vain [worthless, useless—compare to being without love, 1 Cor. 13:1-3].

**James 1:27** Pure [unstained by man] religion [outward devotion] and undefiled [genuine and pure] before God and the Father is this: [opposite to the vain and useless religion in vs. 26] To visit [to go see for the purpose of helping] the fatherless [orphans—those deprived of parents] and widows [women without husbands due to death or desertion] in their affliction, [needs—distress or trouble] and to keep oneself unspotted [unstained by sin, 1 Pet. 1:19] from the world [1 John 2:15-17].

## CHAPTER 2

### Showing Partiality Is A Sin

**James 2:1** My brethren, [spiritual family kinship] do not have [do not hold] the faith [the whole belief of Christianity, Jude 3; Rom. 1:5] of our Lord Jesus Christ, the Lord of glory, [Jesus is encompassed with glory, 1 Cor. 2:8] with respect of persons [favoritism or partiality, Ps. 82:2].

**James 2:2** For if there come to your assembly [the place where they assembled to worship] a man with a gold ring, in goodly [fine] apparel, [a rich visitor] and there also come in a poor man in vile [dirty] raiment; [clothes—a beggar with filthy, foul clothing; opposite to the rich man].

**James 2:3** And you have respect [pay attention] to him who wears the fine clothes, [rich man] and say to him, “You sit here in a good place,” [a place of honor and prestige] and you say to the poor, [man] “You stand there,” or “Sit here at my footstool,” [the least respect possible, Lk. 16:20,21].

**James 2:4** are you not then showing partiality [making a distinction, Jude 22] among yourselves, [in your minds] and become judges [by outward appearances, Mt. 7:1,2] of [with] evil thoughts? [Mt. 15:19; instead of facts and truth].

**James 2:5** Listen, my beloved brethren: [corrects them with love] Has not God chosen the poor of this world to be rich in faith, [Lk. 6:20; 12:21; the poor compared to the rich, most often followed Him] and heirs of the

**kingdom** [those choosing to serve Him became heirs and spiritually rich, Rom. 8:17] **which He has promised to those who love** [Greek: *agapao*] **Him?** [only a few among the rich loved Him enough to obey the gospel, Mk. 16:16; 1 Tim. 6:17; Lk. 18:25].

**James 2:6** **But you have despised** [dishonored] **the poor** [man]. **Do not rich men oppress you** [exercise power over you] **and draw you** [suggests violence and persecutions] **before the judgment seats?** [into tribunal law courts, Acts 16:19; 21:30].

**James 2:7** **Do they not blaspheme** [rail at, revile, speak against, slander] **that worthy** [honorable] **name** [Christ, 1 Pet. 4:14] **by which you are called?** [they were called Christians, Acts 11:26; 26:28; 1 Pet. 4:16].

**James 2:8** **If you fulfill** [obey] **the royal law** [honored as the second greatest law by Jesus, Mk. 12:31] **according to the Scripture,** [Old Testament] **“You shall love** [Greek: *agapao*] **your neighbor** [any person, rich or poor, needing your care, Lk. 10:30-37] **as yourself”** [Lev. 19:18] **you do well;** [you please God].

**James 2:9** **but if you have respect to persons,** [show partiality by choosing the rich and ignoring the poor, vs. 3] **you commit** [continue to practice] **sin,** [miss the mark] **and are convicted of the law as transgressors** [1 John 3:4].

**James 2:10** **For whoever shall keep the whole law,** [if possible, all the commandments] **and yet offend** [fail or stumble] **in one point,** [especially the one law in question—showing partiality] **he is guilty of all** [of breaking all the law, Gal. 3:10].

**James 2:11** **For He** [God] **who said,** [Ex. 20:14] **“Do not commit adultery,”** [unlawful sexual intercourse with the spouse of another, Heb. 13:4; Mt. 19:9; 1 Cor. 6:9] **also said,** [Ex. 20:13] **“Do not kill”** [do not murder—he illustrates with two of the most glaring sins against one’s neighbor]. **Now if you do not commit adultery, yet if you kill, you have become a transgressor of the law** [to break one law is to become guilty].

**James 2:12** So speak and so do [in words and in deeds; these two represent major actions of mankind] as those who will be judged [Heb. 9:27] by the law of liberty [John 12:48; the law of Moses is used to illustrate the importance of following the law of liberty, called: “word of truth,” Jas. 1:18; “engrafted word,” Jas. 1:21; “perfect law of liberty,” Jas. 1:25].

**James 2:13** For judgment is without mercy, [at Judgment Day, Mt. 25:41-46; Acts 17:31] to the one who has shown no mercy; [toward the poor or in not showing love for one’s neighbor; example: parable of the unforgiving servant, Mt. 18:23-35] and mercy rejoices [triumphs, Mt. 5:7] over judgment.

## Faith Without Works Is Dead

**James 2:14** What does it profit, [what good is it] my brethren, [the context involves the faith and works of Christians, but the principle applies to the lost who are seeking salvation] though a man says he has faith [faith only] but does not have works? [works of obedience to the law of Christ]. Can faith [by itself] save him? [the answer to these rhetorical questions infers, “no profit” because faith only cannot save].

**James 2:15** If a brother or sister is naked, [without sufficient clothing] and destitute of daily food, [hungry, Mt. 25:41-45].

**James 2:16** and one of you [a brother or sister] says to them, “Depart in peace, [without any help] be warmed and filled,” but you do not give them those things [clothing and food] which are needful [necessary] to the body; what does it profit? [no help, no profit].

**James 2:17** Even so [applies the illustration] faith, if it does not have works, [faith only] is dead, [useless, fruitless, and inactive] being alone [by itself].

**James 2:18** Yes, [but] a man may say, [imagines the conversation of an objector] “You have faith, and I have works” [some hold to faith only; others to works only]. Show me your faith without your works, [this is impossible to do] and I will show you my faith by my works [obedience

gives life to faith—thus this is the way that faith is seen].

**James 2:19** You believe that there is one God; you do well; [Ps. 14:1; you do well as far as it goes—but even] **the devils** [demons] **also believe**, [have faith only] **and tremble** [shutter—if one has faith only, they are no different from the demons who believe].

**James 2:20** **But will you know**, [do you want to know or be shown] **O vain** [foolish or empty as to quality] **man, that faith without** [separate from] **works is dead?** [unable to save or help, 1 John 3:17,18].

**James 2:21** **Was not** [to illustrate] **Abraham our father** [he began the Jewish nation, Gen. 12:1-3; and brought the seed, Christ, Gal. 3:16] **justified** [acquitted—considered right] **by works**, [of obedience] **when he offered Isaac his son on the altar?** [Gen. 22:9-18; Heb. 11:17-19].

**James 2:22** You see how faith was working [cooperated together] **with his works, and by works faith was made perfect?** [complete—both faith and works were necessary, Rom. 8:28].

**James 2:23** **And the Scripture** [Gen. 15:6] **was fulfilled** [fully completed] **which says, “Abraham believed God,** [to the point of making an effort to offer his son, Gen. 22:1-19] **and it was imputed to him** [reckoned or accounted] **for righteousness,”** [right-doing, 1 John 3:7,10] **and he was called the Friend of God** [God’s friend, 2 Chronicles 20:7; when we obey the Lord’s commandments, we are friends of Jesus, John 15:14].

**James 2:24** You see then how that **by works** [not works that earn, Eph. 2:8,9, but faith working through love, Gal. 5:6] **a man is justified**, [deemed right with God] **and not by faith only** [this is the only place “faith only” is mentioned in the New Testament, and it is presented as useless and dead, cf. vs. 26].

**James 2:25** **Likewise, was not Rahab the harlot** [another example opposing “faith only”] **also justified by works**, [obeyed with faith, Heb. 11:31] **when she received the messengers, and had sent them out another way?** [Joshua 2:1,9; 6:23].

**James 2:26** For as the body [human body] without [separated from] the spirit [inner man] is dead, [Eccl. 12:7] so faith without works is dead also [faith without works is just as dead as a body without a spirit].

## CHAPTER 3

### The Tongue Must Be Bridled

**James 3:1** My brethren, [continues to express a closeness while teaching] let not many of you be masters, [be not many of you teachers unless qualified, Eph. 4:11] knowing that we [those who use their tongues for teaching] shall receive a greater [stricter] judgment [due to a greater responsibility].

**James 3:2** For we all offend [stumble] in many things [we all stumble and sin, 1 John 1:8,10; Rom. 3:13,14]. If anyone [teacher or anyone else] does not offend [stumble] in word, [while speaking words with the tongue] the same is a perfect [mature, full grown, complete and finished] man, and able also to bridle [to hold in check, restrain] the whole body [words spoken, reflect actions in all areas of life].

**James 3:3** Behold, [indeed] we put bits [a part of a bridle] in the horses' mouths [a rope around the lower jaw of a horse was used in biblical times—today the bit is of metal] that they may obey us; and we turn about [direct] their whole body [small object in the mouth controls all of the horse].

**James 3:4** Behold also [look at or consider another example] the ships, though they are so great and are driven by fierce winds, [large sail ships] yet they are turned about [directed] by a very small helm, [rudder, the blade of an oar] wherever the governor [steersman or pilot] desires.

**James 3:5** Even so the tongue is a little member [he now compares the tongue to the tiny bridle bit and ship rudder] and boasts great things [haughty speech that stirs up strife]. Behold, [now gives a third illustration] how great a matter [wood or forest] a little fire kindles! [sets on fire or

causes to blaze].

**James 3:6** And the tongue is a fire, [Prov. 16:27; deceitful and destructive, Ps. 120:2] a world of iniquity [evil or wrong, Prov. 26:18-25]. The tongue is so set among our members, that it defiles [stains or has an evil effect upon] the whole body, [opens the door for all works of the flesh, Gal. 5:19-21] and sets on fire the course of nature; [of life—the wheel of nature—from birth to death] and it is set on fire by hell [Greek: *Gehenna*—the Valley of Hinnom, used to describe the torment of man’s spirits after death who are lost, Lk. 12:5].

**James 3:7** For every kind [species] of beast [creatures] and of birds, of serpents and things in the sea, [living things of God’s creation, even though wild and dangerous] is tamed and has been tamed [brought under control] by mankind.

**James 3:8** But no man can tame the tongue [must always be bridled, Jas. 1:26]. It is an unruly [restless] evil, [when out of controlled] full of deadly poison [power to kill—like a venomous serpent, Ps. 140:3; Rom. 3:13].

**James 3:9** With it [when it is controlled] we bless God, [Eph. 1:3; eulogize by prayer, 1 Cor. 14:15; praise, Acts 2:47; and sing, Eph. 5:19] even the Father, and with it we curse men, [when allowed to burn like a fire out of control, vs. 6] who are made after the similitude [in the likeness] of God [made in God’s image, Gen. 1:26,27].

**James 3:10** Out of the same mouth proceed blessing and cursing [example: Peter promised not to be offended, but later denied and cursed, Mt. 26:33, 69-75]. My brethren, these things ought not to be so [this is inconsistent and sinful, Rom. 12:14].

**James 3:11** Does a fountain [illustrates further the inconsistency of the tongue] send forth at the same place [opening] sweet and bitter water? [no, a fountain is either sweet or bitter].

**James 3:12** Can the fig tree, [other illustrations] my brethren, bear olive berries, [no, this would be contrary to nature, Mt. 7:16-20] or a grapevine,

[produce] **figs**? [Infers a negative answer]. **Neither can a fountain** [spring] **yield both salt and fresh water** [nature is consistent, but not so with an unruly tongue].

## Seek Heavenly Wisdom

**James 3:13** **Who among you is a wise man** [a teacher, Jas. 3:1] **and endowed with knowledge?** [understanding—knowing and skill]. **Let him show** [demonstrate] **by a good conversation** [conduct or manner of life] **his works** [not just a talking religion, Lk. 6:46] **with meekness** [gentleness of life] **of wisdom** [insight into the true nature of things].

**James 3:14** **But if you have bitter envying** [zeal turned into jealousy, Eph. 4:31] **and strife** [contention, 2 Cor. 12:20—opposite to meekness of wisdom, vs. 13] **in your hearts,** [inner fountains] **do not glory,** [do not be arrogant or boast] **and lie** [speak falsely] **against the truth** [John 8:32; 14:6].

**James 3:15** **This wisdom** [the envying, strife, and lying against the truth mentioned in vs. 14] **does not descend from above,** [is not from God, the Father of lights, Jas. 1:17] **but is earthly,** [has motives of the earth, Phil. 3:19] **sensual,** [animal-like, Jude 19] **devilish** [demonic or acting like demons].

**James 3:16** **For where envying** [jealousy] **and strife** [factions or self-ambitions] **exist, there is confusion** [disorders, 1 Cor. 14:33] **and every evil work** [evil thing and vile deeds].

**James 3:17** **But the wisdom that is from above** [wisdom from God, Jas. 1:5] **is first pure,** [chaste, Mt. 5:8; 1 Pet. 1:22] **then peaceable,** [promotes peace, Mt. 5:9] **gentle,** [making allowance for others; fair, Phil. 4:5] **and easy to be entreated,** [reasonable—easily persuaded; willing to consider] **full of mercy and good fruits,** [active sympathy toward those suffering or in need, Jas. 1:27; Phil. 1:11] **without partiality** [no variance or wrangling] **and without hypocrisy** [no pretense, playacting or mask, Mt. 23:1-36].

**James 3:18** And the fruit [harvest] of righteousness [fruit borne from wisdom above] is sown in peace [not through envy, strife, and confusion, vss. 15,16] by those who make peace [peacemakers, Mt. 5:9].

## CHAPTER 4

### Avoid Friendship With the World

**James 4:1** From where [what causes or from what source] among you do wars and fightings [figurative language for factions and quarrels] come? [weapons used: tongue, envy, self-seeking, and jealousy]. Do they not come from your lusts [pleasures, passions, Lk. 8:14] that war in your members? [they had used members of their bodies for unrighteousness, cf. Rom. 6:13; Col. 3:5].

**James 4:2** You lust [set your mind on having] and do not have [God will not give such lustful things]. You kill, [have a murderous disposition, Mt. 5:21,22] and desire to have, and cannot obtain [sin promises happiness, but gives misery, Gal. 6:7,8]. You fight and war, [seek through works of the flesh, Gal. 5:19-21] yet you do not have, [do not win—they were seeking from the wrong source] because you do not ask [the right way to receive is not through lustful ways, but by prayer, Mk. 11:24; John 15:7].

**James 4:3** You ask [even when you pray] and do not receive, [there are unanswered prayers, Isa. 59:2] because you ask amiss, [evilly and with a wrong motive] that you may consume [spend] it on your lusts [your own pleasures—prayed selfishly to promote their lustful practices, cf. Ps. 66:18].

**James 4:4** You adulterers and adulteresses! [probably speaking of spiritual adultery of brethren who were married to Christ, but had turned to idolatry, cf. Rom. 7:4; however, physical adultery is also worldly, 1 Cor. 6:9,10]. Do you not know that the friendship with the world [evil lusts and practices of the wicked, 1 John 2:15-17] is enmity [hostility] with God? Whoever therefore will [wishes to] be a friend of the world [enjoys worldly fellowship, Rom. 12:2] is [makes himself] the enemy of God [does not have love for God and fights against God].

**James 4:5** Do you think [suppose] that the Scripture [Old Testament—not a direct quote—thus the teaching is general] **says in vain**, [to no profit] “**The spirit** [the context seems to suggest man’s spirit, however, some versions say, the Spirit (Holy Spirit) He caused to live in us longs jealously] **that dwells in us lusts** [has a strong inclination] **to envy?**” [one of the characteristics of the flesh to overcome is envy, Gal. 5:21].

**James 4:6** But He [God] **gives more** [greater] **grace** [unmerited favor to forgive a spirit that lusts to envy, Rom. 5:20]. **Therefore He says**, [Prov. 3:34] “**God resists** [is in battle against] **the proud**, [haughty or above others] **but gives grace** [favor] **to the humble**” [lowly in spirit, Mt. 5:3].

### Draw Near To God

**James 4:7** Submit [be subject] **therefore yourselves to God** [since He resists the proud]. **Resist** [stand against, Eph. 6:11] **the devil**, [when he tempts you to be envious and haughty] **and he will flee from you** [refusing him, turns the devil away, at least temporarily, Lk. 4:13].

**James 4:8** Draw near [closeness through prayer and service] **to God, and He will draw near to you** [the Lord helps Christians with temptations, 1 Cor. 10:12,13]. **Cleanse your hands**, [a figure from Jewish purification, Mk. 7:3,19; Ex. 30:19-21; dirty hands is a symbol of guilt, Mt. 27:24] **you sinners; and purify your hearts**, [repent, obey and be cleansed, Acts 2:38; 22:16] **you double minded** [back and forth from the devil to God, 2 Cor. 6:17,18].

**James 4:9** Be afflicted [lament—wretched or distressed as a sinner, Rom. 7:24] **and mourn and weep** [have contrition over your sins, Mt. 5:4]. **Let your laughter** [from sinful pleasures] **be turned to mourning**, [cut in the heart, Acts 2:37] **and your joy** [from sinful things] **to heaviness** [gloom—Godly sorrow, 2 Cor. 7:10].

**James 4:10** **Humble yourselves** [Lk. 14:11; like the sinner praying in the temple, Lk. 18:13] **in the sight** [presence] **of the Lord**, [bow your heart before God and to His will, Mt. 18:4] **and He will lift you up** [1 Pet. 5:5;

John 13:5].

## Do Not Judge Your Brother

**James 4:11** Do not speak evil [speak not against] one of another, [resumes problems with an evil tongue, Jas. 3:1-11] brethren. He who speaks evil of his brother [fellow Christian, Eph. 4:31; 1 Pet. 2:1] and judges his brother, [as to motive and conduct, Rom. 2:1-3] speaks evil of the law and judges the law [especially the royal law, Jas. 2:8; Mt. 22:39]. But if you judge the law, you are not a doer of the law, but a judge [sets law aside to slander and forms own conclusions, Ps. 15:1-3].

**James 4:12** There is one Lawgiver, [and Judge] who is able to save and to destroy [God gave Jesus Christ power to be the only lawgiver and judge, Mt. 28:18; Acts 17:31]. Who are you [as a weak sinful being, Rom. 3:23; 1 John 1:8,10] who judges another? [a neighbor, Rom. 14:3].

## Do Not Boast—Life Is A Vapor

**James 4:13** Come now, [listen] you who say, “Today or tomorrow we will go into such [and such] a city, and continue there a year, and buy and sell and get gain;” [make a profit—those of you who make future plans without God, Prov. 27:1].

**James 4:14** whereas you do not know what will be [what will happen] tomorrow [those who plan the future without God are called fools, Lk. 12:16-21]. For what is your life? [how secure, or of what nature is your physical life?]. It is even a vapor, [a mist] that appears for a little time, [while] and then vanishes away [disappears as suddenly as early morning vapor on the mountain at sunrise, Job 7:6-10; 14:1,2; Ps. 90:10].

**James 4:15** Instead you ought to say, “If the Lord wills, [Acts 18:21] we shall live and do this or that” [our lives, movements, and existence depend on God, Acts 17:28].

**James 4:16** But now you rejoice [boast] in your boastings [arrogance—they are trusting the flesh rather than God’s will, Jer. 10:23]. All such

**rejoicing** [boasting or arrogant display] **is evil** [sinful—Paul could glory only in the cross of Christ, Gal. 6:14].

**James 4:17** **Therefore to him who knows to do good**, [knows God's will] **and does not do it**, [refuses to obey, Mt. 7:21,24-27] **to him it is sin** [the sin of omission, Mt. 25:24-30].

## CHAPTER 5

### Warning to the Rich

**James 5:1** **Come now, you rich men**, [brethren or any others who have used riches to corrupt and promote all kinds of evil, 1 Tim. 6:10] **weep and howl for your miseries** [wretchedness or distress] **that are coming upon you** [on earth, as well as after death, Lk. 16:19-31].

**James 5:2** **Your riches are corrupted**, [rotted] **and your garments are moth-eaten** [are being destroyed, Job 13:28].

**James 5:3** **Your gold and silver** [because of sinful use] **are cankered**, [figuratively is rusted or corroded] **and the rust** [because of being hoarded] **of them** [ill gotten riches] **will be a witness against you**, [will testify against you because you did not use them for good] **and will eat your flesh like fire** [will cause you to be destroyed as in fire]. **You have heaped together** [laid up] **treasure for [in] the last days** [days before the coming judgment of the Lord, Rom. 2:5].

**James 5:4** **Behold**, [another example of their sin] **the hire** [wages] **of the laborers who have mowed down your fields**, [the workers who helped you gain riches] **which you kept back by fraud**, [stole a part of their wages] **cries**, [out against you as witnesses] **and the cries of the reapers have entered into** [reached] **the ears of the Lord of Sabaoth** [the Lord of host has heard their cries].

**James 5:5** **You have lived on the earth in wanton** [wasteful and useless] **pleasure and luxury** [self-indulgence—luxuriously at ease, Amos 6:1-6]

**and you have nourished** [fattened] **your hearts as in a day of slaughter** [a figure of an animal being fattened for slaughter].

**James 5:6** **You have condemned and killed** [murdered—by using their money and influence to buy off and influence the courts] **the just**; [those who are righteous—specifically: Jesus; generally: those who follow Jesus] **he** [Jesus and followers, Isa. 53; 1 Pet. 2:21-23] **does not resist** [does not battle against] **you** [this is the way Jesus responded, Isa. 58:7].

## **Be Patient For The Coming Of The Lord**

**James 5:7** **Be patient** [suffer long under trials without losing your temper] **therefore, brethren, until the coming of the Lord** [His return to receive the saved, Acts 1:11; John 14:1-3]. **Behold, the husbandman** [farmer or tiller of the earth] **waits for the precious fruit of the earth**, [the produce and harvest] **and waits patiently for it**, [the harvest] **until it receives** [gets] **the early and latter rain** [autumn and spring rains were necessary to germinate seed when sowed, and to mature the grain before harvest].

**James 5:8** **You also be patient**; [like the successful farmer] **establish** [fix, set, make fast] **your hearts**, [gird up your minds, don't grow weary, 1 Pet. 1:13; Gal. 6:9] **for the coming of the Lord draws near** [since the time of Christ's coming is unknown, Mk. 13:32, all generations must live and believe that His coming is at hand, Mt. 24:42; 25:13].

**James 5:9** **Do not grudge** [do not complain, grumble or murmur] **against one another, brethren**, [don't let outward persecutions lead you to turn on your brethren, Eph. 4:32] **lest you be condemned** [judged, Mt. 7:1-5]. **Behold, the Judge** [Jesus, Acts 10:42; 17:31] **stands before the door** [close by or near at hand for judgment, 2 Cor. 5:10].

**James 5:10** **My brethren, take** [consider as an example of suffering afflictions] **the prophets** [those who spoke to the present and future for God] **who have spoken in the name of the Lord as an example of suffering affliction and patience** [Mt. 23:34; Acts 7:52].

**James 5:11** **Behold**, [look or take notice] **we count them** [the prophets and

others] **happy** [blessed] **who endure** [persecutions, Mt. 5:11,12]. **You have heard of the patience** [endurance] **of Job** [he suffered every aspect of human suffering, but remained steadfast, Job 1:21; 2:10; 13:15] **and have seen the end** [outcome] **of the Lord** [His dealings—after Job was tried, God gave him more than before his trials, Job 42:12] **that the Lord is very compassionate, and** [full] **of tender mercy** [He is full of compassion and merciful, Mt. 5:7].

**James 5:12** **But above all things**, [especially] **my brethren, do not swear**, [do not take an oath] **either by heaven, either by the earth, either by any other oath**; [it was a common practice to take an oath by these and many other things, Mt. 5:33-37] **but let your “Yes” be “Yes,” and your “No,” “No,”** [speak the truth and oaths will not be needed] **lest you fall into condemnation** [under judgment from the Judge, vs. 9].

## The Power Of Prayer

**James 5:13** **Is anyone among you afflicted?** [suffering in general]. **Let him pray** [ask God to help, 1 Pet. 3:12]. **Is anyone merry?** [cheerful]. **Let him sing** [keep on singing] **psalms** [praises, in or out of the assembly, Eph. 5:19; Col. 3:16].

**James 5:14** **Is anyone among you** [Christians] **sick?** [illness—without strength]. **Let him call for the elders** [also called bishops, overseerers, and pastors, Phil. 1:1; Acts 20:28; 1 Tim. 3:1; Eph. 4:11] **of the church**, [the local congregation] **and let them pray over him**, [pray with him and in his behalf] **anointing him with oil in the name of the Lord**; [olive oil was used medicinally, Lk. 10:34, and symbolically, 1 Sam. 10:1; Mk. 6:13; even though this was the age of special spiritual gifts and miracles, 1 Cor. 12:8-11, the context is relating to the power of prayer—Christians in all ages must seek medical attention, while seeking the will and healing guidance of God through prayer].

**James 5:15** **and the prayer** [oil is not mentioned here] **of faith** [prayed by the elders, vs. 14] **will save** [restore to health] **the sick, and the Lord will raise him up**, [from his sick bed] **and if he has committed sins**, [all are guilty of sin, 1 John 1:8,10] **they will be forgiven him** [infers that the one

sick had repented of his sins, and that forgiveness was also sought in the prayers of the elders, cf. 1 John 1:9; 2:1].

**James 5:16** Confess your faults [sins] to one another, [to the elders or other Christians, Gal. 6:1] and pray for one another, [Phil. 1:3,4; 2 Thes. 3:1; Acts 12:5] that you may be healed [of diseases and sin, vss. 14,15]. The effectual [intense, energetic, effective] fervent [earnest] prayer of a righteous man [does right by keeping God's commandments, Ps. 1:1-3] avails much [it is powerful—does much].

**James 5:17** Elijah [an outstanding Old Testament prophet who can be used to illustrate the power of prayer] was a man with like passions as we are, [with a nature like ours—had the same physical and fleshly battles to fight] and he prayed earnestly [fervently] that it might not rain; [because Ahab and Jezebel had turned to Baal worship, 1 Kings 16:32,33; 17:1] and it did not rain on the earth [land of Israel] for three years and six months.

**James 5:18** And he prayed again, [that it would rain] and the heaven gave rain, [God answered his prayer with the dark clouds and winds of nature, 1 Kings 18:45] and the earth brought forth its fruit [nature's cycle was restored, 1 Kings 18:41-45].

## Restoring A Brother In Error

**James 5:19** Brethren, [five times this expression is used by James] if any of you strays [wanders] from the truth, [become a backslider from Jesus, (His gospel) whom they have known, John 14:6; 8:32] and one converts him, [turns him back or away from his wrong course].

**James 5:20** let him know, that he who converts [the one who turns back] the sinner [the erring brother] from the error of his way [sinful practices contrary to the truth] will save a [his] soul from death, [spiritual death, Rom. 6:23] and will hide [cover] a multitude of sins [the erring one will be saved through forgiveness, Acts 8:18-24; Gal. 6:1].

## I PETER

# CHAPTER 1

## Introduction

**1 Pet. 1:1** **Peter**, [Greek form of the Aramaic surname, Cephas—given him by Jesus, Mk. 3:16; John 1:42; also called Simon, Mt. 4:18; 10:2] **an apostle** [Greek: *apostolos*—one sent forth, a messenger, one sent with a special commission, fully authorized by the sender] **of Jesus Christ, to the strangers** [pilgrims—foreign born—sojourners in a strange land] **scattered** [the dispersion from the Greek word *diaspora*] **throughout Pontus**, [a large district in the north of Asia Minor, near the Black Sea] **Galatia**, [in Asia Minor, northeast of Phrygia and south of Bithynia and Pontus] **Cappadocia**, [a large inland area of Asia Minor with Pontus on the north, Syria on the east, Lyconia on the west, and Cilicia on the south] **Asia**, [a Roman province north and west of Jerusalem—the capital was Ephesus] **and Bithynia**, [northwest of Galatia—these five areas are located in Asia Minor, and represent the large area south of the Black Sea].

**1 Pet. 1:2** **elect** [spiritually at home with God because they obeyed God's way to become His elect] **according to the foreknowledge of God the Father**, [a way or plan that God had foreknown, Eph. 1:4] **through sanctification of the Spirit**, [the word of God from the Spirit still points sinners to the blood of Christ for sanctification] **to obedience** [they became God's chosen ones because they obeyed God's will to reach the blood of Jesus—He died for all, but all will not obey Him to be saved, Heb. 5:8,9] **and sprinkling of the blood of Jesus Christ**: [a figure taken from Moses presenting the book of the covenant to Israel, and sprinkling blood, Ex. 24:7,8; Jesus' blood brings forgiveness and sanctification, cf. Heb. 9:12; 1 John 1:7] **Grace** [an unmerited favor extended to those who reach His blood through obedience to the gospel, Eph. 2:8,14,15] **to you, and peace**, [the inner tranquility that comes from being saved by grace] **be multiplied**.

## A Reservation In Heaven

**1 Pet. 1:3** **Blessed be** [praise to] **the God and Father** [Mt. 11:25; Lk. 10:22;

22:42] **of our Lord Jesus Christ**, [the only begotten Son, Mary conceived by the Holy Spirit, Mt. 1:18; John 3:16] **who according to His abundant** [overflowing] **mercy has begotten us again** [made it possible to have a new birth of water and the Spirit as Jesus taught Nicodemus, John 3:3,5] **to a lively** [living] **hope by the resurrection of Jesus Christ from the dead**, [the hope of Christians is, not in a dead Savior, but a living resurrected One, 1 Cor. 15:20; 1 Pet. 3:21].

**1 Pet. 1:4 to an inheritance incorruptible**, [will not decay or be lost like an earthly inheritance] **and undefiled**, [an earthy inheritance is short lived due to spending it or death, but this one mentioned by Peter is forever] **and that fades not away, reserved in heaven** [Col. 1:5] **for you**, [these Christians who are pilgrims and strangers, vs. 1, have reserved for them a permanent home].

**1 Pet. 1:5 who are kept** [guarded—the figure is a military soldier guarding that which is precious and of great value] **by the power of God through faith** [no one can take this away from a faithful Christian, Rom. 8:38,39] **to salvation ready to be revealed** [when Jesus returns, John 14:3] **in the last time** [end of time].

**1 Pet. 1:6 In this** [the hope of this inheritance and salvation] **you greatly rejoice, even though now for a season**, [a little while, 2 Cor. 4:17] **if need be, you are in heaviness** [have been distressed] **through manifold** [various] **temptations**, [trials, 1 Pet. 4:12; cf. 2 Tim. 3:12].

**1 Pet. 1:7 that the proof** [genuineness] **of your faith, being much more precious than gold that perishes**, [gold is considered of great value, but it will be destroyed along with all material things—faith is of greater value because it will last, 1 Cor. 13:13] **though it is tried with fire**, [like gold is tested with fire, this faith is tested with trials] **may be found to praise**, [compare: ‘well done, good and faithful servant,’ Mt. 25:21,23] **honor**, [compare: ‘enter into the joy of your lord,’ Mt. 25:21] **and glory** [Rom. 2:7] **at the appearing** [revelation] **of Jesus Christ**, [when He returns, John 5:28,29].

**1 Pet. 1:8 whom having not seen**, [these brethren had not seen Jesus in

the flesh while He was on earth] **you love** [Greek: *agapao*—by faith they loved Him, 1 John 4:20]. **Though now you do not see Him, yet believing,** [John 20:29] **you rejoice with joy unspeakable** [inexpressible—full capacity] **and full of glory,** [Jesus is preparing heaven for the prepared, John 14:3].

**1 Pet. 1:9** **receiving** [obtaining] **the end** [the goal] **of your faith, even the salvation of your souls** [the Christian receives salvation from sin, Mk. 16:16; Acts 2:38, when born into God’s family, John 3:5, and also when ushered into eternal life after the Judgment, Mt. 25:34; 1 Thes. 4:17].

**1 Pet. 1:10** **Of this salvation** [vs. 9] **the prophets** [spokesmen for God] **have inquired and searched diligently,** [in their fondest dreams, they must have longed to know more about, as well as see, the Christian age] **who prophesied of the grace** [unmerited favor] **that should come to you,** [some have compared the ages since creation to the “Star-lit age” from Adam to Moses, the “Moon-lit age” from Moses to Christ, and the “Christian age” to the “Sun-lit age”—this is the age of grace, Eph. 2:8; Titus 2:11].

**1 Pet. 1:11** **searching what, or what manner of time the Spirit of Christ** [the Holy Spirit led them to foretell the age of Christ] **who was in them was indicating,** [pointing—they were guided by the Holy Spirit, but many things were not revealed to them and they made every effort to understand how Christ could suffer and receive glory] **when He testified beforehand the sufferings of Christ, and the glory that would follow** [they knew of: a new covenant, Jer. 31:31; that a virgin would bear a Son, Isa. 7:14; He would be born in Bethlehem, Micah 5:1,2; He would perform miracles, Isa. 29:18; He would be rejected, Isa. 53:3; be scourged, Isa. 50:6; betrayed by a friend, Ps. 41:9; for thirty pieces of silver, Zech. 11:12,13; hands and feet be pierced, Ps. 22:16; Zech 12:10; be put to death, Isa. 53:8,9; buried with the wicked and rich, Isa. 53:9; resurrected, Ps. 16:8-10; ascend, Ps. 68:18; and reign as a king, Dan. 7:13,14].

**1 Pet. 1:12** **To whom** [these prophets] **it was revealed, that not to themselves, but to us** [Peter and those living under the Christian age] **they were ministering the things,** [the prophecies concerning Christ and His kingdom] **which are now reported to you by those who have preached**

**the gospel** [the good news of the death, burial, and resurrection of Jesus that brings salvation, Rom. 1:16,17; 1 Cor. 15:3,4] **to you with the Holy Spirit sent down from heaven**— [Peter was present when the Holy Spirit came down on the feast day of Pentecost, Acts 2:1-4] **which things the angels desire to look into** [the things of this Messianic age—not only the prophets longed to search deeper into, but the angels with greater honor had desired to look into].

## **Redeemed By The Precious Blood Of Jesus**

**1 Pet. 1:13** **Therefore**, [in view of the things just said about the gospel] **gird** [a figure taken from using a belt to prepare their clothing for walking, running, and fighting, cf. Eph. 6:14; Lk. 12:35] **up the loins of your mind**, [keep your minds under full control] **be sober**, [sober thinking—the results of having the mind under control, Phil. 4:8] **and hope to the end** [when all suffering is over] **for the grace that is to be brought to you** [the grace or unmerited favor of God gives salvation, Titus 2:11] **at the revelation of Jesus Christ**; [Titus 2:12,13].

**1 Pet. 1:14** **as obedient children**, [Jesus used children as an example to follow, Mt. 18:3, and Peter, as well as Paul, uses them to teach obedience, cf. Eph. 6:1] **not fashioning** [conforming or molding] **yourselves according to the former lusts** [which were yours, 1 Pet. 4:2] **in your ignorance**; [before being taught of the gospel of Jesus Christ and eternal salvation, Rom. 1:16,17].

**1 Pet. 1:15** **but as He who has called you is holy**, [God—Christ, God's Son] **so you also be holy in all manner of conversation** [conduct or behavior—must not be like the unholy world, Jas. 4:4; 1 John 2:15-17].

**1 Pet. 1:16** **Because it is written**, [Lev. 11:44,45] **“Be you holy; for I am holy.”**

**1 Pet. 1:17** **And if you call on** [in prayer] **the Father**, [since He is the perfect example of holiness, Mt. 6:9] **who without respect of persons** [impartiality, Acts 10:34] **judges** [through Jesus, Acts 10:42; 17:31] **according to every man's** [each one's] **work**, [2 Cor. 5:10] **pass the time**

[conduct yourselves during the time] **of your sojourning here in fear**; [a reverential fear of God to the point of keeping His commandments, Eccl. 12:13].

**1 Pet. 1:18** **because** [gives a reason why they should be holy and fear God] **you know that you were not redeemed** [bought back from sin] **with corruptible things**, [things that perish] **like silver and gold**, [mankind has always placed great value on the purchasing power of silver and gold, but such will not buy back salvation from sin] **from your futile way of life** [aimless conduct] **received** [inherited] **by tradition from your fathers**; [these traditions led them to disobey God, Mk. 7:9].

**1 Pet. 1:19** **but with the precious** [rare, able to redeem—a beautiful gift from God] **blood of Christ**, [the only thing in all the world that can buy mankind back from sin, Eph. 1:7; Heb. 9:12] **as of a lamb without blemish and without spot** [like the lamb required under the law of Moses, Jesus had no blemishes, because He never committed a sin, Heb. 4:15; 1 Pet. 2:22; cf. Rev. 5:9].

**1 Pet. 1:20** **who verily** [indeed] **was foreordained before** [appointed before] **the foundation of the world**, [before creation, Gen. 1] **but was manifest** [appeared or revealed] **in these last times** [from Christ until the end of time, Heb. 1:1,2] **for you**.

**1 Pet. 1:21** **who by** [through] **Him** [Jesus the redeeming Lamb] **believe in God, who raised Him up from the dead**, [Acts 5:30; 17:31] **and gave Him glory**, [an exalted position to His right hand, Acts 5:31] **so that your faith and hope** [as an anchor, Heb. 6:19] **might be** [may rest] **in God** [in this life, and forever, 1 Cor. 15:19].

## **Born Of Incorruptible Seed—God's Word**

**1 Pet. 1:22** **Seeing you have purified your souls** [there is something for sinners to do to reach the redeeming blood of Jesus that purifies their souls] **in obeying the truth** [obeying Jesus and His truth found in the word of God—His gospel, John 14:6; 8:32; 17:17; Rom. 1:16; 6:17] **through the Spirit** [Holy Spirit] **to unfeigned** [sincere, genuine, not “playing acting” like the

hypocrite] **love** [Greek: *agapao*] **of the brethren, see that you love** [Greek: *philadelphia*] **one another with a pure heart fervently**, [those who obeyed the truth of Christ to be purified, were then required to love other brethren who had done the same, 1 John 3:16-23].

**1 Pet. 1:23** **Having been born** [to be saved, and to enter the kingdom of God (church), John 3:5; this new birth accounts for them being brothers and sisters in Christ, and in God's family] **again**, [a birth other than their physical, John 3:3,4,6,7] **not of corruptible seed**, [as with a physical birth—man's seed—the fleshly body dies and returns to the dust, Eccl. 12:7] **but of incorruptible**, [seed] **by the word of God**, [vs. 18; cf. Lk. 8:11-15] **which lives and abides forever** [God's word is eternal, Mt. 24:35].

**1 Pet. 1:24** **For**, [to prove that sinners need to be born of the lasting word, Peter quotes from Isa. 40:6-8] **“All flesh is as grass**, [temporary] **and all the glory of man as the flower of grass** [flowers are in bloom for a short time, and they are gone]. **The grass withers, and the flower of it falls away**, [falls off].

**1 Pet. 1:25** **but the word of the Lord endures forever.” And this is the word, which by the gospel was** [has been] **preached to you** [the birth of a penitent believer being baptized into Christ, Gal. 3:26,27; to be saved, Mk. 16:16; will last forever for the faithful—this is a birth of the word, cf. John 3:3,5; vs. 23].

## CHAPTER 2

**1 Pet. 2:1** **Therefore** [with their new birth by the incorruptible word, pure heart, and fervent love, 1 Pet. 1:22,23, they have a new life to live, cf. 2 Cor. 5:17] **laying aside** [stop sinning by laying aside the following:] **all malice**, [specifically means “ill will,” but in a general sense it means, all kinds of wickedness including ill will] **and all guile** [deceit, cf. Rom. 1:29] **and hypocrisy** [pretending to be something one is not—play-acting, cf. Mt. 23:13-16] **and envies** [begrudging what belongs to another, Rom. 1:29; Gal. 5:21; Phil. 1:15; 1 Tim. 6:4; Titus. 3:3] **and all evil speakings**, [destroying with the tongue, Jas. 3:1-12].

**1 Pet. 2:2** as [like] **newborn babes**, [born of the word, 1 Pet. 1:23] **desire** [long for] **the sincere** [pure] **milk of the word**, **that you may grow thereby**, [the only way to be filled with righteousness, Mt. 5:6; cf. 2 Pet. 3:18].

**1 Pet. 2:3** if indeed you have tasted that the Lord [the One who gives the word, truth, and sustaining life, John 6:63] **is gracious** [kind and good, Ps. 34:8].

## **Coming To Jesus The Living Stone**

**1 Pet. 2:4** And coming to Him [Jesus the Christ in their new birth by obeying the word, 1 Pet. 1:23] **as to a living stone**, [chief corner, Ps. 118:22] **disallowed** [rejected] **indeed by men**, [they crucified Him] **but chosen by God**, and **precious**, [well pleasing, Mt. 17:5].

**1 Pet. 2:5** you also, as **living stones**, are [being] **built up a spiritual house**, [uses the figure of building God's temple around the chief corner stone, Jesus, cf. 1 Tim. 3:15] **a holy priesthood, to offer up spiritual sacrifices**, [instead of the Levitical priesthood of the Old Testament, Christians make up a holy priesthood to offer up sacrifices in God's temple made of living stones—Christians, with Jesus the High Priest, Heb. 4:14,15; cf. Rom. 12:1; Heb. 13:15] **acceptable to God by** [through] **Jesus Christ**.

**1 Pet. 2:6** Therefore it is also contained in the Scripture, [Isa. 8:14; 28:16; Ps. 118:22] **“Behold, I lay in Zion** [Jerusalem] **a chief cornerstone, elect, precious**, [chosen as the only One who could fill this important position—no other name, Acts 4:12; no other Son, John 3:16; no other way to the Father, John 14:6; no other door to the sheepfold, John 10:7; no other foundation, 1 Cor. 3:11; no other cornerstone] **and he who believes on Him** [to the point of obeying His gospel, Mk. 16:16; Heb. 5:9] **shall not be confounded** [disappointed or put to shame].

**1 Pet. 2:7** To you therefore [sums up his point] **who believe**, [accept Jesus as the chief cornerstone—Christians] **He is precious**; [vs. 6] **but to those who are disobedient**, [refuse Jesus as the chief cornerstone] **the stone which the builders disallowed**, [rejected or threw away—rejected by His own, John 1:11, and finally put to death, Lk. 23:26-46] **the same is made**

[has been made] **the head of the corner,**” [chief cornerstone—it is sad that millions still reject Jesus and His words of eternal life].

**1 Pet. 2:8** and [Isa. 8:14] **“A stone of stumbling,** [the Jews as a whole rejected Jesus as the Messiah—this stumbling caused them not to attain the righteousness of God, Rom. 9:30-33; 10:1-3] **and a rock of offence,” even to those who stumble because they are disobedient to the word to which they also were appointed** [the word of God foretold that they would reject and kill Jesus, and they fulfilled these prophecies, Isa. 53:3-9].

**1 Pet. 2:9** **But you** [in contrast] **are a chosen generation,** [a part of God’s divine planning—the Israelites under the law were God’s chosen people to bring Christ into the world, now these Christians (Jews and Gentiles) who have believed and obeyed Jesus, have become God’s chosen generation, Eph. 2:14-18; Gal. 3:28] **a royal priesthood,** [all Christians serve as priests under Jesus the High Priest, Heb. 4:15] **a holy nation,** [just as physical Israel was God’s holy nation, Christians make up God’s holy nation] **a peculiar people;** [God’s own special people—people for God’s own possession] **that you should show forth** [proclaim] **the praises of Him** [Jesus] **who has called you out of darkness** [the devil and his kingdom represent darkness, cf. Acts 26:18] **into His marvelous light;** [Jesus brought light to the world, John 3:19; 8:12].

**1 Pet. 2:10** **who in time past were not a people,** [to show the exalted position these Christians are in, both Jews and Gentiles, Peter alludes to the words of Hosea the prophet, Hos. 1:9,10; 2:23; all Christians can now be the special kind of people expressed in vs. 9] **but are now the people of God,** [both Jews and Gentiles are God’s people in Christ Jesus, Gal. 3:26-28] **who had not obtained mercy, but now have obtained mercy** [God gave His only begotten Son for this purpose, John 3:16].

## **Abstain From Fleshly Lusts**

**1 Pet. 2:11** **Dearly beloved,** [loved by Peter and God] **I beseech** [beg or urge] **you as strangers and pilgrims,** [physically they were pilgrims and strangers because they were away from their home, the land of Canaan, but even more so, spiritually, Heb. 11:13] **abstain** [stay away] **from fleshly**

**lusts**, [an enemy of the soul—keeps one from entering the kingdom of God, Gal. 5:19-21] **which war against the soul**, [the war will be lost without Jesus, Rom. 7:24-8:1; will win only if one walks in the Spirit, Gal. 5:16].

**1 Pet. 2:12** **having your conversation** [conduct or behavior] **honest among the Gentiles**, [the heathen Gentiles of that day] **that, when they speak against you as evildoers**, [false accusations] **they may, by** [on account of] **your good works, which they observe**, [overcome evil with good, Rom. 12:20,21] **glorify God in the day of visitation** [when God visits them—when they are visited with the gospel and they either obey it or reject it—also, all will be visited when Christ comes in judgment].

### **Give Honor To Governments**

**1 Pet. 2:13** **Submit yourselves to every ordinance of man** [human institution—laws of the land that do not conflict with God's spiritual laws, Acts 4:19,20; Rom. 13:1,2] **for the Lord's sake, whether to the king, as supreme**, [the one with earthly authority over the other rulers].

**1 Pet. 2:14** **or to governors, as to those who are sent by him** [the king] **for the punishment of evildoers and for the praise of those who do well** [generally, rulers will be a friend to those who do well, but will punish those who do evil, Rom. 13:3,4].

**1 Pet. 2:15** **For such** [the powers that be, Rom. 13:1] **is the will of God** [they represent God's ministers for good, Rom. 13:4] **that by well doing** [doing right or good] **you may put to silence the ignorance of foolish men**; [Christians were often charged with being seditious and rebels, and the Jews considered them a sect, Acts 28:22; in thinking this, they were considered ignorant and foolish].

**1 Pet. 2:16** [act] **as free**, [Jesus had set them free by delivering them from the bondage of sin, Rom. 6:17, and the law, cf. Gal. 5:13; John 8:32] **and do not use your liberty as a cloak** [covering] **of maliciousness**, [evil, vice, wickedness] **but as the servants of God**.

**1 Pet. 2:17** **Honor all men** [people—those who deserve honor—do good to

all, Gal. 6:10]. **Love** [Greek: *agapao*—love is the cement that holds the brotherhood of Christ together, John 13:34; Rom. 12:10] **the brotherhood** [brothers and sisters in Christ, 1 John 3:16]. **Fear God** [have reverence for Him to the point of obeying Him, Eccl. 12:13,14]. **Honor the king** [his position because God appointed him, Rom. 13:1-7].

## **Suffering For Jesus**

**1 Pet. 2:18** **Servants, be submissive to your masters** [at this time, slavery was legal—even though slaves were free in Christ, they were legally bound and were to be submissive] **with all fear**, [respect for their authority] **not only to the good and gentle**, [master] **but also to the unreasonable** [harsh, cruel, unfair].

**1 Pet. 2:19** **For this is commendable**, [finds favor] **if a man** [one] **for** [the sake of] **conscience toward God** [he allows the principles of Christ to lead him to do right—regardless of the consequences] **endures grief, suffering wrongfully** [Jesus set the perfect example of doing right when wronged, vs. 23; the apostles followed His steps, 1 Cor. 4:12,13].

**1 Pet. 2:20** **For what glory** [credit] **is it if, when you are buffeted** [beaten] **for your faults, you take it patiently? But when you do good**, [what is right] **and suffer for it, if you take it patiently, this is acceptable** [finds favor or is pleasing] **with God** [Jesus taught that a blessing will follow, Mt. 5:11,12].

**1 Pet. 2:21** **For to this you were called**, [the call of the gospel, 2 Thes. 2:14, is a call to the death, burial, and resurrection of Christ, 1 Cor. 15:1-4, to deny self, and follow Jesus, Mk. 8:34; cf. Rom. 12:1] **because Christ also suffered for us**, [this should be an incentive to suffer for Him] **leaving us an example, that you should follow His steps**: [if one is a Christian, he will follow Jesus even when such requires suffering—the only way to walk in the steps of Jesus is to go where He leads].

**1 Pet. 2:22** **“Who did** [committed] **no sin**, [He became sin, 2 Cor. 5:21; He was tempted to sin, Mt. 4:1-11; was punished because of sin, but never

committed sin, Heb. 4:15] **neither was guile [deceit] found in His mouth**” [Isa. 53:9; even when dying, Christ prayed for His evil crucifiers, Lk. 23:34].

**1 Pet. 2:23** who, when He was reviled, [insulted with lies and words of hatred] **did not revile again**; [in return, cf. Isa. 53:7] **when He suffered, He did not threaten**, [He could have called ten thousand angels, cf. Mt. 26:53, but He did not retaliate] **but committed Himself to Him [His Father] who judges righteously**; [Lk. 23:46].

**1 Pet. 2:24** who Himself bore our sins [used His own body as a sacrifice for our sins, Heb. 9:28; continues to apply the fulfillment of Isaiah’s prophecy, Isa. 53:4,5] **in His own body on the tree**, [the “wood or piece of wood” the cross, Gal. 3:13] **that we, being dead [having died, Rom. 6:1-4] to sins, might live to righteousness—by whose stripes [wounds] you were healed** [they had obeyed the form of doctrine, His death, burial, and resurrection, cf. Rom. 6:17; their faith, repentance, confessing Christ, and baptism had brought them into Christ to His forgiving blood, cf. Rom. 6:1-4; Gal. 3:26,27].

**1 Pet. 2:25** For you were like sheep going astray, [lost from God in sin, cf. Isa. 53:5,6] **but now you have returned to the Shepherd and Bishop [Guardian or Overseer] of your souls** [Christ was first preached to the Jews, and later to the Gentiles—all had sinned, Rom. 3:23, but the death of Jesus made it possible for them to be forgiven, and to return to God, cf. Eph. 2:13; John 10:1-18].

## CHAPTER 3

### Instructions For Wives

**1 Pet. 3:1** Likewise, [in the same way—after considering government authority, 1 Pet. 2:13-17, servant and master relationship, 1 Pet. 2:18-21, he now turns to wives and their husbands] **you wives, be in subjection** [be submissive—God assigned him the headship, Eph. 5:23] **to your own husbands, that if any [of them] do not obey the word**, [if they refuse to be taught the word of God] **they, also may, without a word**, [simply by the

wife's example] **be won by the conversation** [behavior or conduct] **of the wives**, [the context does not suggest submitting to a husband even to the point of disobeying God—this would never win him, cf. Acts 4:19,20;she is to submit to her husband while submitting to God, to win him to the Lord].

**1 Pet. 3:2** when they [husbands] **behold** [observe] **your chaste** [pure or good] **conversation** [behavior or conduct] **coupled with fear** [a fear of doing wrong—a reverential fear of God, Eccl. 12:13].

**1 Pet. 3:3** And let not your **adorning** [your beauty] **be that outward adorning of plaiting** [braiding] **the hair, and of wearing gold**, [jewelry or ornaments] **or of putting on** [fine] **apparel**; [dresses—in moderation, these can add to the beauty of a woman if such is modest apparel, 1 Tim. 2:9, but this is not her true beauty].

**1 Pet. 3:4** but let it be the **hidden person of the heart**, [this is the only beauty that will win her husband to obey the gospel without a word, vss. 1,2] **in that which is not corruptible**, [imperishable] **even the ornament of a meek** [gentle] **and quiet spirit**, [this inward beauty is permanent, but the outward beauty will not last, 2 Cor. 4:16] **which is in the sight of God of great price** [very precious or of great value].

**1 Pet. 3:5** For [to illustrate] **in this manner** [way] **in former times** [Old Testament times] **the holy women also, who trusted in God**, [they were holy because they trusted in God who is holy, 1 Pet. 1:15,16] **adorned themselves, being in subjection to their own husbands**, [as Peter previously suggested, vss. 1-4].

**1 Pet. 3:6** even [gives a specific example] **as Sarah obeyed Abraham, calling him lord**, [master, Gen. 18:12] **whose daughters** [spiritually] **you are as long as you do good**, [what is right] **and are not afraid with fear** [terror—they must not allow their heathen environment, or anything else to keep them from this good example of inward beauty].

## **Instructions For Husbands**

**1 Pet. 3:7** Likewise, **you husbands**, [now gives separate instructions to

husbands since their roles are different from that of the wives] **dwell with them according to knowledge**, [understanding—know their needs and that God has made them different from men in more ways than their physical anatomy] **giving honor to the wife, as to the weaker vessel**, [the weaker body, 1 Thes. 4:4] **and as being heirs together of the grace of life**, [at this point, there is no difference, Gal. 3:28] **that your prayers may not be hindered** [failing to properly respect one's wife, hinders sincere and acceptable prayer].

## Seek Unity And Peace

**1 Pet. 3:8** Finally, [to sum up] **all of you be of one mind**, [in addition to the ones just discussed, all Christians, regardless of relationship, are to be one] **having compassion for one another; love** [Greek: *philadelphos*] **as brethren**, [have brotherly love] **be pitiful**, [kind and tenderhearted] **be courteous**; [humble—all four of these virtues make for unity, having one mind, and peace].

**1 Pet. 3:9** **not returning** [never pay back or retaliate] **evil for evil, or railing for railing**, [insult for insult] **but on the contrary blessing**, [return a blessing to those who do you evil, or those who insult you] **knowing that you were called to this**, [for this very purpose] **that you may inherit a blessing** [cf. Rom. 12:21; Mt. 5:21,22,44].

**1 Pet. 3:10** **For** [gives a quote to prove his point from Ps. 34:12-16] **“He who would love** [Greek: *agapao*] **life, [be happy] and see good days, let him refrain [stop] his tongue from evil**, [begins with controlling the tongue, Jas. 1:26] **and his lips from speaking guile**; [deceit—controlling the tongue is one of the most difficult tasks of life, Jas. 3:8].

**1 Pet. 3:11** **Let him** [each individual must make this decision] **turn from evil**, [this is the fruits of repentance, Acts 3:19] **and do good**; [replace the evil with good, Jas. 4:7,8] **let him seek peace, and pursue it** [God provides the opportunities for peace, but all must pursue it, Rom. 12:18].

**1 Pet. 3:12** **For the eyes of the Lord are upon the righteous**, [God is concerned] **and His ears are open to their prayers**; [He hears, cf. Ps. 1:6]

but the face of the Lord is against those who do evil” [cf. John 9:31].

## Zealous For Righteousness

**1 Pet. 3:13** And who is he who will harm you, [in view of God watching and listening] if you become followers of [zealous of] what is good? [the answer to this rhetorical question is, no one—thus the condition for having God’s protection is to follow the good—good works, Titus 2:14].

**1 Pet. 3:14** But even if you should suffer for righteousness’ sake, [many, when Peter wrote these words, would suffer] happy [blessed, Mt. 5:10; 10:28] are you. And do not be afraid of their terror, [threats or intimidation] neither be troubled; [Isa. 8:12; God will see you through!].

**1 Pet. 3:15** But sanctify [show reverence to] the Lord God [Christ as Lord] in your hearts, [this is a prerequisite to defending one’s hope based on His truth] and be ready [prepared by studying His word, 2 Tim. 2:15] always to give an answer [to make your defense] to everyone who asks you a reason for the hope [show Christ to be the Son of God who died to save the lost—hope of eternal life is found only in Him, John 4:13,14; cf. 1 Cor. 15:19; Titus 3:7] that is in you with meekness and fear; [defending this hope with the right attitude is also important].

**1 Pet. 3:16** having a good conscience, [practice what you defend—do not continue to live in sin, 1 John 3:6; 1:8,9] that when they speak evil of you, [slander or defame] as evildoers, they may be ashamed who falsely accuse your good conversation [conduct or behavior] in Christ [live Christ to the point that their accusations will appear false and will make them ashamed of their accusations].

**1 Pet. 3:17** For it is better, if it is the will of God, [Peter mentions two ways to suffer: for doing good, and for doing evil] that you suffer for doing good [what is right] than for doing evil [what is wrong—between the two, suffering for doing what is right, pleases God, Mt. 5:11,12].

## Victory Through Christ’s Suffering

**1 Pet. 3:18** **For Christ** [gives Jesus as an example to prove that one should suffer for doing what is right without returning evil for evil, vs. 9] **also has suffered once for sins**, [compares the sacrifice of Jesus for sins, to the sacrifices of animals used in the Old Testament—these were offered often, but Jesus once, Heb. 9:25; 10:10] **the just** [one without sin] **for the unjust**, [those with sin] **that He might bring us to God**, [because Jesus was willing to suffer for sinners as one who is just, He was able to bring about reconciling the sinner to God, Rom. 5:10] **being put to death in the flesh**, [they killed His body] **but made alive by the Spirit**, [they could not kill His spirit—at death He commended His spirit to the Father, Lk. 23:46; after three days, God’s Spirit raised Him from the dead, Rom. 8:11].

**1 Pet. 3:19** **by whom** [this same Spirit who raised Him] **also He** [Jesus] **went** [in spirit] **and preached** [the Greek word used here for preached is not *euaggelizomai*, “to proclaim the saving gospel,” but *kerusso*, “an act of heralding”—just as Abraham heralded a message to the rich man in Luke 16:25-31, so Jesus heralded a message to these spirits—we are not told what He preached or heralded, but it could have been His victory over death, and that Noah was right when warning them, 2 Pet. 2:5; nothing is said of Jesus giving them a second chance—also some have thought that this passage is referring to Noah preaching in the spirit of Christ before the flood—whichever interpretation is chosen, it is for sure that Peter uses the example of Noah’s salvation to illustrate baptism, vs. 21] **to the spirits** [those who had lived during Noah’s time, vs. 20] **in prison**; [in the unseen realm of the dead—the place where lost souls are kept, Lk. 16:25,26; the spirit of Jesus was in the part of the unseen realm of the dead called paradise, Lk. 23:43].

**1 Pet. 3:20** **who once** [formerly] **were disobedient**, [to God through rejecting Noah’s preaching] **when once the longsuffering of God waited** [He allowed Noah to preach and warn during the years of preparing the ark] **in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls** [Noah, his wife, his three sons and their wives] **were saved by** [brought safely through by] **water**.

**1 Pet. 3:21** **The like figure** [an antitype or corresponding to] **even baptism**

[immersion or burial, Rom. 6:4; Col. 2:12] **does also now save us** [from sin, Acts 22:16; to avoid a misunderstanding, the following explanation is given] **(not the putting away of the filth of the flesh,** [removal of dirt—no power within the water itself] **but the answer of a good conscience toward God),** [this is what is commanded for a penitent believer to do to get into Christ, Gal. 3:26, 27; cf. Rom. 6:4,17] **through the resurrection of Jesus Christ,** [this salvation through obedience is made sure by the resurrection of Jesus from the dead, 1 Cor. 15:17,18].

**1 Pet. 3:22** **who has gone into heaven,** [after the resurrection, He ascended to His Father, Acts 1:9] **and is at the right hand of God,** [Rom. 8:34] **angels** [heavenly messengers] **and authorities and powers having been made subject to Him** [Rom. 8:38; cf. Acts 2:33].

## CHAPTER 4

**1 Pet. 4:1** **Therefore then as** [since] **Christ has suffered for us in the flesh, arm yourselves** [prepare for battle, Eph. 6:11] **also with the same mind,** [purpose or determination, Prov. 23:7] **for he who has suffered in the flesh has ceased from sin,** [he cannot live sinless, 1 John 1:8,10, but will strive daily not to sin—sin is no longer his or her way of life].

**1 Pet. 4:2** **that he no longer should live the rest of his time in the flesh for the lusts** [Gal. 5:19-21] **of men,** [will avoid the practice of fleshly lusts, Rom. 6:2; cf. Gal. 2:20] **but for the will of God** [follows God and produces the fruit of the spirit, Gal. 5:22,23; cf. 2 Cor. 5:15].

**1 Pet. 4:3** **For the time** [already] **past of our life** [draws a contrast between the lust of the flesh and God's will] **is sufficient for us to have carried out the will of the Gentiles,** [Rom. 1:18-32] **when we walked in lasciviousness,** [sensuality, unbridled immorality] **lusts,** [unlawful desires of the flesh] **excess of wine,** [drunkenness] **revellings,** [revelries, carousals, wild celebrations] **banquetings,** [drinking parties—carousal] **and abominable idolatries** [the worship of idols involving the sins in this verse].

**1 Pet. 4:4** **Wherein** [in all this] **they think it strange that you do not run with them to the same excess of riot,** [flood of dissipation] **speaking evil**

**of you;** [that they may abuse or slander you for it].

**1 Pet. 4:5** **who** [they] **will give account to Him** [God, 2 Cor. 5:10, who has chosen to judge the world through His Son, Acts 17:31] **who is ready to judge the living and the dead** [those who were alive, and those who were dead when Peter wrote this epistle—all souls in all generations must face the day of judgment, Heb. 9:27; cf. Rev. 20:15].

**1 Pet. 4:6** **For this cause** [purpose or reason] **was the gospel preached** [Peter uses the Greek word *euaggelizomai*, “to proclaim the gospel”—a different word was used when Peter wrote of Christ heralding to the spirits in prison, 1 Pet. 3:19] **also to those who are dead**, [the gospel was not preached to them after they were dead, but while they were alive] **that they might be judged according to men in the flesh**, [the judgment will be based on their lives and the deeds done in their bodies while here on earth in regard to the gospel, and their relationship to God] **but live according to God in the spirit** [as they lived on earth as human beings, they were required, in their spirits, to respond to God—even though their physical bodies are now dead, their spirits are alive for judgment—those who responded “to God in the spirit” had the Spirit of God, Rom. 8:9,16].

## Have Fervent Love

**1 Pet. 4:7** **But the end of all things is at hand;** [either he is referring to the destruction of Jerusalem, or the second coming of Christ—Jerusalem was destroyed A.D. 70—if Peter is referring to Christ’s second coming, he is giving a statement that encourages all generations to consider the return of Jesus at hand since no one knows when His return will be, Mt. 24:36; Jesus gave signs to know when the destruction of Jerusalem would be, but did not give signs to know when His second coming would appear] **therefore be sober**, [serious minded] **and watchful** [prepare] **in your prayers** [1 Thes. 5:17,18].

**1 Pet. 4:8** **And above all things** [like Paul, Peter places great emphasis on

love, cf. 1 Cor. 13:13] **have fervent** [to stretch—love to its full capacity] **love** [Greek: *agape*; giving full consideration to the one loved, John 3:16] **among yourselves**, [for one another] **for** [because] **love** [Greek: *agape*] **will cover a multitude of sins** [Prov. 17:9; because this kind of love is kind, understanding, forgiving, and patient, Eph. 4:32; 1 Cor. 13:1-13].

**1 Pet. 4:9** Use **hospitality** [be hospitable—love of strangers] **to one another without grumbling** [without complaint, cf. Gen. 18:1-22; Heb. 13:2; 1 Tim. 3:2].

**1 Pet. 4:10** As every man [each one] **has received a** [special] **gift**, [a gift of grace—a gift involving grace from God] **even so minister it to one another**, [whether a direct miraculous gift given only in the days of the apostles, or other gifts today given by the providential guidance of God] **as good stewards** [all must answer to God for the stewardship of His gifts, Mt. 25:15; Lk. 19:13-26] **of the manifold grace of God** [His grace or unmerited favor in its many forms] .

**1 Pet. 4:11** If any one speaks, let him speak as the oracles [utterances] of God [His word, cf. Acts 7:38; Rom. 3:2; Heb. 5:12]. If anyone ministers, [serves] let him do it as by [with] the ability which God gives, [supplies] that in all things God may be glorified through Jesus Christ, [the purpose of every true Christian in all things] **to whom belong praise and dominion forever and ever** [a beautiful doxology expressed by Peter, compare 1 Pet. 5:11]. **Amen** [so be it].

## **Suffering As A Christian**

**1 Pet. 4:12** Beloved, do not think it strange [do not be surprised] concerning the fiery trial [persecution] which is to try [test, Jas. 1:2] you, [they may wonder why they have to suffer for following Christ] **as though some strange thing happened to you**; [as a general rule, one thinks of being punished for doing wrong and not for doing good].

**1 Pet. 4:13** but rejoice, [not because they enjoyed the suffering, but because of the purpose for their suffering, vs. 16] **to the degree** [extent] that you are partakers of Christ's sufferings, [Jesus promised that the

world would hate them also, John 15:19] **that, when His glory shall be revealed, you may also be glad with exceeding joy** [exultation—rejoice to suffer with Jesus, so they can rejoice when He returns, Rom. 8:18; 2 Cor. 4:17; cf. 2 Tim. 2:12].

**1 Pet. 4:14** **If you are reproached** [reviled, insulted or abused] **for the name of Christ, happy** [blessed] **are you,** [no value in suffering unless it is for righteousness' sake, Mt. 5:10; 1 Pet. 3:14] **for the Spirit of glory and of God rests upon you. On their part** [the part of the world] **He is blasphemed,** [spoken against] **but on your part He is glorified** [true followers of Jesus stir up the world to speak against Jesus, but Christians continue to glorify His name, Titus 2:11,12].

**1 Pet. 4:15** **But let none of you suffer as a murderer,** [one who willfully takes the life of another—shameful under the Old Testament as well as the New Testament, Ex. 20:13; Mt. 5:21,22] **or as a thief,** [one who takes without permission, that which belongs to another—it is in all ages of time, shameful, Ex. 20:15; Eph. 4:28] **or as an evildoer,** [one who commits all kinds of sin] **or as a busybody in other men's** [people's] **matters** [troublesome meddler—associated with tale bearing, gossiping, and lying].

**1 Pet. 4:16** **Yet** [in contrast to suffering shame from these four evils] **if anyone suffers as a Christian,** [an adherent to Jesus—this word appears two other times in the New Testament, Acts 11:26; 26:28] **let him not be ashamed,** [all who wear this name should never be ashamed even if persecuted for wearing it] **but let him glorify God on this behalf** [in this name—because there is no other name under heaven given among men by which we must be saved, Acts 4:12].

**1 Pet. 4:17** **For the time has come that judgment must begin at the house of God;** [1 Tim. 3:15; those in Christ's church wearing the name Christian will be judged by the way they live and face trials while wearing the name of Christ, and by whether or not they are ashamed of the gospel, Rom. 1:16] **and if it first begins with us,** [and it will] **what will be the end of those who do not obey the gospel of God?** [since God is strict with His children who have obeyed the gospel and demands faithfulness, Peter infers that those who do not obey the gospel will be lost, cf. Mk. 16:15,16; 2 Thes.

1:7,8].

**1 Pet. 4:18** And “If the righteous [one] is scarcely [with difficulty] saved, where will the ungodly and the sinner appear?” [Prov. 11:31; what will happen to the ungodly and sinners?].

**1 Pet. 4:19** Therefore [since judgment will begin with the faithfulness of Christians under persecution] let those who suffer according to the will of God commit [entrust] the keeping of their souls to Him in well doing, [doing what is right] as to a faithful Creator [God—if Christians do their part in faithfulness, they can be assured that God will also do His part, 2 Tim. 1:12].

## CHAPTER 5

### Feed the Flock of God

**1 Pet. 5:1** The elders [Acts 20:17; also called bishops, 1 Tim. 3:1; overseers, Acts 20:28; pastors, Eph. 4:11; shepherds, vs. 2] who are among you exhort, I who am also an elder [a fellow-elder] and a witness of the sufferings of Christ, [Peter was present when Jesus suffered, cf. Mt. 26:37] and also a partaker of the glory that will be revealed: [Peter, as well as all other faithful Christians, was in line for a spiritual inheritance, cf. Rom. 8:17].

**1 Pet. 5:2** feed [shepherd] the flock of God which is among you, [they are limited to the one flock that they are overseeing] taking the oversight thereof, [be overseers] not by constraint, [compulsion] but willingly; [voluntarily] not for filthy lucre, [sordid or dishonest gain] but of a ready mind; [with eagerness].

**1 Pet. 5:3** neither as being lords [masters] over God's heritage, [those entrusted to you] but being examples to the flock [these men are required to meet specific qualifications, 1 Tim. 3:1-7; Titus 1:5-9].

**1 Pet. 5:4** And when the Chief Shepherd [Jesus the Christ] appears, you

will receive a crown of glory that does not fade away [heaven, 2 Tim. 4:7,8; cf. 2 Pet. 1:11].

## Be Clothed With Humility

**1 Pet. 5:5** Likewise, [Peter is giving instructions to various ages and relationships—slaves and masters, husbands and wives, shepherds of the flock, and now he addresses young people] **you younger**, [people] **submit yourselves to the elder** [men who are older, but not serving as elders, or it can also describe elders who are overseeing the flock]. **Yes, all of you be submissive to one another**, [Eph. 5:21; give the proper respect to any who are in the church, 1 Tim. 5:1,2] **and be clothed** [gird yourself] **with humility**, [John 13:4,5] **for “God resists the proud, and gives grace to the humble”** [Prov. 3:34].

**1 Pet. 5:6** Therefore humble yourselves under the mighty hand of God, [to have this humility, one must recognize the power of God] **that He might exalt you in due time**, [Jesus taught this same principle, Mt. 18:3; cf. 5:3,5].

**1 Pet. 5:7** casting [once for all—don’t lose faith and take the care back] **all your care** [burdens, needs, and persecutions] **upon Him**, [God] **for He cares for you** [cf. Ps. 55:22; Phil. 4:6,7].

**1 Pet. 5:8** Be sober, [of sober spirit, calm, alert, and with self-control] **be vigilant**; [watchful] **because your adversary** [an enemy out to destroy] **the devil, walks about as a roaring lion**, [pictures a lion roaming about to kill] **seeking whom he may devour** [the devil exists to destroy souls eternally].

**1 Pet. 5:9** Whom resist [but resist him] **steadfast in the faith**, [to do so, one must put on the whole armor of God and fight the devil, Eph. 6:11,13] **knowing that the same afflictions** [sufferings] **are accomplished by your brethren who are in the world** [you are not alone in your persecution and suffering—your brethren throughout the world are suffering and fighting the devil].

**1 Pet. 5:10** But the God of all grace, [the unmerited favor of God is present to reward them eternal life] **who has called us to His eternal glory by**

**Christ Jesus, after you have suffered a while**, [even though the suffering is painful, it will be only for a while, and God will reward you with eternal glory, Gal. 6:9; Rev. 2:10] **make you perfect**, [will perfect as compared to mending a net, Mk. 1:19] **establish**, [confirm, fix, make fast or set] **strengthen, and settle you** [God's strength would settle their souls by establishing them on a firm foundation, 1 Cor. 15:58].

**1 Pet. 5:11 To Him** [God—Peter brings forth another doxology to praise and honor the great God of eternity, compare 1 Pet. 4:11] **be glory and dominion forever and ever. Amen** [so be it].

## Final Greetings

**1 Pet. 5:12 By** [through] **Silvanus**, [Silas, Acts 15:40] **a faithful brother** [as far as we can know, Silas stood by Paul throughout his ministry, cf. 2 Cor. 1:19; 1 Thes. 1:1; 2 Thes. 1:1] **to you**, [either Paul dictated this letter to Silas, or Silas delivered it] **as I consider him, I have written briefly, exhorting, and testifying that this is the true grace of God in which you stand** [to remind them that God is true and standing by them with His grace for eternal life].

**1 Pet. 5:13 She** [this “she” is either a female person or the church—it is difficult to know for sure since the Greek word for church does not appear in this verse] **who is in Babylon**, [either the Babylon in Mesopotamia or a military station in Egypt—if used figuratively, it may be referring to Rome, cf. Rev. 17:18] **elected** [chosen] **together with you, salutes** [greet] **you; and so does Marcus** [Mark] **my son** [John Mark a son in the gospel as Timothy was to Paul, 1 Tim. 1:2; 2 Tim. 1:2; 2:1; also sends greetings—a worker first associated with Paul and Barnabas, who quit on journey one, but returned to the work with Barnabas, cf. Acts 12:25; 15:36-39; Col. 4:10; 2 Tim. 4:11; Philemon 24].

**1 Pet. 5:14 Greet one another with a kiss of love** [Greek: *agape*; a custom of this time—an expression of love—Paul calls this greeting a holy kiss, Rom. 16:16]. **Peace be with you all who are in Christ Jesus** [the only place that this kind of peace can be found, Eph. 1:3]. **Amen** [so be it].

# 2 PETER

## CHAPTER 1

### Introduction

**2 Pet. 1:1** **Simon** [Mt. 4:18,19] **Peter**, [Greek form of the Aramaic surname, Cephas - given by Jesus and means, “a rock or stone” - Mk. 3:16] **a servant** [a slave for Jesus, Rom. 6:17; Peter in humility is giving all to his Master] **and an apostle of Jesus Christ**, [one sent forth, a messenger, one sent with a special commission—fully authorized to represent Jesus the sender] **to those** [all Christians] **who have obtained like precious faith** [by hearing and obeying the gospel, the word of God, Rom. 10:17] **with us** [the apostles] **through** [by] **the righteousness of our God and Savior Jesus Christ**: [the Father gave Jesus to die for the sins of the world, to provide the gospel of God—this reveals the righteousness of God, Rom. 1:16,17; cf. Rom. 3:21,22; 9:30].

**2 Pet. 1:2** **Grace** [an unmerited favor of salvation from God to mankind—the only hope of lost humanity, Eph. 2:8; Titus 2:11; cf. 2 Tim. 1:9] **and peace** [an inner tranquility produced by grace, Phil. 4:7] **be multiplied** [suggests an abundance] **to you through** [in] **the knowledge of our God and of Jesus our Lord**, [the source of having grace and peace—this truth through Christ brings sinners to God for forgiveness, John 8:32; 14:6; 17:17].

**2 Pet. 1:3** **according as His divine power has given** [granted] **to us** [the apostles] **all things** [later revelations (after the age of the apostles) were not needed] **that pertain to life and godliness**, [the Holy Spirit guided them into all truth, cf. 2 Tim. 3:16,17] **through the knowledge of Him** [Jesus] **who has called us to** [by His own] **glory and virtue**, [goodness or excellence—before Jesus, there was partial revelation from God, but Jesus taught, showed the glory of His Father and goodness as the Son of God, and later sent the Holy Spirit to reveal all things for life and godliness, Heb. 1:1,2; cf. Jude 3; John 16:13].

**2 Pet. 1:4** **by these** [glory and virtue] **He has given** [granted] **to us** [the

apostles] **exceedingly great and precious promises**, [Peter and the other apostles, guided by the Holy Spirit, passed on the great and precious promises to others] **that by** [through] **these** [great and precious promises] **you might be partakers of the divine nature**, [be a part of God's will—be born again of incorruptible seed, the word of God, 1 Pet. 1:23; then live with hope of being resurrected from the grave to receive an eternal inheritance, 1 Pet. 1:3,4; be holy like God, 1 Pet. 1:15,16; and be like Jesus, 1 John 3:2] **having escaped the corruption that is in the world through lust** [by partaking of the divine nature, Christians are forgiven of sin through Jesus' blood and live a life, always striving to have a pure life while looking forward to eternal life, Gal. 6:7,8].

## **Adding The Christian Graces**

**2 Pet. 1:5** **And beside this**, [for this very reason—because of His exceedingly great and precious promises, partakers of His divine nature, and escaping corruption and lust] **giving** [applying] **all diligence**, [do your very best—try hard to] **add** [something each must do—doesn't come without effort] **to your faith** [the foundation for all other Christian qualities, Heb. 11:1; a living active faith, Heb. 11:6; faith only, without works is a dead faith, Jas. 2:14-26] **virtue** [moral excellence or power—Jesus set the perfect example, and calls all to moral excellence—He is light, John 8:12, and calls those who follow Him out of darkness and the world of the flesh, Gal. 5:19-21, to produce the fruit of the Spirit, Gal. 5:22,23] **and to virtue** [moral excellence or power] **knowledge**, [a true knowledge of God's way of salvation through His Son is truth, John 14:6; 8:32; must study and rightly divide the word of truth, 2 Tim. 2:15].

**2 Pet. 1:6** **and to knowledge temperance**, [self-control—controlling self in regard to passions and fleshly desires—self-control is a part of the fruit of the Spirit, Gal. 6:22,23] **and to temperance** [self-control] **patience**, [perseverance or endurance—even during persecution, Rom. 12:12; 5:3; the flesh offers an immediate thrill, but brings disappointment and death—those who have patience and endure faithfully for the Lord will gain eternal life, Rom. 6:23] **and to patience** [perseverance or endurance] **godliness**, [the stairway added to faith includes godliness—Greek: *eusebeia*, and means “to be devout, with piety, and a Godward attitude” (Vine)—this attitude shows

reverential respect and obedience toward God, Eccl. 12:13].

**2 Pet. 1:7** and to godliness brotherly kindness, [Eph. 4:31,32] and to brotherly kindness love [Greek: *agape*—this is the highest form of love possible, because it seeks the highest good of others, John 3:16; 1 John 3:16; Rom. 5:8; this kind of love is based on who God is, and what God wants rather than on the qualities of the one loved, cf. 1 Cor. 13].

**2 Pet. 1:8** For if these things [qualities] are in you, [are yours] and abound, [are increasing] they make [render] you neither barren [useless or idle] nor unfruitful in the knowledge of our Lord Jesus Christ [with these graces, the fruit of the Spirit will be produced, Gal. 5:22,23; cf. Acts 4:13; John 15:5].

**2 Pet. 1:9** But he who lacks these things [qualities] is [spiritually] blind, [even though he has 20/20 physical vision] and cannot see afar off, [is shortsighted] and has forgotten [his spiritual birth, John 3:3,5; 1 Pet. 1:23] that he was purged from his old sins [Acts 2:38; Gal. 3:26,27; Acts 22:16].

**2 Pet. 1:10** Therefore then, brethren, give [be all the more] diligent [compare vs. 5] to make your calling [called by the gospel, cf. 2 Thes. 2:13,14] and election [choosing—they became a part of God's elect when they chose to believe in, and obey Jesus, cf. Rom. 9:24; 1 Cor. 1:26; Gal. 1:6; Phil. 3:14; 1 Thes. 1:4] sure, [secure and safe] for if you do these things, [the seven virtues or graces just mentioned, vss. 5-7; to fail to do them causes one to be shortsighted, even to blindness, vs. 9] you will never fall; [stumble even to the point of falling—God's calling and election is sure on His part, but man, on his part, can fall, 2 Pet. 2:20; cf. John 15:6; 1 Cor. 9:27; 10:12; Gal. 5:4; 1 Tim. 4:1,2; 2 Tim. 4:9,10; Heb. 10:26].

**2 Pet. 1:11** for so [now gives the reward for making one's calling and election sure, vs. 10] an entrance will be ministered [supplied] to you abundantly into the everlasting kingdom [the church is often referred to as the kingdom, Mt. 16:18,19, but in this context, the word everlasting kingdom suggests heaven, the place Jesus is preparing for eternity, John 14:1-3] of our Lord and Savior Jesus Christ [when Jesus comes, He will call from the graves those who have done good, to the resurrection of life,

John 5:28,29; cf. Mt. 25:34,36].

## **The Need To Be Reminded**

**2 Pet. 1:12** Therefore I will not be negligent to put you always in remembrance [to remind you] of these things, [the seven virtues, and the importance of not stumbling in order to enter the everlasting kingdom] though you know them, [human beings need to be stirred up continually to do those things that they already know] and are established in the present truth [God's truths never wear out or become obsolete—even though one knows the truth, there is a need to plant the word deeper and deeper into the heart—this will help one stand firmly when false teachers make their attacks, cf. 2 Pet. 2:18].

**2 Pet. 1:13** Yea, [yes] I think it right, as long as I am in this tabernacle, [tent—his physical body—as long as Peter was alive] to stir you up by reminding you, [this is one of the reasons why Christians need to attend every Bible class and worship service possible—we need to continually be reminded—Jesus knew of the importance of remembering when He instituted the Lord's Supper, cf. 1 Cor. 11:24-26].

**2 Pet. 1:14** knowing that shortly [life at its longest is short, Jas. 4:14; however, Peter knew that his time was very short] I must put off this my tabernacle, [tent, vs. 13; physical death is a separation of soul and body, cf. Jas. 2:26; Eccl. 12:7] even as our Lord Jesus Christ has shown me [consider the conversation between Jesus and Peter, John 21:18,19].

**2 Pet. 1:15** Moreover I will endeavor [do my best—Jesus had commanded Peter to feed My lambs and sheep, John 21:15-17, and he wanted to feed them to the point that they could continue after Peter was gone] that you may be able after my decease [departure in death] to have these things always in remembrance [Peter helped these brethren to remember, and his teaching has come down to this very moment helping all Christians who will study and obey to remember these truths so they can have as Paul wrote, “a building from God, a house not made with hands, eternal in the heavens” 2 Cor. 5:1].

**2 Pet. 1:16** For we have not followed cunningly [cleverly] devised fables, [tales—teachings devised by man’s wisdom] when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty [Peter saw, and was an eye witness of the glory and power of Jesus at the transfiguration, and was convinced also of the glory and power of His return].

**2 Pet. 1:17** For He [Jesus, God’s Son] received from God the Father honor and glory, [at the transfiguration, Mt. 17:1-8; Mk. 9:2-8; Lk. 9:28-36] when there came such a voice to Him from the Excellent Glory, [Majestic Glory] “This [Jesus] is My beloved Son, [Mary conceived by the Holy Spirit, and God was His Father, Lk. 1:34,35] in whom I am well pleased” [He was an obedient Son, Heb. 5:8; the same Christ who received honor and glory at the transfiguration, will receive the same at His return—for other occasions of the glory and honor of Jesus, see 1 Pet. 1:7; Heb. 2:7,9; 1 Tim. 1:17].

**2 Pet. 1:18** And we [Peter, James, and John, Mt. 17:1] heard this voice which came from heaven [God’s voice] when we were with Him [Jesus] on the holy [sacred, cf. Ex. 3:5] mountain [some have thought this mountain to be Tabor or Hermon, but it is impossible to know for sure—the name is not given].

## The Prophetic Word

**2 Pet. 1:19** We also [Peter gives further proof that he is a true eyewitness] have the prophetic word [the Old Testament prophets had foretold the Messiah, and Jesus fulfilled their words, Mt. 5:17,18] made more sure [more certain than we heard] to which you do well that you take heed, [in addition to Peter’s declaration, he calls upon them to take heed to the many prophecies of Jesus] as to [uses a metaphor] a light [like a torch] that shines in a dark place, [the prophet’s light was dim during the night as they foretold the coming of the Messiah] until the day dawns, and the morning star arises in your hearts [Jesus, the light of the world, John 8:12, the Sun of Righteousness, Mal. 4:2, brought the dawning of a new day as the morning star—Bright and Morning Star, Rev. 22:16; cf. John 1:4,5; 9:5;12:46].

**2 Pet. 1:20** Knowing this first, [emphasizes the source of the prophetic word] **that no prophecy of the Scripture**, [see vs. 19] **is of any private interpretation** [these prophecies concerning Jesus are true because they were not of human origin, 2 Tim. 3:16,17].

**2 Pet. 1:21** For prophecy never came in old times [times of the past] **by the will of man**, [the will of man will be destroyed, cf. Mt. 15:9; 2 John 9; Mt. 7:21,26,27] **but holy men of God spoke as they were moved** [carried along] **by the Holy Spirit** [compare John 16:13; Acts 11:28].

## CHAPTER 2

### False Teachers Among You

**2 Pet. 2:1** But there were also false prophets [those who claimed to be spokesmen for God, but were not—those who gave Scripture their false and private interpretation] **among the people**, [among the children of Israel—as an example, consider Balaam, vs. 15; Num. 22:23; cf. Deut. 13:1-5; Isa. 28:7; Jer. 5:31] **even as there will be false teachers among you**, [Christians then, and in all ages, cf. Gal. 1:6-9; Jude 4-13] **who will privily** [secretly—they are following the ways of the devil, Eph. 6:11] **bring in** [introduce] **damnable** [destructive] **heresies**, [“a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects” (Vine); one of the works of the flesh, Gal. 5:20] **even denying the Lord who bought them**, [1 Tim. 2:6; Mk. 10:45; cf. Mt. 10:33] **and will bring on themselves** [they chose this evil way, and will be responsible] **swift destruction** [it is wondered just how many souls in the fires of hell will blame themselves for not obeying the saving gospel by saying, “I brought this on myself!”].

**2 Pet. 2:2** And many will follow [the ones deceived by these false teachers—Jesus taught “into the ditch” Mt. 15:14] **their pernicious** [immoral] **ways**, [their sensuality—mankind often frowns on a murderer, but is not too concerned about false teachers—both are evil] **because of whom** [because of them] **the way of truth will be blasphemed** [maligned, abused,

slandered—Jesus is synonymous with truth, John 14:6; to speak against truth, is to speak against Jesus].

**2 Pet. 2:3** **And through covetousness** [the leading motive is given—with feigned (false and deceptive) words they make a cloak of covetousness, vs. 14; 1 Thes. 2:5] **they will with false** [deceptive] **words** [they are hypocrites—only a play-acting religion] **make merchandise of** [exploit—the very thing Paul avoided in his preaching, 1 Thes. 2:5] **you; whose judgment** [they have been playing with fire—eternal fire!] **now for a long time has not been idle**, [has been hanging over them for a long time—they thought they were getting by with it, Mt. 5:45, but they were wrong] **and their damnation** [destruction] **does not slumber** [sleep—God will repay, Rom. 12:19; Deut. 32:35].

### Three Examples Of Punishing Evil

**2 Pet. 2:4** **For** [Peter gives three examples from history to prove that these evil teachers will be punished] **if God did not spare the angels who sinned, but cast them down to hell**, [Greek: *Tartarus*] **and delivered** [committed] **them into chains of darkness, to be reserved for judgment;** [Jude records that these angels did not keep their proper domain, but left their own habitation, Jude 6].

**2 Pet. 2:5** **and** [his second example] **did not spare the old** [ancient] **world**, [before the flood—they were evil, Gen. 6:5,7; first allowed Noah to preach to them righteousness, but they ignored him, cf. Mt. 24:38,39] **but saved Noah, one of the eighth people**, [Noah, his wife, Shem, Ham, Japheth, and their wives, Gen. 5:32; 7:7] **a preacher of righteousness**, [God's commandments, Ps. 119:172] **bringing in the flood on the world of the ungodly;**

**2 Pet. 2:6** **and** [the third example] **turning the cities of Sodom and Gomorrah into ashes**, [ten righteous ones would have saved them, but ten could not be found, Gen. 18:32] **condemned them with destruction**, [rained brimstone and fire on them, Gen. 19:24; cf. Lk. 17:29] **making them an example to those who thereafter would live ungodly;** [such as these evil teachers, vss. 2,3].

**2 Pet. 2:7** and delivered [rescued] **righteous Lot**, **vexed** [distressed] **by the filthy conduct** [lives] **of the wicked** [they followed the lust of the flesh through homosexuality, Gen. 19:4-11,16; cf. Rom. 1:24-29].

**2 Pet. 2:8** (For that **righteous man** [Lot] **living among them**, in **seeing and hearing**, [their evil ways] **vexed** [tormented] **his righteous soul from day to day** [this can be a danger of breaking down resistance to fight evil] **with their unlawful deeds**), [lustful, homosexual practices that are not repented of, will keep one out of God's kingdom, 1 Cor. 6:9,10,11].

**2 Pet. 2:9** [then] **the Lord knows how to deliver the godly out of** [from] **temptations** [that tempt and try their souls—as with Noah and Lot, vss. 5-8; cf. Jas. 1:2,3; 1 Cor. 10:13] **and to reserve the unjust to the day of judgment to be punished**, [as illustrated by the sinful angels, vs. 4].

**2 Pet. 2:10** and chiefly [especially] **those who walk after the flesh** [Rom. 8:6,7] **in the lust of uncleanness**, [the works of the flesh are opposite to the fruit of the Spirit, Gal. 5:19-23, and Christians must avoid the flesh with its lust, Gal. 5:16,17] **and despise government** [authority—fleshly practices are usually associated with lawbreakers, cf. Jude 8; Rom. 1:21-23]. **They are presumptuous** [bold and daring in their sinful ways] **and self-willed**; [they resented authorities of the law, or anyone else telling them what to do] **they are not afraid to speak evil of dignitaries** [angelic majestic—celestial beings—generally, anyone in heaven or on earth with power and authority, cf. Rom. 13:1-7; Heb. 13:17].

**2 Pet. 2:11** **whereas angels**, [heavenly messengers—compares the actions of these evil ones to the attitude of angels] **who are greater in power and might, do not bring a railing accusation against them** [against the dignitaries mentioned in vs. 10] **before the Lord** [only God has the power, wisdom, and authority to accurately judge—these foolish, sinful ones were so sinful, presumptuous, and self-willed that they, through sinful pride, dared to do what even angels with their heavenly position would not do, cf. Jude 9].

## The Evil Nature of These False Teachers

**2 Pet. 2:12** But these, [evil ones, vs. 10] like natural brute beasts, [creatures of instinct or of prey—they live only to destroy and to gratify themselves] **made to be taken** [captured] **and destroyed**, [it may seem that they are prospering, but they will be caught and destroyed] **speaking evil of the things that they do not understand**, [Jude 10] **and will utterly perish in their own corruption**, [Gal. 6:7,8].

**2 Pet. 2:13** and will receive the reward [wages] of unrighteousness, [death, Rom. 6:23; Mt. 7:13] **as those who count it pleasure to riot** [revel, carouse] **in the daytime** [as a general rule, sinners like to cover their evil ways with darkness, John 3:19, but these are so bold as to revel and carouse in daylight]. **They are spots and blemishes**, [opposite to Jesus who was as a lamb without blemish and without spot, 1 Pet. 1:19; cf. Eph. 5:27] **sporting** [reveling] **themselves in their own deceptions** [deceived in thinking they were doing all right in their evil ways] **while they feast with you**, [they were not out in the mainstream of the world, but among these Christians partaking of their food and fellowship—soiling the reputation of the church—compare Jude’s account, Jude 12].

**2 Pet. 2:14** **having eyes full of adultery** [the Greek suggests: “eyes full of an adulteress”—they could not look at a woman without committing adultery in their hearts, Mt. 5:27,28] **and that cannot cease from sin**; [addicted to sexual immorality to the point of no return, Heb. 6:4-6] **beguiling** [enticing or seducing] **unstable souls**, [weaker brethren] **they have a heart exercised** [trained] **with covetous practices**, [greed, Jude 11] **they are accursed children** [Mt. 25:41].

**2 Pet. 2:15** **They have forsaken** [left—they cannot blame anyone except themselves] **the right** [straight] **way**, [Jesus, is the Way that leads to life, John 14:6; Mt. 7:14] **and have gone astray, following the way** [same sinful practices] **of Balaam the son of Beor, who loved** [Greek: *agapao*] **the wages of unrighteousness**; [Balaam was first within God’s favor, but King Balak of Moab, tempted him with material gifts, if he would curse God’s people—Balaam wanted God to allow this so Balaam could get these wages

of unrighteousness].

**2 Pet. 2:16** but was rebuked for his iniquity: [wrongdoing] **the dumb** [without speech] **donkey speaking with a man's voice restrained the madness of the prophet** [see Numbers 22-24; Balaam was later killed with the sword, Num. 31:8; cf. Rev. 2:14; these evil ones are like Balaam, cf. Jude 11].

**2 Pet. 2:17** **These** [evil men—uses metaphors to show that they have nothing except destruction to offer] **are wells** [springs] **without water**, [a dry hole in the ground] **clouds** [mists] **that are carried by a tempest**, [storm] **to whom the mist** [gloom and blackest] **of darkness is reserved forever** [they promise good things, but have nothing to offer—they will be lost forever; compare the metaphors used by Jude, Jude 12,13].

### **Those Who Become Entangled Again**

**2 Pet. 2:18** **For when they speak great swelling** [arrogant] **words of vanity**, [emptiness] **they allure** [entice] **through the lusts of the flesh**, [set their lustful trap] **through sensuality**, [immorality] **those who are just** [barely] **escaping from those who live in error** [many of these Christians had come out of heathenism where the lust of the flesh was practiced—they could easily return, and this seems to be the goal of these evil ones—Paul and Jude also condemn such fleshly practices, cf. Gal. 5:19; 2 Cor. 12:21; Jude 4,16; cf. 1 Pet. 4:3; Rom. 13:13].

**2 Pet. 2:19** **While they promise them liberty**, [freedom to do what pleases them] **they themselves are the servants** [slaves] **of corruption**; [depravity—as were the Roman Christians before conversion, Rom. 6:17] **for whom a man is overcome**, [the devil and all lust of the flesh had taken over their lives] **of the same** [by him also] **he is brought into bondage** [those who seek freedom by getting involved in alcohol, drugs, pornography, greed, sinful pride, and sexual immorality, become slaves and lose all freedom].

**2 Pet. 2:20** **For if after they** [these false teachers] **have escaped** [they started out pure as Christians] **the pollutions** [corruption or defilement] **of the world through the knowledge of the Lord and Savior Jesus Christ**,

[they learned about Jesus to the point of having faith, repenting of their sins, confessing Him to be the Christ, and by being baptized, Heb. 11:6; Mk. 16:16; Acts 2:38; 22:16; Rom. 10:9,10; 1 Pet. 3:21; when this knowledge of Jesus was obeyed, they reached the cleansing blood of Jesus, Col. 1:14] **they are again entangled** [Greek: *empleko* means “to weave in” and metaphorically, to become entangled in] **in them**, [the corruption of the world] **and overcome**, [it was not a temporary entanglement from which they could easily escape] **the latter end** [last state—their involvement again in the sinful lusts and practices of heathenism] **is worse with them than the beginning** [before conversion—compare the Hebrew writer on this subject, Heb. 6:4-6].

**2 Pet. 2:21** For it would have been better for them not to have known **the way of righteousness**, [not that they were saved before obeying the gospel, but they were better before, because at that point they were capable of being taught to obey and serve the Lord—but now to know and leave, what a heavy judgment to face!] **than having known it, to turn from the holy commandment delivered to them** [they have reached a point where they are not only lost, but unwilling to repent and to seek salvation—with a full knowledge, they have chosen fleshly, lustful entanglement—they have turned from the holy commandment and the way of righteousness, vs. 21; the way of truth, vs. 2; the right way, vs. 15].

**2 Pet. 2:22** But it is happened to them [these evil false teachers who have become permanently entangled] **according to the true proverb**: [cf. Prov. 26:11] **“The dog returns to his own vomit,” and “the sow, that is washed, to her wallowing in the mire”** [the vomit and mire represent the evil corruption they left when obeying the gospel, cf. 1 Cor. 6:11; now they have returned to it—who could ever act more foolishly than a backslider—there is one person whom God will not forgive—an impenitent backslider].

## CHAPTER 3

### Scoffers Are Exposed

**2 Pet. 3:1** This second epistle, [letter] **beloved, I now write to you**; [it is

logical to conclude that the first one was 1 Peter] **in both** [letters—the first, and now the second] **of which I stir up** [see 2 Pet. 1:13] **your pure minds by way of remembrance**, [God made it possible for man to remember, and this is a great asset in serving God, cf. the Passover and the Lord's Supper, 1 Cor. 11:24,25].

**2 Pet. 3:2** that you may be mindful of the words which were spoken before by the holy prophets, [Old Testament spokesmen for God, Acts 2:16,29,30; 7:2-53; 8:26-39; 13:15-41] **and of the commandment of us the apostles of the Lord and Savior**, [there was no conflict between the prophets and apostles since both spoke of Jesus—both were guided by the Holy Spirit, John 16:13,14].

**2 Pet. 3:3** knowing this first, [as he begins his discussion about the second coming of Christ and the end of time] **that there shall come in the last days** [Christian age, Heb. 1:1,2; cf. 2 Tim. 3:1] **scoffers**, [mockers—those who make sport, or jest] **walking after their own lusts**, [Paul also warned about false teachers, Acts 20:29; 1 Tim. 4:1; cf. Jude 18].

**2 Pet. 3:4** and saying, “Where is the promise of His coming? [He promised to come, but did not specify when, Mk. 13:31,32; cf. Mt. 24:36]. **For since the fathers fell asleep**, [died] **all things continue as they were from the beginning of creation**” [these scoffers used nature instead of God as their authority, but overlooked that God is in control of nature].

**2 Pet. 3:5** For this they [these scoffers] **willingly** [deliberately] **forget**, that by the word of God the heavens were of old, [existed, Gen. 1:7-10] **and the earth standing out of** [was formed out of] **water and in** [with] **the water**, [therefore they respond to His commands].

**2 Pet. 3:6** through which [by means of water] **the world that existed, perished being overflowed** [deluged] **with water** [this world and order stood until God was ready to destroy it with a flood, Gen. 7:11].

**2 Pet. 3:7** But the heavens and the earth, which now exist, [applies the illustration of the flood] **by the same word** [that kept them until the flood] **are kept in store, reserved** [kept] **for fire until the day of judgment and**

**perdition** [destruction] **of ungodly men** [those ungodly men who think they have escaped the punishment of God because He waits are mistaken—the fire is coming to those who are ungodly, Mt. 25:41; Jude 15; cf. 2 Thes. 1:7,8].

**2 Pet. 3:8** **But, beloved, do not forget** [the scoffers forget, vs. 5] **this one thing**, [this will defeat their argument about the heaven and earth continuing without the Lord's return, vs. 4] **that with the Lord one day is as a thousand years, and a thousand years as one day** [Peter lifts a truth from Ps. 90:4, to show the nature of God—He is not affected by the passing of years as men—God sees things in view of eternity—therefore God is right in waiting, and these scoffers are wrong, cf. Job 40:8,9; Rom. 3:4].

**2 Pet. 3:9** **The Lord is not slack** [slow] **concerning His promise**, [as these scoffers would have you to believe, vs. 4] **as some count slackness**, [slowness] **but is longsuffering** [patient] **toward you, not willing** [wanting or wishing] **that any should perish but that all should come to repentance** [Acts 2:38; 3:19; Lk. 13:3,5; He wants all to have time and opportunity to change their hearts and ways from evil, and return to God—without this change of the heart, one cannot obey any of God's commands—therefore He delays His coming because of love, 1 John 4:8; John 3:16].

## **The Day Of The Lord As A Thief**

**2 Pet. 3:10** **But the day of the Lord will come** [even though the scoffers deny it] **as a thief in the night**, [at an unexpected time, Mt. 24:43,44] **in which the heavens will pass away** [the heavens and earth have been reserved for judgment, vs. 7] **with a great noise**, [what a frightening sound for an unsaved person to imagine] **and the elements will melt with fervent heat**; [a fire that makes all other fires seem as only a spark] **the earth and also the works that are in it** [all works that do not pertain to eternal things, Lk. 21:33; cf. Mt. 24:29,35] **will be burned up** [creation will pass away, but the Creator and all who have been true to Him will live, Ps. 102:25,26].

**2 Pet. 3:11** **Seeing then** [makes his application] **that all these things will be dissolved**, [as described in vs. 10] **what manner** [sort] **of persons** [people] **ought you to be in all holy conversation** [conduct] **and**

**godliness**, [instead of listening to the scoffers with their fleshly lusts and unbelief who have put their trust in things that will burn up, give your lives and conduct to godliness that will last forever, Mt. 6:19,20].

**2 Pet. 3:12** **looking for and hastening the coming of the day of God**, [those who are prepared for His coming, look forward to it, Phil. 1:23; 2 Cor. 5:2,8; the scoffers do not want Him to return, because they have cast aside their souls by saying that He will not come] **because of which [on this day] the heavens being on fire will be dissolved, and the elements will melt with fervent heat?** [vss. 10,11].

**2 Pet. 3:13** **Nevertheless we**, [the apostles along with all faithful Christians] **according to His promise**, [John 14:2,3; cf. Rev. 21:1,2,22] **look for new heavens and a new earth, in which righteousness dwells** [cf. Isa. 65:17; 66:22; the works of the flesh will not be present, Gal. 5:19-21; Rev. 21:8; cf. 1 Cor. 6:9,10].

### **Be Diligent And Blameless**

**2 Pet. 3:14** **Therefore, beloved, seeing that you look for such things**, [these things from which Christians have hope, John 4:13,14] **be diligent** [“to hasten to do a thing, to exert oneself, endeavor, give diligence” —Vine] **that you may be found [at His return when the elements are dissolved] by Him in peace**, [the only way to be found by Him in peace is to be found faithfully serving in Him, Rom. 8:1; Phil. 3:9] **without spot, and blameless**; [the false teachers called for fleshly practices, Peter calls for purity, cf. Eph. 1:4].

**2 Pet. 3:15** **and regard the longsuffering** [patience, vs. 9; cf. Rom. 2:4] **of our Lord** [Peter returns to the arguments of the scoffers, vss. 3-9] **to be salvation**; [a time for sinners to repent, obey, and be saved] **even as also our beloved brother Paul**, [Peter expresses great love and respect for Paul—even though Paul rebuked Peter on one occasion, Gal. 2:11; he did not hold it against him] **according to the wisdom given to him, has written to you**, [Peter is addressing brethren who lived in areas where Paul had preached, 1 Pet. 1:1; 2 Pet. 1:1].

**2 Pet. 3:16** as also in all his epistles, [letters] speaking in them of these things, [in the immediate context, the return of the Lord, the longsuffering of God as He delays His return, cf. Rom. 2:4; 9:22,23] in which are some things hard to understand, [deep subjects, Rom. 14:10; 1 Cor. 15; 2 Cor. 5:1-10; cf. 1 Cor. 14:13-18; 1 Thes. 3:13; 2 Thes. 1:7-10; 2:1-12] which those who are unlearned [untaught] and unstable distort, [twist or misinterpret] as they do also the other Scriptures, [at first there was only Old Testament Scriptures, but as Paul, Peter, and the others were guided by the Holy Spirit to write, their writings also became Scripture] to their own destruction [Mt. 15:9; 2 John 9; Gal. 1:6-9].

**2 Pet. 3:17** You therefore, beloved, since you know these things before, [the reason why Peter has written so fervently against these false brethren—he wanted them to see beforehand the destruction of the wicked] beware [be on guard] lest you also, being led [carried] away with the error of the wicked, you fall [Christians are in danger of falling if they do not remain faithful, see 1 Cor. 9:27; 10:12; Gal. 5:4; 1 Tim. 4:1,2; 2 Tim. 3:1-6; 4:10; Heb. 3:12-15; 6:4-6; 10:26; 2 Pet. 1:10; 2:4,21] from your own steadfastness [staying steadfast is the only way to receive the crown of life, cf. Gal. 6:9; 1 Cor. 15:58; Rev. 2:10].

**2 Pet. 3:18** But [to avoid falling] grow [as newborn babes, 1 Pet. 2:2,3] in the grace [God's favor] and knowledge of our Lord and Savior Jesus Christ [a knowledge of the word, along with obedience, brings God's favor through Jesus—without Him, there is no hope of eternal life]. To Him [the Lord and Savior Jesus Christ] be glory both now [in this life] and forever. Amen [so be it].

## 1 John

### CHAPTER 1

#### Eye Witnesses of Jesus the Word of Life

**1 John 1:1** That which was from the beginning, [the Word, Jesus and His way of life, John 1:1; He was also present in the beginning of creation, John

1:2] **which we have heard**, [John, the other apostles, and others] **which we have seen with our eyes, which we have looked upon**, [they were eyewitnesses of this One who became flesh, John 1:14; 2 Pet. 1:16] **and our hands have handled**, [the apostles saw His hands and feet after His resurrection and were invited to handle Him, Lk. 24:39; John 20:27] **concerning the Word of life**—[Jesus, who became flesh and was the way, the truth, and the life, John 1:14; 14:6].

**1 John 1:2** **for the life was manifested**, [appeared] **and we have seen**, [in Him was life, and the life was the light of men, John 1:4] **and bear witness**, [John 21:24] **and show** [proclaim] **to you that eternal life**, [Jesus brought to earth the eternal water of life, John 4:13,14; cf. John 10:10; 1 John 3:15] **which was with the Father**, [John 1:1-3] **and was manifested** [appeared] **to us**—[Jesus became flesh, John 1:14, and was the way, the truth, and the life, John 14:6].

**1 John 1:3** **that which we have seen and heard** [vs. 1] **we declare to you**, [the gospel of Jesus Christ that brings salvation] **that you also may have fellowship** [a communion, partnership, and the sharing of something in common] **with us**; [the apostles were to pass on Jesus and His message of eternal life so that others could be brought into fellowship with them, 1 Cor. 1:9] **and truly our fellowship is with the Father, and with His Son Jesus Christ** [Jesus prayed for all believers to have fellowship with Himself and His Father, John 17:21; this fellowship is still available for all faithful Christians today].

**1 John 1:4** **And these things** [involving the Word, eternal life, and fellowship with God] **we write to you that your** [our] **joy may be full** [complete, John 15:11; 16:24].

## **Fellowship By Walking In The Light**

**1 John 1:5** **This then is the message which we have heard from Him** [from Jesus in the beginning, vs. 1] **and declare** [announce] **to you, that God is light**, [He is not called a light or the light, but He IS light—the author of light, Jas. 1:17; His whole being—His essence is light in the same way that He is love, 1 John 4:16] **and in Him is no darkness** [because all

darkness of sin, belongs to the devil, Col. 1:13] **at all** [this is why Jesus could declare Himself, as God's Son, to be the light of the world, John 8:12; and His disciples also the light of the world, Mt. 5:14].

**1 John 1:6** **If we** [Christians] **say that we have fellowship** [a communion, partnership, and the sharing of something in common] **with Him**, [God who is light, vs. 5] **and walk in darkness**, [as the devil walks] **we lie and do not** [practice] **the truth**; [for one to say that he is walking in light while walking in darkness is a lie because such is impossible].

**1 John 1:7** **but if we** [Christians] **walk** [keep on walking—Christianity is a religion of action] **in the light as He** [God the Father] **is in the light**, [vs. 5; this represents truth] **we have fellowship** [a communion, partnership, and the sharing of something in common] **with one another**, [with other Christians] **and the blood of Jesus Christ His Son** [because we are in the light and in the fellowship of God] **cleanses** [keeps on cleansing] **us from all sin** [the penitent believing sinner reaches the cleansing blood of Jesus when baptized into Him, Acts 22:16, 1 Cor. 6:11, Gal. 3:27, and thereafter is continually cleansed (by His blood) while walking in the light].

**1 John 1:8** **If we** [Christians] **say that we have no sin**, [claim to be without sin, vs. 10] **we deceive ourselves**, [sin is very deceptive, Gal. 6:7] **and the truth is not in us** [one of the purposes of this letter was to help them avoid sin, and to deal with the sins that they had committed, 1 John 2:1].

**1 John 1:9** **If we confess** [keep on confessing] **our sins**, [this can be done acceptably only by admitting sin, and repenting of such] **He** [God] **is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** [this is done through Jesus and His saving blood, Rom. 3:24-26].

**1 John 1:10** **If we** [Christians] **say that we have not sinned**, [claim to be without sin, vs. 8] **we make Him** [God] **a liar, and His word is not in us**.

## CHAPTER 2

**1 John 2:1** **My little children**, [as an old man, it was appropriate for John to

use these words of endearment, vs. 12,18,28; 1 John 3:7,18 4:4; 5:21] **these things I write to you, that you do not** [will not] **sin** [to encourage them not to sin]. **And if anyone sins**, [which happens even with Christians who are out of the business of sinning, 1 John 1:8,10] **we have an Advocate** [one who pleads our case as an attorney—He represents Christians before His Father] **with the Father, Jesus Christ the righteous**; [the righteous One, 1 John 3:7; cf. Rom. 3:25].

**1 John 2:2** and He [Jesus Himself] **is the propitiation** [one who can appease, render favorable, and conciliate us to God, 1 John 4:10; this was done through His atoning sacrifice] **for our sins**; [Christians—including John] **and not for ours** [our sins] **only but also for the sins of the whole world** [Jesus is the Lamb of God who takes away the sins of the world, John 1:29; if every soul in the world would come to Jesus in obedience to His saving gospel, there would be salvation for all, Mk. 16:15,16].

## Keeping His Commandments

**1 John 2:3** **And by this** [the keeping of His commandments] **we know that we know** [John 17:3] **Him, if we** [continue to] **keep His commandments** [Jesus associated loving Him with keeping His commandments, John 14:15,23,24; 15:10,14; cf. Titus 1:16].

**1 John 2:4** **He who says, “I know Him,”** [Jesus, vs. 3] **and does not keep His commandments, is a liar**, [cf. 1 John 1:8,10] **and the truth is not in him** [this one would be following the devil instead of Jesus—the devil is a liar and the father of it, John 8:44].

**1 John 2:5** **But whoever** [in contrast] **keeps His word**, [the commandments of Jesus, vs. 4] **truly in him** [the obedient one] **the love** [Greek: *agape*] **of God is perfected** [made complete, John 14:21]. **By this we know that we are in Him** [Jesus called upon His disciples to abide in Him—compared to a vine and branches—because this is the only way to bear fruit, John 15:4,5; thus the unconverted sinner must become a penitent believer, confessing Christ, and then be baptized into Him for salvation, Gal. 3:26,27; because in Christ, are all spiritual blessings, Eph. 1:3].

**1 John 2:6** He who says he abides in Him [in Jesus] ought himself also to walk, even [in the same manner—in His steps and in the light, 1 Pet. 2:21; 1 John 1:7] as He walked [it is not enough to TALK, but one must WALK in Jesus—even to the point of suffering, 1 Pet. 2:21; cf. John 8:12; 12:35; Eph. 2:10].

**1 John 2:7** Brethren, I write no new commandment to you, but an old commandment [the commandment to love was not new—Jesus taught love throughout His ministry] which you have had from the beginning [when they first obeyed the gospel—the word of God reveals salvation based on God loving the world enough to give His Son, John 3:16, and reveals Jesus giving His life, 1 John 3:16]. The old commandment is the word [the message], which you have heard from the beginning [the message these brethren had heard and obeyed, 2 John 5; cf. 1 John 3:11].

**1 John 2:8** Again, [on the other hand] a new commandment I write to you, [there is a sense in which the old command to love is new—when it is fully applied to loving Jesus and one another, such becomes what Jesus called a new commandment, John 13:34,35] which thing [its truth] is true in Him [in Jesus] and in you, [you Christians—Jesus taught love that far exceeded the love that was taught in the law and prophets—He taught love that considers the needs of the one loved—He showed this love in His life and death, John 15:13, and taught those who follow Him to do the same] because the darkness is passing away, and the true light is already shining [Jesus, the light of the world, John 8:12, came to dispel darkness even though mankind loved darkness, John 3:19-21; to Christians, this new commandment of loving one another brings them out of darkness into light, vs. 10, cf. Rom. 13:12].

**1 John 2:9** He who says he is in the light, [1 John 1:7] and hates his brother, [this is a contradiction and cannot be the truth] is in darkness even until now [hate is from the devil and is darkness—love is of the Lord and is light—without love, one is nothing, 1 Cor. 13:2].

**1 John 2:10** He who loves [Greek: *agapao*] his brother abides in the light, [with Jesus and has life, 1 John 1:7; 3:14; cf. Mt. 5:14-16] and there is no occasion [cause] for stumbling in him [the more Christians love each

other, the easier it becomes to avoid sins that cause stumbling—hating a brother often propagates other sins such as lying, gossip, slander, and even physical harm, 2 Pet. 1:10; Eph. 4:31,32; Gal. 5:15].

**1 John 2:11 But he who hates his brother [in Christ] is in darkness, and walks in darkness, [John 12:35] and does not know where he is going, because the darkness has blinded his eyes [John describes a dangerous situation—darkness can cause one to fall or run into a harmful object—thus, hating a brother in Christ can cause serious spiritual blindness and destruction, vs. 9; 3:15; 4:20].**

### **Little Children, Fathers, And Young Men**

**1 John 2:12 I write to you, little children, [Greek: *teknia*—the nature between child and parent—an expression used by John throughout this epistle referring to all Christians, vss. 18,28; 1 John 3:7,18; 4:4; 5:21, however, in this verse and in vs. 13, John may be dividing these Christians into children, (new converts) fathers, (mature Christians) and young men [maturity between children and fathers) for special instructions] **because your sins are forgiven you for His name's sake** [Christians are children of God who have been forgiven through the name and authority of Jesus through His saving gospel, Mt. 28:18-20; Mk. 16:15,16; Rom. 1:16,17].**

**1 John 2:13 I write to you, fathers, [the spiritually mature adults] **because you have known Him [Jesus] who is from the beginning** [called the Word, John 1:1,14; cf. 1 John 1:1]. **I write to you, young men, [those somewhere spiritually between children and fathers, see also vs. 14; even though they were younger in years and in faith than the fathers, they had been successful] **because [you are strong, vs. 14] you have overcome the wicked one** [the devil, 1 John 3:8,9; and the word of God abides in you, vs. 14]. **I write to you, little children, [Greek: *paidia*—one under authority and discipline—repeats the three classes] **because you have known [have come to know and know] the Father** [compare vs. 12].******

**1 John 2:14 I have written to you, fathers, [spiritually mature adults—repeats for emphasis vs. 13] **because you have known Him [Jesus] who is from the beginning** [called the Word, John 1:1,14; cf. 1 John 1:1]. **I have****

**written to you, young men**, [those somewhere spiritually between children and fathers, see also vs. 13; even though they were younger in years and in faith than the fathers, they had been successful] **because you are strong, and the word of God abides in you**, [this makes all ages strong] **and you have overcome the wicked one** [the devil, 1 John 3:8,9].

## **Do Not Love The World**

**1 John 2:15** **Do not love** [Greek: *agape*] **the world**, [the evil, lustful order of sin and pleasure opposed to righteousness—represents the pleasures of sin and the works of the flesh, Gal. 5:19-21; God loved the world, but not their evil ways—Jesus loved the sinner, but not his sins] **nor the things that are in the world** [such evil practices make one an enemy to God, Jas. 4:4]. **If anyone loves** [Greek: *agape*] **the world, the love** [Greek: *agape*] **of the Father is not in him** [Christians will not be conformed to this world, Rom. 12:2; they must be separate from the world, 2 Cor. 6:17,18].

**1 John 2:16** **For all that is in the world**, [still referring to the evil things of the world, vs. 15] **the lust** [evil, unlawful desires] **of the flesh**, [appetites of the flesh that are evil—all sinful cravings, Gal. 5:19-21; Eph. 2:3; 2 Pet. 2:18] **and the lust** [evil, unlawful desires] **of the eyes**, [lusting for what is seen—compare Eve seeing that the forbidden fruit was good for food, Gen. 3:6, and Jesus being shown the kingdoms of the world and their glory, Mt. 4:8] **and the pride** [vainglory] **of life**, [Eve also saw that the forbidden tree could make one wise, Gen. 3:6] **is not of the Father, but is of the world** [Jesus was tempted by the devil in the same way, but refused all three temptations, Mt. 4:1-11].

**1 John 2:17** **And the world is passing away**, [the physical realm where such evils are committed are temporary, 2 Pet. 3:10; cf. 1 Cor. 7:31] **and the lust** [evil, unlawful desires] **of it**, [all lust and lustful practices] **but he who does the will of God abides forever** [the world is temporary, but God's will is forever, cf. Ps. 125:1; Prov. 10:25; the word of the Lord is forever, Mt. 24:35; cf. 2 Cor. 4:18].

## **A Warning Against Antichrists**

**1 John 2:18** Little children, [vs. 1; as an old man, it was appropriate for John to use these words of endearment, vss. 1,12,28; 3:7; 4:4; 5:21] **it is the last time**; [last hour or last dispensation, the Christian Age—there had been two others that had passed—now the last days, Heb. 1:2; 1 Pet. 4:7; cf. Rom. 13:11; Heb. 9:26; Jas. 5:8,9] **and as you have heard that [the] antichrist** [he who denies the Father and the Son, vs. 22; deceivers who do not confess Jesus Christ as coming in the flesh, 2 John 7] **is coming, even now there are [have risen] many antichrists; by which we know that it is the last time** [last hour or dispensation, see vs. 18].

**1 John 2:19** They [these antichrists] **went out from us**, [they claimed, at one time, to be disciples of the Lord, but became apostates] **but they were not [really] of us; for if they had been of us**, [did not have the same genuine love for the Lord] **they would have no doubt continued with us**; [see Mt. 13:20,21] **but they went out that they might be made manifest, that they all are not of us** [they failed the test by leaving the true faith—this showed who they really were].

**1 John 2:20** But you have an unction [anointing] **from the Holy One**, [the Holy Spirit] **and you know all things** [this was the age of miraculous gifts—therefore, they possessed knowledge].

**1 John 2:21** I have not written to you because you do not know the truth, [with this anointing of the Holy Spirit, they knew the truth, vss. 20,27] **but because you [do] know it, and that no lie is of [comes from] the truth** [these faithful ones could discern between the truth and what is a lie—this is also essential today with the guidance of the Bible].

**1 John 2:22** Who is a liar but he [the antichrist, vs. 18] **who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son** [the true Christian believes in both, but the antichrist denies them].

**1 John 2:23** Whoever denies the Son, [as many did in John's day] **does not have the Father**; [John 15:23] **but he who acknowledges [confesses] the Son has the Father also** [1 John 4:15; 5:1].

## Abide in the Son and Father

**1 John 2:24** Therefore let that [truth about Jesus and loving each other as brethren, 1 John 3:11; 2 John 6,7] **abide in you, which you heard from the beginning** [when they first heard and obeyed the truth of the gospel]. **If what you heard from the beginning abides in you,** [John 14:23] **you also will abide in the Son and in the Father** [John wants these brethren to be steadfast—those who were antichrists had left, vs. 19, thus an admonition to faithfulness, cf. 1 Cor. 15:58; Gal. 6:9; 2 Pet. 3:14].

**1 John 2:25** And this is the promise that He [Jesus] has promised us, [eternal life abides in a Christian by promise and hope, Mk. 10:29,30; Titus 1:2] **even eternal life** [Jesus came to give an abundant life, John 10:10; thus He offered the water of life, John 4:14, but such is conditional on the fact that one must abide faithfully in the Son, vs. 24; cf. John 3:14-16; 6:40; 17:2,3].

**1 John 2:26** These things I have written to you concerning those [the antichrists] **who** [are trying to] **seduce you** [to lead you astray].

**1 John 2:27** But the anointing [the miraculous gift of the Holy Spirit, vs. 20] **which you have received from Him** [from the beginning, vs. 24] **abides in you, and you do not need that anyone teach you;** [with the anointing of the Holy Spirit, they knew the truth, vs. 21; cf. John 16:13] **but as the same anointing teaches you about all things, and is truth, and not a lie, and just as it** [the anointing] **has taught you, you will abide in Him** [the Holy Spirit came to the apostles, Acts 2:1-4, and they were able to impart spiritual gifts to others, Acts 6:6; 19:6; today we do not need these direct gifts since the word fully equips us, 2 Tim. 3:16,17].

## Practicing Righteousness

**1 John 2:28** And now, little children, [see vs. 1] **abide in Him,** [Jesus] **that when He shall appear,** [when He returns, Acts 1:11] **we may have confidence,** [of eternal life, vs. 25] **and not be ashamed before Him at His**

**coming** [the antichrists will be ashamed because they denied Him, vs. 22; cf. 2 Thes. 1:7-9].

**1 John 2:29** **If you know that He** [God] **is righteous**, [all who believe in Him know this] **you know that everyone** [Christians] **who does** [practices] **righteousness is** [has been] **born** [begotten] **of Him** [born of God, John 1:13; 1 John 3:9; 4:7; 5:1,18; cf. John 3:3,5; 1 Pet. 1:23].

## CHAPTER 3

### We Shall Be Like Him

**1 John 3:1** **Behold** [see] **what manner of love** [Greek: *agape*] **the Father has bestowed on us**, [John and all other Christians, 1 John 4:10] **that we should be called the sons** [children] **of God** [those who are born of God, 1 John 2:29, are children of God, John 1:12; Rom. 8:16,17; all of this was made possible through God's love, John 3:16; 1 John 3:16]. **Therefore the world does not know us**, [in the next statement, he answers why this is true] **because it** [the world] **did not know Him** [they did not accept Jesus, John 15:18,21; 17:25; 16:3].

**1 John 3:2** **Beloved, now** [as Christians on earth] **we are the sons** [children] **of God**; [vs. 1] **and it has not yet appeared** [been made known] **what we shall be**, [in the future life—when with our heavenly Father, 1 Cor. 3:9] **but we know that when He shall appear**, [Jesus at His second coming, 2 Thes. 1:7] **we shall be like Him**, [Phil. 3:20,21; what more should any Christian want!] **for we shall see Him as He is** [cf. Rom. 8:29; 2 Cor. 3:18].

**1 John 3:3** **And everyone who has this hope** [fixed] **in Him** [the hope in Jesus of being like Him, vs. 2; cf. the importance of hope, Rom. 8:24,25] **purifies himself, just as He** [Jesus] **is pure** [with this hope of being like Jesus, John admonishes Christians to seek purity while following Him, 1 John 4:17; cf. Mt. 5:8].

### Sin Is Of The Devil

**1 John 3:4** Whoever commits [habitually practices] sin [means to miss the mark] **transgresses the law**; [practices lawlessness] **for sin is the transgression of the law** [sin is lawlessness].

**1 John 3:5** And you know that He [Jesus] **was manifested** [appeared] **to take away our sins**, [John 1:29; Heb. 1:3] **and in Him there is no sin** [He became sin for us, but never committed a sin, 2 Cor. 5:21; Heb. 4:15].

**1 John 3:6** Whoever abides [keeps on abiding; cf. 1 John 2:6,10,17,24,27; 4:12,13] **in Him** [in Jesus—compare the teaching of Jesus on the vine and the branches, John 15:4-6] **does not sin**; [does not keep on sinning—John is not saying that a Christian will never sin—this would contradict his earlier teaching, 1 John 1:8,10; he is teaching that the aim of every Christian is not to sin, but if anyone sins, he or she has an Advocate with the Father, 1 John 2:1; cf. 1 John 3:9; 5:18] **whoever sins** [keeps on sinning] **has not seen Him**, [does not enjoy Him] **nor known Him** [has not recognized Jesus, therefore does not have the Father, John 14:9].

**1 John 3:7** Little children, [as an old man, it was appropriate for John to use these words of endearment, 1 John 2:1,12,18,28; 4:4; 5:21] **let no one deceive you** [lead you astray in regard to the subject of righteousness or doing right]. **He who does** [practices or keeps on doing] **righteousness** [doing right on God's terms] **is righteous, just as He** [Christ] **is righteous** [Jesus did right before His Father at all times—He fulfilled all righteousness, Mt. 3:15; He is our model to follow].

**1 John 3:8** He who commits sin [habitually sins] **is of the devil**; [the wicked one, Mt. 13:38; Satan, Lk. 10:18; the father of lies, John 8:44] **for the devil has sinned from the beginning** [from the moment he sinned and became Satan—he is the first sinner, cf. Eph. 6:11; 2 Cor. 11:14; 1 Pet. 5:8]. **For this purpose the Son of God was manifested**, [appeared] **that He might destroy the works of the devil** [Jesus came to destroy the evil works and plans of the devil—this was done by exposing him for who he was, John 8:44, and by making it possible, through His death, for sinners to be saved, 1 Tim. 1:15; cf. Rom. 8:1; 2 Tim. 1:10; 1 Cor. 15:54,55].

**1 John 3:9** Whoever is born [begotten] of God [a child of God, John 1:13; 1 John 2:29; 4:7; 5:1,18] does not commit [practice] sin, [missing the mark] for His [God's] seed remains in him; [the seed is the word of God, Lk. 8:11; the true Christian has been begotten by the word of God, 1 Pet. 1:23, and thus born of water and of the Spirit, John 3:5; therefore, the word of God continues to abide in a faithful Christian, Col. 3:16] and he cannot [keep on habitually practicing] sin, because he is [has been] born [begotten] of God [cf. John 1:13; 1 John 2:29; 4:7; 5:1,18].

**1 John 3:10** In this [by not habitually practicing sin, vs. 9; cf. Rom. 6:2] the children of God and the children of the devil are manifested: [made obvious]. Whoever does not practice righteousness [does not do what is right according to God's will] is not of God, [is not one of His children] nor he who does not love [Greek: *agapao*] his brother [is not a child of God, but a child of the devil].

## The Message Of Love

**1 John 3:11** For this is the message [to love one another, vs. 10] that you heard from the beginning, [when they first heard of Christianity—this was the message of Jesus, John 13:34,35; 15:12] that we should love [Greek: *agapao*] one another,

**1 John 3:12** not as Cain [Adam and Eve's first son, Gen. 4:1; his works were evil, Heb. 11:4; Jude 11] who was of that wicked one [the devil—Cain was a liar, Gen. 4:9, like the devil, John 8:44] and slew his brother [also a murderer—he murdered Abel, Gen. 4:8]. And for what reason did he slay [murder] him? Because his [Cain's] own works were evil and his brother's righteous [Gen. 4:4,5; Heb. 11:4].

**1 John 3:13** Do not marvel, [do not be surprised] my brethren, if the world [1 John 2:15-17] hates you [this is to be expected because righteousness opposes wickedness—light opposes darkness—they also hated Jesus, John 15:17-19; 17:14].

**1 John 3:14** We know that we [as Christians] have passed from death to life, [after obeying the gospel, loving their brethren was living proof of their

new life in Christ Jesus, John 13:35; cf. Rom. 6:4; 2 Cor. 5:17] **because we love** [Greek: *agapao*] **the brethren** [this is what distinguishes between children of God and children of the evil one—children of light and children of darkness, vs. 10; cf. Eph. 2:1,5; Col. 2:13]. **He who does not love** [Greek: *agapao*] **his brother abides in** [spiritual] **death.**

**1 John 3:15** **Whoever hates his brother** [the opposite of loving him] **is a murderer**, [in his heart, Mt. 5:21,22] **and you know that no murderer has eternal life abiding in him** [murder is one of the works of the flesh—“those who practice such things will not inherit the kingdom of God” Gal. 5:21].

## Showing Love To A Brother

**1 John 3:16** **by this** [in this or this is how] **we perceive the love** [Greek: *agape*] **of God**, [the Father and Son, John 3:16; 1 John 3:16] **because He** [Christ] **laid down His life for us**; [Jesus as the good Shepherd chose to submit to death, John 10:11,17,18; 15:13; Eph. 5:2,25; He chose to do His Father’s will, Mt. 26:42] **and we ought to lay down our lives for the brethren** [Jesus showed the greatest possible love when He laid down His life for His friends, John 15:12,13].

**1 John 3:17** **But whoever** [as a spiritual brother] **has this world's goods**, [material possessions] **and sees his brother in need**, [perhaps in need of food and clothing, cf. Jas. 2:15,16; Mt. 25:42-45] **and shuts up his heart from** [against] **him**, [refuses to help] **how does the love** [Greek: *agape*] **of God dwell** [abide] **in him?** [this is a rhetorical question inferring that the love of God cannot possibly abide in such a selfish and unloving brother].

**1 John 3:18** **My little children**, [as an old man, it was appropriate for John to use these words of endearment, 1 John 2:1,12,18,28; 3:7; 4:4; 5:21] **let us not love** [Greek: *agapao*] **in word**, [only] **nor in tongue**, [only] **but in deed and in truth** [have both a show and tell religion—practice what you preach—faith without works is dead, Jas 2:14-17].

**1 John 3:19** **And by this** [loving in deed and truth, vs. 18] **we know that we are of the truth**, [of Jesus and His way of life, John 14:6; 18:37] **and shall assure** [persuade] **our hearts** [set our hearts at rest with a good

conscience] **before Him** [God].

**1 John 3:20** **For if** [whenever] **our heart condemns us**, [due to human weaknesses—even though we have loved in deed and in truth, if we still have human doubts] **God is greater than our heart, and knows all things** [He will still reward our love in action toward our brethren, cf. 1 Cor. 4:4,5].

**1 John 3:21** **Beloved, if our heart does not condemn us**, [because we do God's will, and follow His truth] **then we have confidence toward God** [full confidence at His coming, 1 John 2:28, and in prayer, vs. 22; 1 John 5:14].

**1 John 3:22** **And whatever we ask**, [in prayer within His will] **we receive of Him, because** [gives two important conditions] **we keep His commandments and do those things that are pleasing in His sight** [thus, John is speaking of prayer based on His commandments—such as: a prayer of faith, Jas. 1:6; 5:15; a prayer within His will, Mt. 26:42; a prayer with thanksgiving, Phil. 4:6, and a prayer in the name of Jesus, John 14:13,14].

**1 John 3:23** **And this is His commandment**, [a foundation for other commandments, cf. Mt. 22:37-40] **that we should believe on the name** [power and authority, Mt. 28:18; Acts 3:16; 4:12] **of His Son Jesus Christ**, [Mk. 16:16; Acts 16:31; Rom. 10:10] **and love** [Greek: *agapao*] **one another**, [vs. 14; 1 John 2:10] **as He** [Jesus] **gave us commandment** [John 13:34,35].

**1 John 3:24** **And he who keeps His commandments** [John 14:23; 15:10] **dwells** [abides] **in Him**, [in God and His Son Jesus] **and He in him. And by this we know that He abides in us, by the Spirit** [Holy Spirit] **whom He has given us** [when John wrote these words, the Holy Spirit whom Jesus promised had come to guide them into all truth, John 16:13; today, that same truth is found within God's word which was given by the Holy Spirit; therefore, those who live by the word, bear the fruit of the Spirit, Gal. 5:22,23].

## CHAPTER 4

## Test the Spirits Whether of God

**1 John 4:1** Beloved, [this word suggests love and affection, cf. vss. 7,11] **do not believe every spirit**, [there are many unholy spirits, but only one true Holy Spirit, Eph. 4:4; 1 John 5:7] **but try [test] the spirits [to see] whether they are of God**; [the most popular speaker in the world is false if he does not abide by the word given by the Holy Spirit, 2 Tim. 3:16,17] **because many false prophets** [those claiming to be spokesmen for God] **have gone out into the world** [to teach a false doctrine—this is true in all generations].

**1 John 4:2** By this you know the Spirit of God: [gives the brethren a way to test to know the Spirit of God]. **Every spirit that confesses [acknowledges] that Jesus Christ has come in the flesh [John 1:1,14] is of God**,

**1 John 4:3** and every spirit that does not confess [acknowledge] that **Jesus Christ has come in the flesh [John 1:1,14] is not of God** [cf. 1 Cor. 12:3]. **And this is the spirit of antichrist**, [he who denies the Father and the Son, 1 John 2:18,22; deceivers who do not confess Jesus Christ as coming in the flesh, 2 John 7; an example of a false spirit, vss. 1,3] **which you have heard was coming, and even now it is already in the world** [no longer just in the future, but also in the present].

**1 John 4:4** You are of God, little children, [see 1 John 3:18] **and have overcome them**, [the false teachers—the antichrists, vss. 1,3] **because greater is He [God] who is in you**, [“If God is for us, who can be against us?” Rom. 8:31] **than he [Satan] who is in the world** [John 14:30; 16:11].

**1 John 4:5** They [these false teachers—the antichrists, vss. 1,3] **are of the world**; [1 John 2:16,17] **therefore they speak as of the world, and the world hears them** [the world loves darkness, therefore the evil, lustful things of the world appeal to them, John 3:19; 31; 15:19; 17:14].

**1 John 4:6** We [John and other Christians] **are of God; he who knows God hears [listens to] us; he who is not of God does not hear us** [the true Christian loves to hear about God and spiritual things—the person of the

world loves to hear about the pleasures of sin]. **By this we know** [another test—whether one either does or does not want to hear about God] **the spirit of truth and the spirit of error** [cf. 1 Cor. 2:12-16].

## Love One Another—God Is Love

**1 John 4:7** Beloved, [see vs. 1] **let us love** [Greek: *agapao*] **one another** [1 John 3:10,11,23] **for love** [Greek: *agapao*] **is of God**; [He is love, vs. 8] **and everyone who loves is born** [begotten of God, John 1:13; 1 John 2:29; 3:9; 5:1,18; cf. John 3:3,5; 1 Pet. 1:23] **of God and knows God** [since God is love, how could anyone claim to be a child of God without love? cf. 1 Thes. 4:9].

**1 John 4:8** He who does not love [Greek: *agapao*] **does not know God, for God is love** [Greek: *agapao*; cf. vs. 16].

**1 John 4:9** In this the love [Greek: *agape*] of God [Rom. 5:8] was manifested [shown] toward us, that God sent His only [one and only Son compared to other sons of God, Rom. 8:16; 1 John 3:1] **begotten Son into the world**, [gave His only begotten Son Jesus, John 3:16] **that we might live through Him** [God sent His son as a savior to die for the sins of the world, cf. Mt. 1:21; 1 Tim. 1:15].

**1 John 4:10** In this is love, [Greek: *agape*] **not that we loved** [Greek: *agapao*] **God**, [we were still sinners when God demonstrated His love toward us, Rom. 5:8] **but that He loved** [Greek: *agapao*] **us and sent His Son to be the propitiation** [one who can appease, render favorable, and conciliate us to God, 1 John 2:2; this was done through His atoning sacrifice] **for our sins** [cf. Titus 3:5].

**1 John 4:11** Beloved, [vs. 7] **if God so loved** [Greek: *agapao*] **us**, [enough to give His Son in death, John 3:16; Rom. 8:32] **we also ought to love** [Greek: *agapao*] **one another**.

## God Dwells Through Love

**1 John 4:12** No one has seen God at any time [the only begotten Son has

declared Him, John 1:18; 1 Tim. 6:16]. **If we love** [Greek: *agapao*] **one another**, [as fellow Christians, 1 John 3:11,23; 4:7,11,12; 2 John 5] **God dwells in us, and His love** [Greek: *agape*] **is perfected** [made complete] **in us**.

**1 John 4:13** **By this** [the giving of His Spirit] **we know that we dwell** [abide] **in Him**, [God] **and He in us, because He has given us of His Spirit** [the Holy Spirit—true Christians bear the fruit of the Spirit, Gal. 5:22,23; this proves that they dwell in God, and God in them, cf. John 14:20].

**1 John 4:14** **And we** [John and the other apostles] **have seen** [they were eyewitnesses—Jesus became flesh and dwelt upon the earth and the apostles saw Him in every situation, John 1:1,14; 1 John 1:1-3] **and testify** [John 16:27] **that the Father sent the Son to be the Savior of the world** [this was their mission, John 3:17; 4:42].

**1 John 4:15** **Whoever shall confess that Jesus is the Son of God**, [Peter received this confession from God the Father, and pleased the Lord when he made the confession, Mt. 16:16,17; cf. Mt. 10:32; Acts 8:37; Rom. 10:9,10] **God dwells** [abides] **in him**, [John is not inferring that by simply making this confession with the tongue causes God to dwell, but rather this confession is backed up by a surrendered life of love, obedience, and service, Lk. 6:46; Heb. 5:9] **and he in God** [God abides through His love, truth, and righteousness—the more one fills his heart with God's word, the more he is filled with the true God of eternity].

**1 John 4:16** **And we** [John and the other apostles] **have known and believed the love** [Greek: *agape*] **that God has for us** [they especially saw the love of God through the life, death, and resurrection of Jesus—consider Jesus' prayer, John 17:25,26]. **God is love**, [Greek: *agape*, vs. 8] **and he who dwells** [abides] **in love** [Greek: *agape*] **dwells** [abides] **in God, and God in him** [John 14:23].

## **Perfect Love Casts Out Fear**

**1 John 4:17** **By this**, [dwelling in love between God and Christians, vs. 16] **is love** [Greek: *agape*] **perfected** [made complete] **with us, that we may**

**have boldness** [confidence, 1 John 2:28; 3:19] **in the day of judgment**; [love motivated God to send His Son to die for sin, love motivated Jesus to lay down His life, love causes one to dwell in God, and God in him, and all of this brings confidence in the day of judgment] **because as He is, so are we in this world** [since God is love, vss. 8,15-16, when Christians love each other, they show to the world that they have love like God—this pleases God and also brings confidence to faithful Christians, vs. 17].

**1 John 4:18** **There is no fear** [no terror—only reverential fear] **in love**; [Greek: *agape*] **but perfect love** [Greek: *agape*] **casts out fear, because fear has** [involves] **torment** [those without love have torment to fear—those with love, do not fear torment]. **He who fears has not been made perfect in love** [Greek: *agape*; the word of God commands a reverential fear of God, Ps. 111:10; 2 Cor. 7:1; Eph. 5:21; Phil. 2:12; 1 Pet. 1:17, but the faithful Christian with true love does not have the fear or terror, punishment, and dread—love makes things right with God].

**1 John 4:19** **We love** [Greek: *agapao*] **Him**, [God] **because He first loved** [Greek: *agapao*] **us** [John 3:16; Rom. 5:8].

## **A Commandment To Love God And Brother**

**1 John 4:20** **If someone says, “I love** [Greek: *agapao*] **God,”** [1 John 2:4] **and hates his brother, he is a liar**; [he is also a murderer, 1 John 3:15] **for he who does not love** [Greek: *agapao*] **his brother whom he has seen, how can he love** [Greek: *agapao*] **God whom he has not seen?** [vs. 12; this proves that he is lying].

**1 John 4:21** **And this commandment we have from Him**, [from Jesus, John 13:34,35; 15:13] **that he who loves** [Greek: *agapao*] **God should** [must] **love** [Greek: *agapao*] **his brother also** [must love in deed and truth, 1 John 3:18].

## **CHAPTER 5**

### **Believing That Jesus is the Christ**

**1 John 5:1 Whoever believes** [to the point of obeying and confessing Him—some believed, but refused to confess Him, John 12:42; cf. Jas. 2:19] **that Jesus is the Christ** [he who denies this is a liar and antichrist, 1 John 2:22; those who believe and confess Him are of God, 1 John 4:2,15] **is born** [begotten] **of God:** [a child of God, John 1:13; 1 John 2:29; 3:9; 4:7; 5:18] **and everyone who loves** [Greek: *agapao*] **Him [God] who begot also loves** [Greek: *agapao*] **him** [a true child of God] **who is begotten of Him** [God].

**1 John 5:2 By this** [the following two things mentioned in this verse] **we know that we love** [Greek: *agapao*] **the children of God** [those born of God, vs. 1] **when we love** [Greek: *agapao*] **God, and keep His commandments** [John 15:10; 1 John 2:4; 3:24; 2 John 6].

**1 John 5:3 For this is the love** [Greek: *agape*] **of God,** [consider what Jesus said about His commandments, John 14:15] **that we keep** [show our love by continuing to keep] **His commandments; and His commandments are not grievous** [burdensome or heavy—the yoke of Jesus is easy, and His burdens light, Mt. 11:29,30].

**1 John 5:4 For whatever** [everyone who] **is born of God** [see vs. 1] **overcomes the world:** [John 16:33; the evil, lustful order of sin and pleasure, 1 John 2:15-17—represents the pleasures of sin and the works of the flesh, Gal. 5:19-21] **and this is the victory** [more than conquerors, Rom. 8:37] **that has overcome the world—even our faith** [in Jesus as the Son of God, vs. 5; cf. 1 Cor. 15:57; Heb. 11].

**1 John 5:5 Who is he who overcomes the world,** [see verse 4] **but he who believes** [to the point of obeying and serving Him, Heb. 5:9] **that Jesus is the Son of God?** [man's only hope of overcoming the evil one and being saved in heaven is Jesus, God's Son, Mk. 16:15,16; John 3:18,36; 8:24].

### **Three Who Bear Witness**

**1 John 5:6 This is He** [Jesus] **who came by water and blood,** [Jesus

began His ministry with water baptism, Mt. 3:13-17, and ended it by shedding His blood, John 19:30; consider His pierced side—blood and water came forth, John 19:34] **even Jesus Christ; not by [with] water only**, [baptism only like John the Baptist, Mk. 1:4] **but by [with] water and blood. And it is the Spirit [Holy Spirit] who bears witness**, [that Jesus is the Son of God vs. 5] **because the Spirit is truth** [John 14:17; 16:13; He came down at the baptism of Jesus, Mt. 3:16; consider John the Baptist—his reference to the Holy Spirit, John 1:32,34].

**1 John 5:7 For there are three who bear record [witness] in heaven:** [this is the Godhead] **the Father, the Word**, [Jesus, John 1:1] **and the Holy Spirit; and these three are one** [each is one, Eph. 4:4-6, but the three together are also one, cf. John 10:30; 16:13-15].

**1 John 5:8 And there are three that bear witness on earth: the Spirit** [one of the persons in the Godhead, vs. 7; He is the only living witness out of the three—the Holy Spirit, John 15:26] **and the water** [baptism bears witness to Jesus' purpose to bring salvation through His death—"buried with Him by baptism into death," Rom. 6:4] **and the blood;** [His death on the cross, see vs. 6] **and these three agree as one** [they are in agreement and bear witness on earth to the same end or purpose, just as the three bear witness in heaven, vs. 7].

**1 John 5:9 If we receive the witness of men**, [as a general rule such is received, John 8:17] **the witness of God is greater; for this is the witness of God which He has testified of His Son** [at His baptism, Mt. 3:16,17, and at His transfiguration, Mt. 17:5; 2 Pet. 1:17].

**1 John 5:10 He who believes [keeps on believing] in the Son of God has the witness [testimony] in himself;** [in his heart—"the Spirit bears witness with our spirits," Rom. 8:16] **he who does not believe God** [concerning His Son] **has made Him a liar, because he believed not the record [witness] that God gave of His Son** [the Holy Spirit has given the word of God that testifies of Jesus, but many still make God a liar because they deny the record, 1 John 3:18].

**1 John 5:11 And this is the record**, [witness or testimony] **that God has**

**given to us eternal life**, [Jesus came to earth to bring eternal life, John 1:4; 4:14; 10:10; 14:6; 17:3] **and this life is in His Son** [there is no other way to reach the Father to enter the everlasting kingdom except through the Son, John 14:6; 2 Pet. 1:11].

**1 John 5:12 He who has the Son** [the Lord Jesus—all faithful Christians have Him] **has life**; [one first receives the Son by obedience to His gospel, Mk. 16:16; Rom. 1:16,17; Jesus is the author of eternal salvation to all who obey Him, Heb. 5:9] **and he who does not have the Son of God** [as a faithful Christian] **does not have life** [cf. John 3:15,36; 6:47; 17:2,3].

### **Assurance To Believers For Eternal Life**

**1 John 5:13 These things** [the immediate context as well as the entire epistle, 1 John 5:1-12] **I have written to you** [as Christians] **who believe on the name of the Son of God**, [faithful Christians who have a deep faith in Jesus as God's Son, compare John 20:31] **that you may know that you have eternal life**, [1 John 2:25; the faithful Christian has faith which is the substance of things hoped for, Heb. 11:1; this includes eternal life that abides in a Christian by promise and hope, Mk. 10:29,30; Titus 1:2; Jesus came to give an abundant life, John 10:10; thus He offered the water of life, John 4:14, but such is conditional on one abiding faithfully in the Son, vs. 11; cf. John 3:14-16; 6:40; 17:2,3] **and that you may** [continue to] **believe in the name of the Son of God** [John makes it clear that eternal life is conditional on one believing in the name and authority of God's Son].

**1 John 5:14 And this is the confidence** [1 John 2:28; 3:21,22] **that we have in Him**, [through the name and authority of Jesus] **that if we ask** [in prayer] **anything according to His will**, [John is speaking of prayer based on His commandments—such as: a prayer of faith, Jas. 1:6; 5:15; a prayer within His will, Mt. 26:42; a prayer with thanksgiving, Phil. 4:6, and a prayer in the name of Jesus, John 14:13,14; cf. 1 John 3:22] **He hears us** [Jesus taught this same assurance in prayer, Mt. 7:7-11].

**1 John 5:15 And if we know** [this is strong faith, cf. Rom. 8:28; 2 Tim. 1:12] **that He hears us, whatever we ask**, [according to His will, vs. 14] **we know that we have the petitions that we asked of** [from] **Him** [God's will seeks

the best for His faithful children and answers their prayers—the answer may be “yes” or “no” or “wait a while,” but He answers, cf. Jesus praying for the cup to be removed, Mt. 26:36-46, and Paul’s thorn in the flesh, 2 Cor. 12:7-10].

**1 John 5:16** If anyone [gives an example of how God grants petitions, vs. 15] **sees his [spiritual] brother sinning [committing] a sin not leading to death, he will ask and He [God] will give him life [Gal. 6:1] for those who sin not [leading] to death [since Jesus taught that those who do not repent will perish, Lk. 13:3,5, it can be assumed that John is speaking of a brother with a penitent heart, cf. Acts 8:22]. There is a sin [leading] to [spiritual] death [there is a sin that grace will not cover—an impenitent heart, cf. Heb. 6:4-6; 10:26; 2 Pet. 2:20-22]. I do not say that he should pray for it [this—John is not referring to a single act once committed that cannot be forgiven, but to the sin of the heart that refuses to repent and confess sins—“if we confess our sins, He is faithful and just to forgive us our sins,” 1 John 1:9].**

**1 John 5:17** All unrighteousness is sin, [missing the mark of God’s laws—refusing His righteousness, 1 John 3:4] **and there is a sin not [leading] to death [vs. 16].**

## Winning Over The Wicked One

**1 John 5:18** We know that whoever is born [begotten of God, John 1:13; 1 John 3:9; 5:1; cf. John 3:3,5; 1 Pet. 1:23] **of God [a child of God, John 1:13; 1 John 2:29; 4:7; 5:1] does not sin; [does not keep on sinning or does not habitually sin] but he who is begotten [born] of God keeps himself, and the wicked one [the devil, Mt. 13:39; Satan, Lk. 10:18; the father of lies, John 8:44] does not touch him [1 John 3:8].**

**1 John 5:19** And we [as Christians] **know [suggests a strong faith] that we are of God, and the whole world lies in wickedness [in the power of the wicked one, cf. John 12:31; 17:15].**

**1 John 5:20** And we [as Christians] **know that the Son of God has come, [there is no doubt, 1 John 4:2] and has given us an understanding, that we may know Him [God the Father and His Son] who is true, [Jesus**

taught throughout all His ministry as the master teacher, and sent the Holy Spirit to guide them into all truth, John 3:2; 16:13; cf. John 8:32] **and we are in Him** [Christians are baptized into Christ, Rom. 6:4; Gal. 3:26,27] **who is true, even in His Son Jesus Christ** [where all spiritual blessings are found, Eph. 1:3]. **This is the true God and eternal life** [vs. 11].

**1 John 5:21** **Little children**, [John closes this epistle with these words of endearment used throughout this epistle, 1 John 2:1,18,28; 3:7,18; 4:4] **keep yourselves from idols** [idolatry which has been an enemy to the true God in all ages of time, Gal. 5:20]. **Amen** [so be it].

## 2 John

### CHAPTER 1

#### The Elect Lady And Her Children

**2 John 1:1** **The elder** [the apostle John, an older man, cf. 3 John 1] **to the elect** [chosen] **lady and her children**, [either a special woman and her children whom John knew well, or a personification of a local church] **whom I love** [Greek: *agapao*] **in the truth**, [a spiritual relationship based on the truth of Jesus, His gospel, and church, Col. 1:5; 1 John 3:18] **and not only I, but also all those who have known the truth**, [all who have been set free as faithful Christians by the truth, John 8:32; 14:6].

**2 John 1:2** **for the sake of the truth, which dwells** [abides] **in us** [as Christians] **and will be with us forever**: [the truth, when obeyed, prepares the soul for eternal life with Jesus, John 14:1-3].

**2 John 1:3** **Grace**, [unmerited favor from God that mankind does not deserve, Eph. 2:8] **mercy**, [God's mercy, Mt. 5:7] **and peace** [inward contentment] **will be with you from God the Father and from the Lord Jesus Christ**, [the only available source of grace, mercy and peace] **the Son of the Father, in truth** [Col. 1:5] **and love** [Greek: *agape*].

**2 John 1:4** **I rejoiced greatly** [compare Paul's attitude, 1 Thes. 2:19,20]

that I found some of your children walking in truth, [3 John 3,4; some have thought this infers that some children were not, but John may be referring only to the ones he had seen or heard personally about] **as we have received commandment from the Father** [1 John 1:5-7].

## **A Commandment To Love**

**2 John 1:5** And now I beseech [ask or plead with] you, lady, [see vs. 1] not as though I wrote a new commandment to you, [Jesus gave this new commandment, John 13:34,35; 15:12,17] **but that which we have had from the beginning**, [1 John 3:11; 4:7,11] **that we love** [Greek: *agapao*] one another.

**2 John 1:6** And this is love, [Greek: *agape*] **that we walk according to His commandments** [love motivates this kind of walk, John 14:15; 1 John 2:5; 5:3]. **This is the commandment, that as you have heard from the beginning**, [when they first heard and obeyed the truth of the gospel, 1 John 2:24] **you should walk in it** [the commandment to love].

**2 John 1:7** For many deceivers [false prophets and teachers, 1 John 2:19; 4:1] **have entered** [gone out] **into the world** [where they can deceive people] **who do not confess Jesus Christ as coming in the flesh** [1 John 4:2]. **This is a deceiver and an antichrist** ["he is antichrist who denies the Father and the Son" 1 John 2:22].

**2 John 1:8** Look to yourselves, [into your heart] **that we do not lose those things which we have accomplished**, [worked for—all work and persecutions would be in vain, should this lady and her children follow false teachers, cf. Gal. 3:4] **but that we** [may] **receive a full reward** [eternal life—the everlasting kingdom, 2 Pet. 1:11].

## **The Doctrine of Christ Is Essential**

**2 John 1:9** **Whoever** [no exemptions given] **transgresses**, [goes onward or runs ahead] **and abides not in the doctrine** [teaching] **of Christ, does not have God** [one cannot please God the Father without obeying His Son, John 10:30]. **He who abides in the doctrine** [teaching] **of Christ has both**

**the Father and the Son** [John 7:16; 8:31—those who believe that religious and false doctrines are permissible, should study this verse diligently].

**2 John 1:10** **If anyone comes to you**, [claiming to be a prophet or teacher] **and does not bring this doctrine**, [teaching of Christ, vs. 9] **do not receive him into your house**, [refuse any kind of fellowship, Rom. 16:17; 2 Thes. 3:6] **nor bid him God speed**; [do not welcome or greet him].

**2 John 1:11** **for he who bids him God speed** [welcomes or greets him] **is [a] partaker of [participates in] his evil deeds** [to encourage a false teacher is to partake of or share in his false teaching].

## **A Final Greeting**

**2 John 1:12** **Having many things to write to you**, **I do not want to do so with paper and ink**; [this explains the brevity of the epistle, compare 3 John 13,14] **but I trust to come to you and speak face to face**, [in person] **that our joy may be full**.

**2 John 1:13** **The children of your elect** [chosen] **sister** [if referring to a person, this would be the children of the sister of the lady addressed in vs. 1; since a greeting was not sent from the sister, she may have been diseased] **greet you. Amen** [so be it].

# **3 John**

## **CHAPTER 1**

### **To The Beloved Gaius**

**3 John 1:1** **The elder** [the apostle John, an older man, cf. 2 John 1] **to the well-beloved** [see vs. 2] **Gaius**, [one can not be sure that this is the same man mentioned in other passages with this name, Acts 19:29; 20:4; Rom. 16:23; 1 Cor. 1:14; this was a common name] **whom I love** [Greek: *agapao*] **in the truth**:

**3 John 1:2** Beloved, [a title of affection and friendship, cf. vss. 1,5,11] **I pray above all things** [as to your physical needs] **that you may prosper and be in health, just as your soul prospers** [his soul (spiritual life) was growing and getting along well—he was walking in the truth, vs. 3].

**3 John 1:3** For I rejoiced greatly [John felt great joy, vs. 4; compare Paul's attitude, 1 Thes. 2:19,20] **when the brethren came and testified of the truth that is in you, even as you walk in the truth** [it is not enough just to know the truth, but one must walk in it, 2 John 1:4; cf. John 8:32; 14:6].

**3 John 1:4** I have no greater joy [explains why he rejoiced greatly, vs. 3] **than to hear that my children** [Gaius must have been a convert of John; Paul felt this way, 1 Cor. 4:15] **walk in truth.**

### Faithfully For The Brethren

**3 John 1:5** Beloved, [a title of affection and friendship, cf. vss. 1,5,11] **you do faithfully whatever you do** [accomplish] **for the brethren, and for strangers,** [he was a faithful, dependable servant of the Lord, and John appreciated and loved him].

**3 John 1:6** who [these brethren and strangers, vs. 5] **have borne witness of your love** [Greek: *agape*] **before the church;** [the assembly of the church—John does not give a specific location] **whom** [these brethren and strangers] **if you bring** [send them] **forward on their journey in a manner worthy of God, you will do well,** [this would be a good work—compare this to Rom. 15:24; Titus 3:13].

**3 John 1:7** because they [the ones to send forth] **went forth for His name's sake, taking nothing of** [from] **the Gentiles** [these were evidently a missionary team spreading the gospel, cf. 1 Cor. 9:12,15].

**3 John 1:8** Therefore we ought to receive such, [show hospitality to such workers, Rom. 12:13; 1 Pet. 4:9] **that we may be fellow helpers** [workers] **for the truth** [the gospel—when missionaries are supported, those who support them share in the work].

## Diotrephes Loves The Preeminence

**3 John 1:9** I wrote to the church, [the city or place is not mentioned—this letter is unknown today] **but Diotrephes**, [a leader—perhaps a preacher or elder] **who loves** [Greek: *philoproteuo*] **to have the preeminence** [to be first] **among them, did not receive us** [does not accept what we say].

**3 John 1:10** Therefore, if I come, I will remember [call attention to] **his deeds which he does, prating** [talking nonsense—idle and false] **against us with malicious** [wicked] **words; and not content** [satisfied] **with this, neither does he himself receive** [welcome] **the brethren**, [compare the opposite attitude of Gaius, vs. 5] **and forbids those who would**, [desire to do so] **and puts them out of the church** [leaders with this same attitude and disposition today, destroy the growth and influence of the Lord's church].

**3 John 1:11** Beloved, [a title of affection and friendship, cf. vss. 1,2,5] **do not follow** [imitate] **that which is evil, but that which is good** ["abhor what is evil—cling to what is good," Rom. 12:9; 14:19]. **He who does good is of God, but he who does evil has not seen God** [1 John 3:10].

**3 John 1:12** Demetrius [a faithful brother no doubt known to Gaius] **has a good report** [testimony] **from everyone**, [unlike Diotrephes] **and from the truth itself** [he faithfully followed the truth]. **Yes, and we also bear record**, [testimony] **and you know that our record** [witness] **is true** [John gave him a full recommendation].

## Final Greeting

**3 John 1:13** I had many things to write, [this explains the brevity of the epistle, compare 2 John 1:12] **but I do not wish to write to you with ink and pen;** [paper and ink, 2 John 1:12].

**3 John 1:14** **but I trust** [hope] **I will see you shortly, and we shall speak face to face** [in person]. **Peace** [inward contentment] **be to you. Our friends salute** [greet] **you. Greet the friends by name.**

# Jude

## CHAPTER 1

### Introduction

**Jude 1:1** **Jude, the servant of Jesus Christ, and brother of James,** [thought by many to be the brother of James who was called the brother of the Lord, Gal. 1:19; Mary and Joseph later had four sons named James, Joses, Simon, and Judas, Mt. 13:55; others have thought this Jude to be one of the apostles, Acts 1:13] **to those who are called,** [by the gospel—they had obeyed by answering the call, cf. 2 Thes. 2:14] **sanctified** [set apart for holiness or made whole for God's will, Rom. 1:7] **by God the Father, and preserved** [kept] **in Jesus Christ:** [John 17:11].

**Jude 1:2** **May mercy** [compassion from God in extending His grace] **and peace** [hope and tranquility from within, Gal. 1:3] **and love,** [Greek: *agape*] **be multiplied to you** [cf. Titus 1:4].

### Contend Earnestly For The Faith

**Jude 1:3** **Beloved, when I gave all diligence to write to you of the common salvation,** [through faith and obedience of the gospel, Phil. 1:27] **it was needful** [I felt it necessary] **for me to write to you, exhorting** [urging] **you that you should contend earnestly for the faith** [the embodiment of truth found in the gospel, Acts 16:5; Rom. 1:5; Eph. 4:5; 1 Tim. 4:1; 5:8; 6:10; 2 Tim. 4:7] **which was once** [for all] **delivered to the saints** [holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7].

**Jude 1:4** **For there are certain men** [who have] **crept in unnoticed,** [secretly] **who were beforehand ordained** [marked out] **for this condemnation, ungodly men, turning the grace of our God** [the favor given by God that man cannot earn, Eph. 2:8,9] **into lasciviousness** [a license for immorality, Rom. 6:1,2; Heb. 12:15] **and deny the only Lord God, and our Lord Jesus Christ** [compare the statement of Peter

concerning these false prophets, 2 Pet. 2:1; cf. 1 John 2:22].

**Jude 1:5** I will therefore put you in remembrance, [will remind you] though you once knew this, [as human beings subject to forgetting, it is important to be reminded over and over of important spiritual matters] how that the Lord, having saved the people [Israel] out of the land of Egypt, [located in the northeastern part of Africa, Ex. 12:51] afterward destroyed [Num. 14:29; 26:64] those who did not believe [those who rebelled, Heb. 3:16-19].

**Jude 1:6** And the angels [heavenly messengers] who did not keep their first estate, [own domain] but left their own habitation, [home] He has reserved in everlasting chains under darkness for the judgment of the great day [cast them down to Tartarus—they are kept for judgment at the Judgment Day, 2 Pet. 2:4].

**Jude 1:7** Just as Sodom and Gomorrah, [two evil cities during the time of Abraham and Lot—because ten righteous ones could not be found, God rained brimstone and fire on them, Gen. 19:24; cf. Lk. 17:29] and the cities around them in a similar manner to these, [evidently the influence of their evil had spread from Sodom and Gomorrah to surrounding cities] having given themselves over to fornication, [sexual immorality] and gone after strange flesh, [fleshly perversions] set forth as an example, [to those who afterward would live ungodly, 2 Pet. 2:6,10] suffering the vengeance of eternal fire [the physical fire that burned these wicked cities was not the only fire—these evil ones will suffer eternal fire, cf. Mt. 25:41].

**Jude 1:8** Likewise also these filthy dreamers defile the flesh, [pollute their bodies by walking according to the flesh in the lust of uncleanness, 2 Pet. 2:10] despise dominion, [reject or despise authority] and speak evil of dignities [glorious ones or angelic majesties, compare 2 Pet. 2:10].

**Jude 1:9** Yet Michael [an important spiritual messenger—called “one of the chief princes,” Dan. 10:13; 12:1] the archangel, [in contrast to these filthy dreamers who speak evil against dignities, vs. 8] when contending [disputing or arguing] with the devil, [who is the head or leader of all fallen angels] when he disputed about the body of Moses, dared not bring

**against him a railing accusation, [judgment] but said, “The Lord rebuke you”** [cf. Zech. 3:2; judgment was turned over to the Lord—even the head of faithful angels allowed the Lord to condemn the devil].

**Jude 1:10** **But these** [filthy dreamers, vs. 8, in contrast to Michael the archangel, vs. 9] **speak evil of the** [spiritual] **things which they do not know;** [or do not understand] **and what they know naturally,** [by instinct] **like** [natural] **brute beasts,** [made to be caught and destroyed, 2 Pet. 2:12] **in these things they corrupt themselves** [will utterly perish in their own corruption, 2 Pet. 2:12].

**Jude 1:11** **Woe to them!** [compare this to the woes given by Jesus, Mt. 23:14-16, 23,27,29]. **For they have gone in** [taken] **the way of Cain,** [Adam and Eve’s first son, Gen. 4:1; his works were evil, Heb. 11:4; 1 John 3:12] **and have run greedily** [gone astray] **after the error of Balaam** [Num. 31:16] **for reward,** [profit—who loved the wages of unrighteousness, and was rebuked by a dumb donkey speaking with a man’s voice, 2 Pet. 2:15,16; cf. Rev. 2:14] **and perished in the rebellion of Korah** [he rebelled against the leadership of Moses and Aaron, and had despised the word of the Lord—God buried him and followers alive, Num. 16:1-3,31-35].

**Jude 1:12** **These** [filthy dreamers, vs. 8, who are evil like Cain, Balaam, and Korah, vs. 11] **are spots** [blots or stains] **in your feasts of love,** [Greek: *agape*—love feasts] **when they feast with you, without fear, feeding themselves;** [reveling in their pleasures, 2 Pet. 2:13] **they are clouds without water, carried** [blown] **about by winds;** [by a tempest, 2 Pet. 2:17—late autumn] **trees whose fruit withers, without fruit, twice** [doubly] **dead, pulled up by the roots;** [another figure to show the depraved condition of these corrupted ones].

**Jude 1:13** **raging** [wild and unstable] **waves of the sea, foaming up their own shame;** [cf. Phil. 3:19] **wandering stars for whom is reserved the blackness** [gloom, 2 Pet. 2:17] **of darkness forever** [this highly figurative language condemns them forever, compare the fallen angels, vs. 6].

**Jude 1:14** **And about these also Enoch,** [a man who walked with God; and he was not, for God took him, Gen. 5:24; Heb. 11:5] **the seventh from**

**Adam**, [Gen. 5:18] **prophesied, saying, “Behold, the Lord comes with ten thousands of His saints**, [holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7].

**Jude 1:15** **to execute judgment upon all**, [no one will escape God’s judgment, Heb. 9:27] **and to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way**, [sin is either forgiven or punished, Rom. 6:23; Gal. 6:7,8] **and of all their hard [harsh] speeches [things] which ungodly sinners have spoken against Him”** [the record of this prophecy has not been preserved in the Bible, but its quotation proves that all evil ones will face the judgment of God].

### **Mockers Foretold By The Lord**

**Jude 1:16** **These are murmurers**, [grumblers] **even complainers**, [evidently against God] **walking according to their own lusts**; [allured through the lusts of the flesh, through licentiousness, 2 Pet. 2:18] **and their mouth speak great swelling words**, [of emptiness, 2 Pet. 2:18; they speak arrogantly] **flattering people to gain advantage** [such is done from selfish motives].

**Jude 1:17** **But you, beloved**, [dear ones—they were loved as faithful Christians] **remember the words which were spoken before by the apostles** [this may infer that Jude was not one of the apostles, see vs. 1] **of our Lord Jesus Christ**:

**Jude 1:18** **how they** [the apostles, vs. 17] **told you that there would be mockers** [Peter and Paul foretold the coming of scoffers, 2 Pet. 3:3,4; 1 Tim. 4:1; 2 Tim. 3:1,2] **in the last time** [last dispensation, Heb. 1:2, 1 Tim. 4:1] **who would walk after** [according to] **their own ungodly lusts** [cf. 1 John 2:16].

**Jude 1:19** **These are the sensual** [worldly-minded] **ones who separate themselves**, [cause division by dividing you] **not having the Spirit** [they are guided by an unholy spirit rather than the Holy Spirit].

## Keep Yourself In Love

**Jude 1:20** But you, beloved, [dear ones—they were loved as faithful Christians] **building yourselves up** [1 Thes. 5:11] **on your most holy faith**, [Col. 2:7] **praying in the Holy Spirit**, [compare Eph. 6:18; Paul taught the Romans that the Holy Spirit helps with prayer, Rom. 8:26].

**Jude 1:21** **keep yourselves in the love** [Greek: *agape*] **of God, looking for the mercy of our Lord Jesus Christ unto eternal life** [Christians live for the time that Jesus will return to reward the faithful, Titus 2:11-13].

**Jude 1:22** **And have compassion**, [mercy] **on some, making a difference**; [distinction or who are doubting].

**Jude 1:23** **and others save with fear, pulling them out of the fire**, [this is done by forcefully proclaiming God's word, Jas. 5:19,20] **hating even the garment spotted** [defiled] **by the flesh** [Christians are to love the souls of the sinners, but hate their sins].

## Closing Doxology

**Jude 1:24** **Now to Him** [God, Eph. 3:20,21] **who is able to keep you from falling**, [Christians can fall, 1 Cor. 9:27; 10:12; Gal. 5:4; 1 Tim. 4:1; 2 Pet. 1:10; God wants all of His children to remain strong, and will help His children who seek Him faithfully, cf. 1 John 1:7] **and to present you faultless** [Col. 1:22] **before the presence of His glory** [God, His throne, and eternal life are associated with eternal glory] **with exceeding joy**, [great joy].

**Jude 1:25** **To the only wise God our Savior**, [through Jesus Christ, cf. 1 Tim. 1:17] **be glory and majesty, dominion** [authority] **and power, both now** [in this present life] **and forever. Amen** [so be it].

## Revelation

### CHAPTER 1

## Introduces The Revelation of Jesus Christ

**Rev. 1:1** **The Revelation** [Greek: *apokalupsis* - “an uncovering a laying bare naked—unveiling mysteries”] **of Jesus Christ, which God gave to Him,** [to His Son, John 3:31,32] **to show to His servants** [slaves] **things which must shortly come to pass** [take place, vs. 3; cf. Rev. 22:6,10]. **And He sent and signified it by His angel** [a heavenly messenger] **to His servant John,** [the apostle John—this same apostle also wrote the Gospel of John, and 1,2,3 John].

**Rev. 1:2** **who bore record** [testified] **to the word of God, and to the testimony of Jesus Christ, and to all things that he saw** [as a faithful spokesman, prophet, and apostle, John becomes a true eyewitness, 1 John 1:1].

**Rev. 1:3** **Blessed** [happy—for the other six beatitudes of Revelation, see Rev. 14:13; 16:15; 19:9; 20:6; 22:7,14] **is he who reads, and those who hear the words of this prophecy, and keep** [take to heart and practice] **those things, which are written therein; [in it] for the time is at hand** [is near for fulfillment, vs. 1].

## Greetings To The Seven Churches Of Asia

**Rev. 1:4** **John,** [see vs. 1] **to the seven** [in the Bible, this number represents completeness—thus the seven churches of Asia represent in a general way the principles of strengths and weaknesses in local churches—the number seven is used fifty-four times in the book of Revelation] **churches which are in Asia:** [not the whole mass known as Asia, but the western section including Mysia, Lydia and Caria—sometimes referred to as Asia Minor—the Roman Province of Asia with Ephesus as its capital—today it is the land of Turkey] **Grace** [God’s unmerited favor] **be to you and peace** [hope and tranquility from within, Gal. 1:3] **from Him** [God the Father] **who is and who was and who is to come,** [He has always existed and always will—He is eternal] **and from the seven Spirits** [the Holy Spirit] **who are before His throne,** [the throne of God].

**Rev. 1:5** and from Jesus [Savior] Christ, [the anointed One] who is the faithful witness, [as a witness, Jesus was perfect, John 8:14] the first begotten of the dead, [the first to die, be resurrected, and to never die again, Col. 1:18; this becomes full assurance that all faithful Christians will follow Him in resurrection, Acts 17:31; cf. Eph. 1:20; Heb. 2:14-18] and the prince [ruler] of the kings of the earth [the father gave Him all power and authority to reign as King of kings and Lord of lords, Rev. 19:16]. To Him who loved [Greek: *agapao*] us, and washed us from our sins in His own blood, [obedience to the gospel puts one into Christ where His blood cleanses all sins, cf. Acts 22:16; Rom. 6:3-6; Gal. 3:26,27; Heb. 9:14; all the faithful who walk in the light with Jesus are continually cleansed by His blood, 1 John 1:7].

**Rev. 1:6** and has made us [faithful Christians] kings [to be a kingdom] and priests [Christians make up God's holy priesthood, 1 Pet. 2:5; cf. Rom. 12:1; Heb. 10:18-20] to God and His Father, to Him be glory and dominion forever and ever [cf. 1 Tim. 6:16]. Amen [so be it].

**Rev. 1:7** Behold, He is coming with clouds, [when Jesus returns at His second coming, Acts 1:9-11] and every eye shall see Him, and they also who pierced Him; ["they looked on Him whom they pierced," John 19:37; cf. Zech. 12:10] and all kindred [tribes] of the earth shall wail [mourn] because of Him. Even so. Amen [so be it].

**Rev. 1:8** "I am the Alpha [the first letter of the Greek alphabet] and the Omega, [the last letter of the Greek alphabet] the Beginning and the End," [the first and the last, Isa. 41:4] says the Lord, who is and who was and who is to come, the Almighty [from everlasting to everlasting, Ps. 90:2].

## **A Vision Of The Son Of Man**

**Rev. 1:9** I John, [see vs. 1] both your brother [in Christ] and companion in tribulation, [John and these brethren were suffering from heavy persecution, Mt. 5:10,11] and in the kingdom [the kingdom foretold by the prophets, Dan. 2:44; Isa. 2:2-4; Jesus also promised to build His church, the kingdom, Mt. 16:18,19, and it was established in Jerusalem, Acts 2] and patience [in endurance, 2 Tim. 2:12] of Jesus Christ, was on the island

**that is called Patmos**, [an island located seventy miles southwest of Ephesus—ten miles long and four miles wide at its widest point] **for the word of God and for the testimony of Jesus Christ** [since this island was used by Rome for prisoners, it seems that John was exiled here for preaching the gospel of Jesus Christ].

**Rev. 1:10** **I was in the Spirit** [under the power and guidance of the Holy Spirit—compare Peter’s experience before going to the Gentiles, Acts 10:10] **on the Lord's day**, [Sunday, the first day of the week, cf. Acts 20:7; 1 Cor. 16:1,2] **and heard behind me a great [loud] voice, as of a trumpet**, [cf. Rev. 4:1].

**Rev. 1:11** **saying, “I am the Alpha and the Omega, the First and the Last,”** [see vs. 8] **and, “What you see, write in a book and send it to the seven churches which are in Asia:** [see vs. 4] **to Ephesus**, [capital of the Roman Province of Asia Minor located in the western portion of Asia near the Aegean Sea—the Temple of Diana was located here] **to Smyrna**, [also near the Aegean Sea, forty-five miles north of Ephesus] **to Pergamos**, [located on the northwestern coast of Asia Minor some sixty miles north of Smyrna] **to Thyatira**, [located fifty-two miles southeast of Pergamos] **to Sardis**, [once the capital of Lydia, this city was located inland about forty miles south of Thyatira] **to Philadelphia**, [located twenty-seven miles southeast of Sardis] **and unto Laodicea”** [located about sixty miles south of Philadelphia in the Lycus valley near Colosse and Hierapolis, Col. 4:13].

**Rev. 1:12** **And I turned to see the voice [vss. 10,11] that spoke with me. And having turned, I saw seven golden candlesticks**, [lamp stands—representing the seven churches of Asia, vs. 20].

**Rev. 1:13** **and in the midst of the seven candlesticks [lamp stands] One like the Son of Man**, [Rev. 2:2; 14:14; cf. Dan. 7:13] **clothed with a garment down to the feet and girded about the chest with a golden girdle** [belt or band; for other examples of golden bands, see Dan. 10:5; Rev. 15:6].

**Rev. 1:14** **His head and His hair were white like wool, as white as snow, and His eyes were like a flame of fire;** [cf. Dan. 7:9; 10:6].

**Rev. 1:15** and His feet were like fine brass, [burnished bronze] as if they burned [were refined] in a furnace, and His voice as the sound of many waters [what an awesome and powerful description of the Son of God].

**Rev. 1:16** And He had in His right hand seven stars, [these symbolized the angels or messengers of the seven churches of Asia, vs. 20; these messengers are under His authority and control] and out of His mouth went a sharp two-edged sword, [the powerful word of God to be used in judgment against evil, cf. Eph. 6:17; Heb. 4:12; Rev. 19:15] and His countenance [appearance] was like the sun shining in its strength [brilliance—compare His face at His transfiguration, Mt. 17:2].

**Rev. 1:17** And when I saw Him, [One like the Son of Man, vs. 13] I fell at His feet as dead [John, from a human standpoint, must have been afraid, but he also was showing awe and reverential fear]. And He laid His right hand upon me, saying to me, “Do not fear; [do not be afraid—Jesus felt the need to comfort just as He had done on earth, Mk. 6:50; John 6:20; cf. Dan. 10:10,12] I am the First and the Last [the eternal one, vs. 8; cf. Rev. 2:8; 22:13; Isa. 41:4; 44:6; 48:12].

**Rev. 1:18** I am He who lives, [the living one] and was dead, [He died on the cross so that His death, burial, and resurrection made the gospel possible to save the lost, Rom. 1:16] and, behold, I am alive forevermore [the resurrection brings power to His death and brings faith to all faithful Christians of receiving a victory over death, Rom. 6:9]. Amen [so be it]. And I have [hold] the keys [power and authority—cf. Peter receiving keys, Mt. 16:19] of Hades and of Death [those who are born of water and the Spirit, John 3:5, become a new creation in Christ, 2 Cor. 5:17, and the condemnation of spiritual death is removed, Rom. 8:1].

**Rev. 1:19** Write the things which you have seen, and the things which are, and the things, which shall take place hereafter [after this or after these things—Jesus wanted these events and what they represent recorded for others].

**Rev. 1:20** The mystery [hidden truth—John needed this revelation to understand] of the seven stars which you saw in My right hand, [vs. 16] and the seven golden candlesticks [lamp stands, vss. 11-13]. The seven stars are the angels [messengers] of the seven churches, [of Asia, vs. 11; this was clear to John, but still holds mysteries to readers today since the nature of the messengers is not stated—perhaps they represented those who would deliver the letters to the various churches] and the seven candlesticks [lamp stands] which you saw are the seven churches [these are named in vs. 11].

## CHAPTER 2

### Ephesus—A Church Without Love

**Rev. 2:1** To the angel [messenger] of the church of [in] Ephesus [capital of the Roman Province of Asia Minor located in the western portion of Asia near the Aegean Sea—the Temple of Diana was located here; cf. Acts 18:19-21; 19:1-20; 20:17-32] write, ‘These things says He [Jesus who appeared as described in Rev. 1:10-20] who holds the seven stars in His right hand, who walks in the midst of the seven golden candlesticks: [lamp stands—Jesus walked among these seven churches, therefore He knew their actions—He still knows the actions of His local churches].

**Rev. 2:2** I know your works [deeds] and your labor [they had experienced hard work under pain, cf. vs. 3] and your patience, [perseverance—the Lord has always known the way of the righteous, Ps. 1:6; 37:18] and that you cannot bear [endure] those who are evil [Christians must always abhor that which is evil, and cleave to that which is good, Rom. 12:9]. And you have tried [tested, cf. 1 John 4:1] those who say they are apostles [they falsely claimed to be among the special ones chosen by the Lord to be sent forth on His mission—for example, the original twelve, Matthias, and Paul, Mt. 10:1-4; Acts 1:26; Rom. 1:1] and are not, [2 Cor. 11:13] and have found them liars; [this is the only way to keep the church pure from false doctrine and true to God’s word].

**Rev. 2:3** And have patience, [perseverance] and have borne, [endured]

and have labored for My name's sake, and have not fainted [have not grown weary, cf. Gal. 6:9; 1 Cor. 15:58].

**Rev. 2:4** Nevertheless I have this against you, [after pointing out their strength, He now mentions their weaknesses] **because you have left your first love** [Greek: *agape*—their strong points were great, but without love, they were nothing, 1 Cor. 13:1-3].

**Rev. 2:5** Remember therefore from where you have fallen, [these Christians at Ephesus had fallen by leaving their first love, vs. 4] **and repent** [change your heart and return to love] **and do the first works** [the fruits that come from love at first] **or else I will come to you quickly** [He would not allow them to continue any longer without love] **and will remove your candlestick** [lamp stands] **out of its place, unless you repent** [an individual or congregation cannot shine for Jesus unless they are living according to God's will, Mt. 5:13-16; without love, the light goes out!].

**Rev. 2:6** But this you have, [adds another positive attribute to the others, vss. 2,3] **that you hate the deeds** [evil ways] **of the Nicolaitanes, which I also hate** [just as Jesus taught His followers to hate sin, this church hated the deeds of the Nicolaitanes, but not the Nicolaitanes—this pleased the Lord].

**Rev. 2:7** He who has an ear, let him hear what the Spirit says to the churches [a proverbial expression, meaning—give strict attention to what is heard]. **To him who overcomes** [wins the victory] **I will give** [grant] **to eat of the tree of life**, [this tree was lost by Adam and Eve because of sin, Gen. 2:9; 3:22; Jesus has restored it to those who overcome] **which is in the midst of the Paradise of God'** [the tree of life was in the midst of the Garden of Eden, now it is in the midst of heaven and eternal life, Rev. 22:2; cf. 2 Cor. 12:2-4].

## **Smyrna—A Church Persecuted**

**Rev. 2:8** And to the angel [messenger] of the church in Smyrna [near the Aegean Sea, forty-five miles north of Ephesus] **write: 'These things says the First and the Last,** [Jesus, Rev. 1:8,17,18] **who was dead, and is alive**

[has come to life—forevermore, Rev. 1:18].

**Rev. 2:9** I know your works [deeds] and tribulation [afflictions and hardships] and poverty [they had very little to sustain their physical lives] (but you are rich), [because they were laying up treasures in heaven, Mt. 6:19-21; Lk. 12:21] and I know the blasphemy [the speaking against, or slander] by those who say they are Jews and are not, [even though they were Jews by physical birth, they were not the true Israel, Rom. 2:17,28; these were bitter enemies to Christianity] but are a synagogue of Satan [these Jews claimed to worship God in their synagogues, but by opposing God's Son and those who served Him, they became a synagogue of Satan, Rev. 3:9].

**Rev. 2:10** Do not fear any of those things, which you shall [which you are about to] suffer [Jesus taught that persecution would come, Mt. 10:22; cf. 2 Tim. 3:12; 1 Pet. 2:21]. Behold, the devil [the evil one with all his deceit and trickery, Eph. 6:11; 2 Cor. 11:14; 1 Pet. 5:8] shall [is about to] cast some of you into prison, that you may be tried, [tested] and you shall have tribulation ten days [this is probably not literal, but rather a short period of time]. Be faithful unto [until] death, [even if they persecute you to death] and I will give you the crown [Greek: *stephanos*, victory crown] of life [the faithful dead who live and die for the faith will receive this crown, 2 Tim. 4:6-8; Jas. 1:12; Rev. 6:9,11; 7:13,14].

**Rev. 2:11** He who has an ear, let him hear what the Spirit says to the churches [a proverbial expression, meaning—give strict attention to what is heard]. He who overcomes [wins the victory] shall not be hurt by the second death' [an eternal separation from God, Rev. 20:6,14; 21:8].

### **Pergamos—Holds Teaching Of Balaam**

**Rev. 2:12** And to the angel [messenger] of the church in Pergamos [located on the northwestern coast of Asia Minor some sixty miles north of Smyrna] write: 'These things says He [Jesus] who has the sharp two-edged sword: [the powerful word of God to be used in judgment against evil, cf. Eph. 6:17; Heb. 4:12; Rev. 1:16; 2:16; 19:15].

**Rev. 2:13** I know your works [deeds] and where you dwell, [live] even where Satan's seat is [throne of power and authority—this city was filled with idolatry]. And you hold fast My name, [the authority of Jesus, Mt. 28:18; Acts 4:12; Col. 3:17] and did not deny My faith, [their faith in Jesus—their faith in the faith—they were true to the one faith, Eph. 4:5; Jude 3] even in those days in which Antipas [this is the only Christian martyr in the book of Revelation who is given a specific name—compare to Stephen, Acts 7:59] was my faithful martyr, [witness] who was slain [killed] among you, where Satan dwells [in Pergamos, vs. 13].

**Rev. 2:14** But I have a few things against you, [Jesus sees both the good and the evil in a church] because you have there [in Pergamos] those who hold the doctrine [teaching] of Balaam, [Num. 31:16; who loved the wages of unrighteousness, and was rebuked by a dumb donkey speaking with a man's voice, 2 Pet. 2:15; cf. Jude 11] who taught Balac [king of Moab] to put a stumbling block before the children of Israel, to eat things sacrificed to idols, [they worshiped Baal of Peor, Num. 25:2,3; cf. Acts 15:29] and to commit fornication [sexual immorality, Num. 31:16].

**Rev. 2:15** Thus you also have those who hold the doctrine [teaching] of the Nicolaitanes, [compare to Rev. 2:6] which thing I [likewise] hate [in the same way He hated the teaching of Balaam, vs. 14].

**Rev. 2:16** Repent, [change your hearts and turn from such evils] or else I will come to you quickly and will fight against them with the sword of My mouth [the powerful word of God to be used in judgment against evil, cf. Eph. 6:17; Heb. 4:12; Rev. 1:16; 19:15].

**Rev. 2:17** He who has an ear, let him hear what the Spirit says to the churches [a proverbial expression, meaning—give strict attention to what is heard]. To him who overcomes I will give [some] of the hidden manna to eat [food for the soul, cf. Ex. 16:33]. And I will give him a white stone, [suggests victory in Jesus, Rev. 3:4,18; 4:4; 6:2; 7:9,14] and on the stone a new name written, [those who follow Christ were called Christians, Acts 11:26; 26:28; 1 Pet. 4:16; cf. Isa. 62:1,2] which no one knows [the name with its true value] except he who receives it.'

## Thyatira—A Church Where Jezebel Lives

**Rev. 2:18** And to the angel [messenger] of the church in Thyatira [located fifty-two miles southeast of Pergamos] write: ‘These things says the Son of God, who has His eyes like a flame of fire, [Rev. 1:14] and His feet are like fine brass [burnished bronze, Rev. 1:15].

**Rev. 2:19** I know your works, [deeds] and love, [Greek: *agape*] and service, [Christianity is a serving religion because Jesus set the perfect example of serving while on earth, Mt. 20:28] and faith [the only way to please God, Heb. 11:6] and your patience, [perseverance] (and your works; the last are more than the first) [they were growing in the grace and knowledge of the Lord Jesus, cf. 2 Pet. 3:18].

**Rev. 2:20** Nevertheless I have a few things against you, [Jesus sees the few and many sins—both the good and the evil in a congregation of His church] because you tolerate [would not fight against] that woman Jezebel, [either a woman who was named Jezebel or one was so evil that the Lord through John calls her Jezebel, 1 Kgs. 16:31; 21:25; cf. Ex. 34:15] who calls herself a prophetess, [she did all her evil under the pretense of a servant of God] to teach and seduce [beguile] My servants to commit fornication [sexual immorality] and to eat things sacrificed to idols [she was leading others into idolatry, cf. vs. 14].

**Rev. 2:21** And I gave her time to repent [to change her heart and ways] of her fornication, [sexual immorality] and she did not repent [refused to change—God will not forgive an impenitent heart].

**Rev. 2:22** Behold, I will cast her into a bed, [a bed of sickness in contrast to a bed of sexual immorality, vs. 20] and those who commit adultery [unlawful sexual intercourse with the spouse of another, Gal. 5:19; Heb. 13:4; Ex. 20:14] with her into great tribulation, [great suffering] unless they repent of their [her] deeds [unless they change their hearts and ways].

**Rev. 2:23** And I will kill [strike] her children [those who follow her evil teaching and practices] with death. And all the churches will know [by the

example of this punishment] **that I am He who searches** [examines] **the minds and hearts;** [cf. Jer. 11:20] **and I will give to each one of you according to your works** [deeds, Ps. 62:12; 2 Cor. 5:10].

**Rev. 2:24** **But I say to you, and to the rest in Thyatira,** [see vs. 18] **as many as do not have this doctrine,** [this teaching—those who were not guilty of following the evils of Jezebel, vs. 20] **and who have not known the depths of Satan,** [this evil woman represented Satan and all his evil practices, 2 Cor. 2:11; cf. Rev. 2:9,13] **as they call them—**[his so-called deep secrets] **I will put on you no other burden** [compare to Acts 15:28; they had a heavy responsibility already dealing with such evil].

**Rev. 2:25** **But hold fast** [he encourages them to be faithful in spite of their being surrounded by sin, cf. Rev. 3:11] **to that which you already have** [vs. 19] **until I come** [John 14:3].

**Rev. 2:26** **And he who overcomes,** [in the face of this evil] **and keeps My works to the end, to him I will give power** [authority] **over the nations;** [they will be winners with Jesus in this life and the life to come, cf. 1 Cor. 6:2,3].

**Rev. 2:27** **and** [Ps. 2:8,9] **‘He shall rule them** [nations that oppose Christ] **with a rod of iron, as the vessels of a potter, they shall be broken to shivers,’** [pieces] **even as I** [also] **received from My Father;** [as He appointed].

**Rev. 2:28** **and I will give him** [those who overcome] **the morning star** [Jesus is called the Morning Star, Rev. 22:16; He is also called the Sun of Righteousness, Mal. 4:2].

**Rev. 2:29** **He who has an ear, let him hear what the Spirit says to the churches’** [a proverbial expression, meaning—give strict attention to what is heard].

## CHAPTER 3

## Sardis—A Church That Is Dead

**Rev. 3:1** And to the angel [messenger] of the church in Sardis [once the capital of Lydia, this city was located inland about forty miles south of Thyatira] write: **‘These things says He [Jesus] who has the seven Spirits of God, [the Holy Spirit, Rev. 1:4] and the seven stars; [representing the seven messengers of the seven churches, Rev. 1:20] I know your works, [deeds] that you have a name [a reputation] that you live, and you are dead [their reputation was not consistent with reality—they needed to be raised from the spiritual dead—cf. 1 Tim. 5:6].**

**Rev. 3:2** Be watchful, [get awake!] and strengthen the things which remain, [there was evidently some things that had survived, and there was an urgency to revive them] **that are ready to die, [if something is not done quickly, these also will die] for I have not found your works perfect [complete] before God [all must answer to God].**

**Rev. 3:3** Remember therefore how [what] you have received and heard, [compare where you are now to where you were when you were taught the gospel and were spiritually alive] **and hold fast and repent [change your mind so you can change your ways, vs. 19; cf. Lk. 13:3,5]. Therefore if you will not watch, [get awake, vs. 2] I will come upon you as a thief, [suddenly or when least expected, 1 Thes. 5:2,4; 2 Pet. 3:10; Rev. 16:15] and you will not know what hour I will come upon you [cf. Mt. 24:42,43].**

**Rev. 3:4** You have a few names [of Christians] even in Sardis [most of them were dead, see vs.1] **who have not defiled [soiled] their garments; [these few had not become contaminated by the world and sin, Jas. 1:27; 1 John 2:15-17; Jude 23] and they will walk with Me in white; [purity and forgiveness, Rev. 4:4; 7:9; 1 John 1:7] for they are worthy [because they are alive, have overcome, vs. 5, and have followed faithfully the worthy Lamb, Rev. 5:12].**

**Rev. 3:5** He who overcomes, [continues faithfulness to the point of winning the victory, Rev. 2:7] **shall be clothed in white raiment, [because they have been washed in the blood of the Lamb, Rev. 7:14; 12:11; cf. 19:13] and I will not blot out [erase] his name from the Book of Life, [only those who**

have their names written in the Book of Life will be saved, Rev. 20:12,15; 21:27; 22:19; cf. Phil. 4:3] **but I will confess his name before My Father, and before His angels** [heavenly messengers—consider the promise of Jesus, Mt. 10:32].

**Rev. 3:6** He who has an ear, let him hear what the Spirit says to the churches' [a proverbial expression, meaning—give strict attention to what is heard].

### **Philadelphia—A Church With Faithfulness**

**Rev. 3:7** And to the angel [messenger] of the church in Philadelphia [located twenty-seven miles southeast of Sardis] write: **‘These things says He [Jesus] who is holy,** [Peter referred to Him as “the Holy One,” Acts 3:14; cf. 1 Pet. 1:15,16] **He who is true,** [the true Light, John 1:9; the true vine, John 15:1; the “Faithful and True Witness, Rev. 3:14] **He who has the key** [power and authority, Mt. 28:18; cf. Rev. 1:18] **of David, He who opens, and no one shuts and shuts and no one opens** [Isa. 22:22].

**Rev. 3:8** I know your works [deeds—this was said of all seven churches]. **Behold,** [see] **I have set before you an open door,** [a figure sometimes used to describe an opportunity to do good and to spread the gospel, 1 Cor. 16:9] **and no one can shut it;** [due to the key—the power and authority of Jesus, vs. 7] **for you have a little strength,** [such may also have been due to being few in number] **and have kept My word, and have not denied My name** [history records that Christians were pressured to deny to avoid persecution and even death—these refused and stayed true to His word, cf. Mt. 10:32,33; 2 Tim. 2:12].

**Rev. 3:9** Behold, I will make those of the synagogue of Satan, [these Jews claimed to worship God in their synagogues, but by opposing God’s Son and those who served Him, they became a synagogue of Satan] **who say they are Jews, and are not, but lie—**[Rev. 2:9] **behold I will make them to come and worship** [bow down] **before your feet, and to know that I have loved** [Greek: *agapao*] **you** [a promise based on God’s love that faithful Christians will win the victory over their enemies, 1 John 5:4].

**Rev. 3:10** Because you have kept the word [command] of My patience, [perseverance] I also will keep you from the hour [referring to a specific period of time] of temptation, [testing] which shall come upon all the world, [the whole world] to try [test] those who dwell upon the earth [the entire context of the book Revelation seems to suggest that He is referring to a heavy persecution which will come from their Roman enemy].

**Rev. 3:11** Behold, I come quickly; [soon or unexpectedly as a thief, vs. 3] hold fast [Rev. 2:25] that which you have [your faithfulness to the word and patience, vs. 10] that no one take your crown [Greek: *stephanos*—victory crown—the crown of life or heaven, 2 Tim. 4:8].

**Rev. 3:12** He who overcomes [wins the victory, cf. Rev. 2:7] I will make him a pillar in the temple of My God, [a figure of acceptance, importance and strength, cf. 1 Cor. 3:16,17; 6:19; 2 Cor. 6:16; 1 Pet. 2:5] and he shall go out no more; [like a permanent pillar, the Christian will not flee from the enemy—compare dwelling in the house of the Lord forever, Ps. 23:6] and I will write upon him the name of My God, [he will belong to God] and the name of the city of My God, the new Jerusalem, [the everlasting kingdom, 2 Pet. 1:11; heaven, John 14:1-3; Rev. 21:1,2,9-27] which comes down out of heaven from My God, [Rev. 21:10] and I will write on him My new name [the one who is faithful to Jesus wears the name Christian, cf. Rev. 2:17; 22:4].

**Rev. 3:13** He who has an ear, let him hear what the Spirit says to the churches' [a proverbial expression, meaning—give strict attention to what is heard].

### Laodicea—A Church That Is Sickening

**Rev. 3:14** And to the angel [messenger] of the church of the Laodiceans [Laodicea is located about sixty miles south of Philadelphia in the Lycus valley near Colosse and Hierapolis, Col. 4:13] write: 'These things says the Amen, [the firm and stable One, 2 Cor. 1:20] the Faithful and True Witness, [One who never lies or never gives a false report, vs. 7; Rev. 1:5; 19:11] the Beginning of the creation of God [the firstborn over all creation, Col. 1:15].

**Rev. 3:15** I know your works, [deeds] that you are neither cold nor hot [lukewarm, vs. 16; they were seeking a position between these two extremes—neither completely for Him or completely against Him]. I would that you were cold or hot [this lukewarm condition fully displeased Jesus then and now, cf. Mt. 12:30].

**Rev. 3:16** So then, because you are lukewarm, [unfortunately, a position sought by thousands in every generation in the church] and neither cold nor hot, I will spew [spit or vomit] you out of My mouth [He was sick of this condition and had reached the point of destroying them should they choose to continue this course].

**Rev. 3:17** Because you say, [gives an example of how they continue in lukewarmness] “I am rich, and increased with goods, [wealthy] and have need of nothing,” [they were satisfied and secure in being physically rich, cf. Hosea 12:8; Lk. 12:19] and you do not know that you are wretched and miserable [pitiful] and poor and blind and naked [even though they were rich in this world’s goods, they were destitute in spiritual matters, Rom. 7:24; 1 Tim. 6:17; 2 Pet. 1:9].

**Rev. 3:18** I counsel you [He gives them eternal advise and counsel] to buy from Me gold tried [refined] in the fire, that you may be rich; [spiritually rich in heaven, Mt. 6:19-21; 2 Cor. 5:2,3] and white raiment, [garments] that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see [Jesus takes the various physical things that made them think they were secure and rich, and called upon them to receive these in a spiritual sense—to be truly rich, they needed refined gold from the Lord].

**Rev. 3:19** As many as I love, [Greek: *phileo*] I rebuke [cf. 1 Tim. 5:20; Titus 1:13] and chasten [discipline, Job 5:17; Heb. 12:5-11]. Therefore be zealous [eager or earnest] and repent [change your hearts and turn your lives around].

**Rev. 3:20** Behold, I stand [here I am] at the door and knock [this figure pictures Jesus waiting and knocking at the door of the hearts of Christians].

**If anyone** [these Christians who have become lukewarm and need to repent, vs. 16,18,19] **hears My voice, and opens the door,** [a penitent heart will open the door—an impenitent heart will keep it bolted from the inside, cf. Heb. 6:4-6; 10:26-29] **I will come in to him and will dine with him,** [the latch to the door of the heart is located inside, and can be opened only through repentance, cf. Lk. 13:3,5; Acts 8:22] **and he with Me** [those who repent and open the door of their heart will receive fellowship with Jesus, 1 John 1:6,7; compare this to the faithful servant taught by Jesus, Lk. 12:35-37].

**Rev. 3:21 To him who overcomes** [remains faithful and wins the victory—buys the tried gold from Jesus, vs. 18] **I will grant** [give him the right] **to sit with Me on My throne, even as I also overcame,** [they will win in the same way that Jesus won—this is a highly exalted position] **and sat down with My Father on His throne** [for further references to reigning with Jesus, see Mt. 19:28; 1 Cor. 6:2; 2 Tim. 2:12; Rev. 2:26].

**Rev. 3:22 He who has an ear, let him hear what the Spirit says to the churches**” ‘ [a proverbial expression, meaning—give strict attention to what is heard].

## CHAPTER 4

### Worship Before the Throne

**Rev. 4:1 After this** [these things concerning the appearing of Jesus, and the messages to the seven churches of Asia, chapters 1,2,3] **I looked, and behold, a door was opened in heaven,** [the curtain is opened for John to see a heavenly drama, cf. Ezk. 1:1] **and the first voice which I heard was like the sound of a trumpet** [compare Rev. 1:10,11] **talking with me, saying, “Come up here,** [in a vision—he was in the Spirit, vs. 2; Rev. 1:10] **and I will show you things which must take place after this”** [events of the future—the Old Testaments prophets painted pictures with words concerning the future, but John is about to SEE what will shortly take place, Rev. 1:1].

**Rev. 4:2** And immediately I was in the Spirit; [this was a vision not a physical happening, Rev. 1:10] and behold, a throne set in heaven, [this is the dwelling place of God, cf. Isa. 6:1] and One [God the Father] sat on the throne.

**Rev. 4:3** And He who sat there was like a jasper [a translucent stone of various colors—especially red like fire, cf. Rev. 21:11,18,19] and a sardine [sardius] stone [a transparent, highly polished brilliant fiery-red, cf. Rev. 21:20] in appearance; and there was a rainbow around the throne, in appearance like an emerald [a light green transparent color—one of the stones in the breastplate of the high priest, Ex. 28:18; cf. heavenly Jerusalem, Rev. 21:19].

**Rev. 4:4** And around the throne [the outer circle—the throne setting was in a circle] were twenty-four seats, [thrones] and upon the seats [thrones] I saw twenty-four elders sitting, clothed in white raiment, [garments, cf. Rev. 3:5,18; 6:11] and they had on their heads crowns of gold [these could represent God's redeemed in all ages—the Israel of God in the Old Testament had twelve tribes, the New Testament began with twelve apostles—thus the twenty-four who were redeemed (wearing crowns of victory) around the throne of God, Rev. 5:8,14; 7:11; 11:16; 19:4; compare these to the great multitude before the throne, dressed in white, Rev. 7:9].

**Rev. 4:5** And out of the throne proceeded lightnings and thunderings and voices [suggesting power, glory, and the announcement of forth coming events, compare to similar occurrences, Rev. 8:5; 11:19; 16:18]. And there were seven lamps [torches] of fire burning before the throne, which are the seven Spirits of God [the Holy Spirit with all His power and completeness, cf. Rev. 1:4; 3:1; 5:6].

**Rev. 4:6** And before the throne there was a sea of glass [water is often used as a separation, Rev. 15:2; 21:1] like crystal [clear as crystal, Rev. 21:11; like transparent ice or resembling a colorless transparent rock or quartz, Rev. 21:11]. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and behind [evidently the same angels or cherubim seen by Ezekiel, Ezk. 1:5; 10:1-3,5-9,15-16,18-20; 11:22; 41:18,20,25; cf. Isa. 6:2-3].

**Rev. 4:7** And the first living creatures was like a lion, [power and strength] and the second living creatures like a calf, [ox—service] and the third living creatures had a face as a man, [intelligence] and the fourth living creatures was like a flying eagle [swiftness; compare to Ezk. 1:5-10; for these characteristics found in angels, see Ps. 103:20,21; Heb. 1:14; Lk. 12:18; 15:10; 1 Pet. 1:12; Dan. 9:21].

**Rev. 4:8** And the four living creatures; [see vs. 6] each of them having six wings, were full of eyes around and within. And they do not rest day and night, saying, “Holy, holy, holy, Lord God Almighty, [Rev. 1:8; 2 Cor. 6:18] who was and is and is to come” [Rev. 1:4; a song of praise to God on His throne, vs. 9,10—compare this to the description of seraphim by Isaiah, Isa. 6:2,3, and to the description of cherubim by Ezekiel, Ezk. 1:5-14].

**Rev. 4:9** And when those four living creatures [see vs. 6] give glory and honor and thanks to Him [God the Father] who sits on the throne, who lives forever and ever,

**Rev. 4:10** the twenty-four elders [representing all of God’s redeemed, vs. 4; cf. Rev. 5:8,14; 7:11; 11:16; 19:4] fall down before Him [God the Father] who sits on the throne and worship Him [God the Father] who lives forever and ever and [the twenty-four elders] cast their crowns [Greek: *stephanos*—victory crowns] before the throne, saying,

**Rev. 4:11** “You are worthy, O Lord, [not the emperor of Rome who, at this time, demanded such honor] to receive glory and honor and power; [Rev. 1:6] for You have created all things, [in the beginning God created the heavens and the earth, Gen. 1:1; cf. John 1:1-3; Col. 1:16] and because of Your will they are [existed] and were created” [after each day of creation, God was pleased—His will was complete, Gen. 1:4,10,12,18,21,25,31].

## CHAPTER 5

### The Lamb And The Unopened Book

**Rev. 5:1** And I saw in the right hand of Him who sat on the throne [God the Father, Rev. 4:2,3] a **book written inside and on the back**, [suggests completeness—compare to Ezekiel’s scroll of a book, Ezk. 2:9,10] **sealed with seven seals** [completely sealed—these seals make it secure, and only the One with power and authority is worthy to break the seals to reveal its contents, vs. 2-5; cf. Isa. 29:11].

**Rev. 5:2** And I saw a **strong** [mighty] **angel** [heavenly messenger] **proclaiming with a loud voice**, “**Who is worthy to open the book** [scroll, vs. 1] **and to loose** [break] **its seals?**” [reveal their contents—only Jesus is worthy, vs. 9].

**Rev. 5:3** And no one in heaven, or on the earth, or under the earth, [man or angle] **was able to open** [break the seals, vs. 2] **the book**, [scroll] **or to look at** [into] it.

**Rev. 5:4** And I [John] **wept much, because no one was found worthy to open and read the book, or to look at** [into] it.

**Rev. 5:5** And one of the **elders** [one of the twenty-four elders, see Rev. 4:4] **said to me**, “**Do not weep** [John must have thought that this scroll would never be opened, but there was One other to be considered]. **Behold, the Lion of the tribe of Judah**, [Gen. 49:9,10] **the Root of David**, [even though Jesus was physically born through the seed of Judah and David, He was before them—therefore, described as the Root of David, cf. 2 Sam. 7:12; Ps. 89:28,35,36; Isa. 11:1,10; Jer. 23:5; Lk. 3:31; Heb. 7:14] **has prevailed** [overcome, Rev. 3:21] **to open the book**, [scroll] **and to loose** [break] **the seven seals**” [vs. 9; Rev. 6:1].

**Rev. 5:6** And I saw, and lo, [behold] **in the midst of the throne and of the four living creatures** [see Rev. 4:6] **and in the midst of the elders**, [twenty-four elders, see Rev. 4:4] **stood a Lamb as if it had been slain**, [the Lamb of God who takes away the sins of the world, John 1:29; cf. Isa. 53:7; 1 Pet. 1:18,19] **having seven horns** [complete strength and power, cf. Deut. 33:17; Dan. 8:7] **and seven eyes, which are the seven Spirits** [Rev. 1:4; 3:1; 4:5] **of God** [the Holy Spirit whom Jesus promised and sent, John

14:16,17; Acts 2:2,33] **sent out into all the earth.**

**Rev. 5:7** **And He** [Jesus as the slain Lamb, vs. 6] **came and took the book** [scroll] **out of the right hand of Him** [God the Father, vs. 1; 4:2] **who sat on the throne.**

### **Only The Lamb Is Worthy**

**Rev. 5:8** **And when He** [Jesus as the slain Lamb, vs. 6] **had taken the book**, [scroll] **the four living creatures** [evidently the same angels or cherubim seen by Ezekiel, Ezk. 1:5; 10:1-3,5-9,15-16,18-20; 11:22; 41:18,20,25; cf. Isa. 6:2-3] **and twenty-four elders** [these could represent God's redeemed in all ages—for more details, see Rev. 4:4] **fell down before the Lamb**, [Jesus—an act of worship, cf. Rev. 19:4] **having each one a harp**, [used in the Old Testament for praise—in the New Testament, the instrument specified is the heart, Eph. 5:19; Col. 3:16; cf. 1 Cor. 14:15] **and golden vials** [bowls] **full of incense, which are the prayers of saints** [Rev. 8:3,4].

**Rev. 5:9** **And they sang a new song**, [until now, this song, “You are Worthy to Redeem” could not be sung—thus in this sense, it is a new song—for examples of other songs, see Isa. 6:1-3; Rev. 4:8,11] **saying, “You are worthy** [Rev. 4:11] **to take the book**, [scroll] **and to open its seals**; [no other in heaven and earth was worthy, Rev. 5:3] **for you were slain**, [as a Lamb on the cross, Phil. 2:8] **and have redeemed** [bought or purchased] **us to** [for] **God by Your blood** [Eph. 1:7; Heb. 9:12] **out of every kindred** [tribe] **and tongue and people and nation**, [all the world, Mk. 16:15,16; all nations, Mt. 28:19; Lk. 24:47].

**Rev. 5:10** **and have made us kings** [a kingdom] **and priests** [Rev. 1:6] **to our God; and we shall reign** [we are reigning] **on the earth.”**

**Rev. 5:11** **And I beheld**, [looked] **and I heard the voice of many angels** [heavenly messengers] **around the throne and the living creatures** [see vs. 8] **and the elders**; [twenty-four elders, Rev. 4:4] **and the number of them** [many angels] **was ten thousand times ten thousand, and thousands of thousands**, [an innumerable company of angels, Heb. 12:22;

cf. Dan. 7:10].

**Rev. 5:12** saying with a loud voice, “Worthy is the Lamb [to loose the seals and to open the scroll, Rev. 5:2] who was slain to receive power [Mt. 28:18] and riches and wisdom and strength and honor and glory and blessing” [with these seven things associated with Him, one can see why the statement is made, “Worthy is the Lamb”].

**Rev. 5:13** And every creature [created thing] which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, [all of God’s creation, Phil. 2:10,11] I heard saying, “Blessing, and honor and glory and power be to Him [God the Father] who sits on the throne, [Rev. 4:2,3; 6:16; 20:11] and to the Lamb [Jesus the Christ, John 1:29; Rev. 5:6] forever and ever.”

**Rev. 5:14** And the four living creatures [see vs. 8] said, “Amen!” [so be it]. And the twenty-four elders [see Rev. 4:4] fell down [vs. 8] and worshiped Him [God the Father and the Lamb, John 3:16] who lives forever and ever [the true God of eternity].

## CHAPTER 6

### The First Seal: The Conqueror

**Rev. 6:1** And I [John] saw when the Lamb [Jesus] opened [broke] one of the [seven, Rev. 5:1] seals, and I heard one of the four [the first one was like a lion, Rev. 4:7] living creatures [Rev. 5:8; evidently one of the same angels or cherubim seen by Ezekiel, Ezk. 1:5; 10:1-3,5-9,15-16,18-20; 11:22; 41:18,20,25; cf. Isa. 6:2-3] saying with a voice like thunder, “Come and see.”

**Rev. 6:2** And I saw, [looked] and behold [before me] a white horse. And he who sat on it had a bow; and a crown [Greek: *stephanos*—a victory crown] was given to Him, and he went forth conquering, and to conquer [it is believed by many that this conquering warrior represents Jesus—compare this to Rev. 19:11-16].

## The Second Seal: Persecution

**Rev. 6:3** And when He opened [broke] the second [of seven, Rev. 5:1] seal, I heard the second living creature [see vs. 1; like a calf, Rev. 4:7] say, “Come and see.”

**Rev. 6:4** And there went out another horse that was [fiery] red [a color that suggests bloodshed]. And power was given to him who sat on it to take peace from the earth, [God did not choose to stop persecution—this enemy to Christianity] and that they [people] should kill one another; and there was given to him a great sword [history records the fact that Christians suffered much bloodshed and persecution by the corrupt leadership of the emperor Domitian, A.D. 81-96; the Roman sword was often used].

## The Third Seal: Economic Discrimination

**Rev. 6:5** And when He had opened [broke] the third seal, [see vs. 1; like the face of a man, Rev. 4:7] I heard the third living creature say, “Come and see.” And I beheld, [looked] and lo [behold] a black horse; [a forerunner of death—associated with great pain, sorrow and mourning] and he who sat on it had a pair of balances [scales] in his hand [to measure food, cf. Dan. 4:10].

**Rev. 6:6** And I heard a voice in the midst of the four living creatures [see vs. 1] say, “A measure [approximately one quart] of wheat for a penny, [denarius—about eighteen cents—the wages for one day’s labor, Mt. 20:2] and three measures [approximately three quarts] of barley for a penny; [denarius—about eighteen cents—the wages for one day’s labor, Mt. 20:2] and do not hurt the oil and the wine [the comforts of life—with low wages and high prices, Christians would not be able to feed their families].

## The Fourth Seal: Death And Hades

**Rev. 6:7** And when He had opened [broke] the fourth seal, I heard the voice of the fourth living creature [see vs. 1; like a flying eagle, Rev. 4:7]

say, “Come and see.”

**Rev. 6:8** And I looked, and behold, a pale [greenish white—suggests the skin color of one who is dead] horse; and the name of him who sat on it was Death, [a destroyer of life] and Hades [after the final blow of death, this becomes the abode of the dead] followed with him. And power [authority] was given to them [Death and Hades] over the fourth part of the earth, [evidently God would not allow death beyond this point—God limited their destructive power] to kill with sword, [the long war sword used by the Romans] and with hunger [famine] and with death, and by the [wild] beasts of the earth [at this point, the picture looks dismal, disturbing, and without comfort, but God has future plans for His children].

### The Fifth Seal: Souls Under The Altar

**Rev. 6:9** And when He [Jesus the Lamb, vs. 1] had opened the fifth seal, I saw under the altar [compare this altar with the altar of burnt offerings used under the Levitical system, Ex. 27:1-8; 38:1-7] the souls of those who had been slain for the word of God [they died while contending for the faith, Jude 3] and for the testimony which they held [these represent the faithful Christians who were killed under the fourth seal—they had been faithful even to the point of death, Rev. 2:10].

**Rev. 6:10** And they [these faithful martyrs] cried with a loud voice, saying, “How long, O Lord, holy and true, [see His description in Rev. 3:7] until You judge and avenge our blood [they had given their life blood in sacrifice—they were innocent and wanted to know how long before they would be vindicated] on those who dwell on the earth?” [those who are represented by the pale horse, vs. 8].

**Rev. 6:11** And a white robe was given to each one of them; [assuring them of their purity and victory even though the enemy was still prospering—Jesus had promised these white garments to the faithful, Rev. 3:4,5; 4:4; 7:9] and it was said to them, that they should rest [wait] a little while longer, until their fellow servants and their brethren who would be killed as they were, should be fulfilled [completed] also [their blood will be vindicated, but not now—at this point, the persecution was not over—the

sword of the Romans will continue a little while longer].

## **The Sixth Seal: Judgment Is Coming**

**Rev. 6:12** And I beheld [looked] when He [Jesus the Lamb, vs. 1] had opened [broke] the sixth seal, and, lo, [behold] there was a great earthquake; [such disturbances of nature were used often in the word of God to describe unrest and punishment, cf. Mt. 24:7; Rev. 8:5; 11:13; 16:18] and the sun became black as sackcloth [made] of hair, and the moon became like blood; [compare the same type of language in Joel 2:1-11; Isa. 13:10; Acts 2:17-21].

**Rev. 6:13** and the stars of heaven fell to the earth, even as a fig tree casts its unripe figs when it is shaken by a mighty wind [compare similar language used by Isaiah, Isa. 13:10; 34:4].

**Rev. 6:14** And the heaven [sky] was split apart as a scroll when it is rolled together; [rolled up] and every mountain and island were moved out of their places [this figurative language suggests that God is in control, and the evil ones who feel they are so secure will be dealt with by the mighty hand of God, vss. 15-17].

**Rev. 6:15** And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman [slave] and every free man, [all will be included in God's judgment from the highest to the lowest] hid themselves in the dens [caves] and in the rocks of the mountains, [they dreaded the judgment of God, but all this effort to hide from God will fail, Heb. 4:13; Ps. 33:13-17].

**Rev. 6:16** and said to the mountains and rocks, "Fall on us, and hide us from the face of Him [compare this same type of language, Lk. 23:29,30; Rev. 9:6] who sits on the throne, [God the all powerful One, Rev. 20:11] and from the wrath of the Lamb! [Jesus, Rev. 5:6].

**Rev. 6:17** For the great day of His wrath has come, and who is able to stand?" [these evil ones will face the final judgment of God, but in this context they must first face His judgment on earth—at the final judgment, it

will be sudden, 1 Cor. 15:52, as the coming of a thief, 2 Pet. 3:10, and the earth with everything in it will be burned up, 2 Pet. 3:10, but first they will try to hide from His judgment on earth—however, only the redeemed represented by the number “one hundred and forty-four thousand” sealed on their foreheads, Rev. 7:3-4, will be right with God].

## CHAPTER 7

### The Interlude: One Hundred Forty-four Thousand Sealed

**Rev. 7:1** And after these things [specifically the judgment described under the sixth seal, Rev. 6:12-17] I saw four angels [heavenly messengers] standing at the four corners of the earth, [north, south, east, and west] holding the four winds of the earth, [the promised judgment of God against the evil ones of the earth] that the wind should not blow on the earth or on the sea or on any tree [winds can be destructive, cf. Jer. 51:1,2; Dan. 7:2; thus, the destructive judgments of God are temporarily stayed—an interlude to answer the question, “Who is able to stand?” Rev. 6:17].

**Rev. 7:2** And I saw another angel [heavenly messenger] ascending [coming up] from the east, having the seal of the living God [appointed of God, and he belonged to God, cf. 2 Tim. 2:19]. And he cried with a loud voice to the four angels [four heavenly messengers who were holding back the four winds of the earth, vs. 1] to whom it was given [granted] to harm the earth and the sea,

**Rev. 7:3** saying, “Do not harm the earth or the sea or the trees, till we have sealed the servants of our God on their foreheads” [even though His faithful ones will suffer persecutions with many troubles, God will protect them with this seal during the judgment on Rome, compare this to Ezk. 9:1-6].

**Rev. 7:4** And I heard the number of those who were sealed, [the faithful Christians, cf. 2 Cor. 1:22; Eph. 1:13,14] one hundred and forty-four

**thousand of all the tribes of the children of Israel:** [this is symbolic language to describe God's spiritual Israel, Gal. 6:16; twelve thousand assigned to each of the twelve tribes when multiplied gives one hundred forty-four thousand (12,000 X 12,000 = 144,000)—this is not a literal number, but a number to represent all of His saved on earth—later on, the same number will be used to describe His redeemed in heaven, Rev. 14:1-5].

**Rev. 7:5** of the tribe of Judah [Gen. 29:35; begins his list with the tribe through which Jesus came, Heb. 7:14] **twelve thousand were sealed, of the tribe of Reuben [Gen. 29:32] twelve thousand were sealed, of the tribe of Gad [Gen. 30:11] twelve thousand were sealed,**

**Rev. 7:6** of the tribe of Aser [Gen. 30:13] **twelve thousand were sealed, of the tribe of Naphtali [Gen. 30:8] twelve thousand were sealed, of the tribe of Manaseh [Gen. 41:51; 46:20] twelve thousand were sealed,**

**Rev. 7:7** of the tribe of Simeon [Gen. 29:33] **twelve thousand were sealed, of the tribe of Levi [Gen. 29:34] twelve thousand were sealed, of the tribe of Issachar [Gen. 30:17,18] twelve thousand were sealed,**

**Rev. 7:8** of the tribe of Zebulun [Gen. 30:20] **twelve thousand were sealed, of the tribe of Joseph [Gen. 30:24] twelve thousand were sealed, of the tribe of Benjamin [Gen. 35:18] twelve thousand were sealed** [John does not give a literal list of the twelve tribes, since his list varies from the other lists given in the Old Testament, cf. Deut. 33; Ezk. 48:1-34; John seems rather to simply give a list that symbolizes spiritual Israel, Gal. 6:14-16].

## **Victory—the White-robed Multitude**

**Rev. 7:9** **After this** [after considering the one hundred forty-four thousand on earth] **I beheld, [looked] and lo, [behold] a great multitude, which no one could number, [count] of all nations and kindred and people and tongues standing [all the saved] before the throne [the scene moved from earth to heaven, cf. Rev. 4:2] and before the Lamb, [Jesus their Savior, Rev. 5:6] clothed with white robes, [suggesting purity, victory, acceptance,**

and joy, cf. Rev. 3:4; 6:11] **and palm branches in their hands**, [compare the characteristics found in the Triumphal Entry of Jesus, John 12:12-15].

**Rev. 7:10** and cried out with a loud voice, saying, “**Salvation** [belongs] **to our God** [He is the source] **who sits on the throne, and to the Lamb**” [Jesus—the bringing of salvation through grace was a joint effort of the Godhead—praise and honor is due the true God of eternity, John 3:16; Rom. 5:8; Eph. 2:8; Titus 2:11; 1 John 3:16].

**Rev. 7:11** And all the angels [heavenly messengers] **stood around the throne, and around the elders** [twenty-four elders, Rev. 4:4] **and the four living creatures**; [Rev. 4:6] **and fell** [on their faces] **before the throne and worshiped** [paid homage and reverential respect to] **God**,

**Rev. 7:12** saying, “**Amen**, [so be it] **blessing and glory and wisdom and thanksgiving and honor and power and might be to our God** [these virtues of excellence are expressed to honor God in response to the great multitude of vs. 9, and the declaration of salvation of God and the Lamb in vs. 10] **forever and ever** [compare these seven virtues to the ones recorded in Rev. 5:12]. **Amen**” [so be it].

**Rev. 7:13** And one of the elders [one of the twenty-four, see Rev. 4:4] **answered, saying to me, “Who are these who are arrayed in white robes**, [vs. 9] **and from where have they come?”** [this is a rhetorical question because he knew the answer, vs. 14].

**Rev. 7:14** And I [John] **said to him, “Sir, you know”** [evidently John wanted to hear his answer expressed]. **And he** [the elder] **said to me, “These are the ones who came** [continue to come] **out of great tribulation**, [tribulation has been in the past, Rev. 6:9, but it is not over—at this point, others are still experiencing it] **and they have** [in the past] **washed their robes and made them white in the blood of the Lamb** [behold the Lamb of God who takes away the sins of the world, John 1:29; only the blood of Jesus can wash away sins, Rev. 1:5; Heb. 9:14; cf. 1 Pet. 1:18,19; Eph. 1:7].

**Rev. 7:15** Therefore [for this reason] **they are before the throne** [the outer

throne] **of God, and serve Him day and night in His temple;** [Jesus has made all this possible through His cleansing blood] **and He who sits on the throne** [Jesus is there as the Lamb, vs. 17] **will dwell among** [will spread His tent or tabernacle over] **them** [even though there are many mysteries surrounding what happens after death, Christians are assured to be with the Lord fully prepared for the final reward of eternal life].

**Rev. 7:16** **They shall hunger no more, neither thirst any more;** [as they experienced while on earth] **neither shall the sun beat down on them, nor any heat;** [the time of persecution, hunger, and death described in the previous seals have disappeared forever for these saved ones, cf. Rev. 6:4-8].

**Rev. 7:17** **for the Lamb** [Jesus the Christ, Rev. 5:6,8] **who is in the midst of the throne shall feed them,** [will be their shepherd, cf. Ps. 23:1] **and shall lead them to living fountains of waters** [Jesus promised the water of life while on earth, John 4:10,14]. **And God shall wipe away all tears** [every tear] **from their eyes”** [the things that made them cry while on earth are over—at that time, and after the Judgment Day, all tears have disappeared, Rev. 21:4].

## CHAPTER 8

### Seventh Seal: Prepares For Seven Trumpets

**Rev. 8:1** **And when He** [the Lamb, Rev. 6:1] **had opened** [broke] **the seventh seal, there was silence in heaven** [cf. Zech. 2:13] **for about half an hour** [after all the activity described in the six seals, there was a silence in preparation for God’s warning of judgment upon the evil Roman Empire—such will come because they will not repent, Rev. 9:20,21].

**Rev. 8:2** **And I saw the seven angels** [heavenly messengers] **who stand before God; and to them were given seven trumpets** [instruments to be used for warning, cf. Ezk. 33:4].

**Rev. 8:3** **And another angel,** [a heavenly messenger other than the seven,

vs. 2] **having a golden censer**, [shovel or fire-pan, cf. Lev. 16:13; Heb. 9:4] **came and stood at the altar** [in heaven before the throne—compare the altar of incense and its use on the Day of Atonement under the Levitical system, Ex. 30:1,6,7; Lev. 16:12,13; Lk. 1:11]. **And there was given to him much incense, that he should offer [add] it with the prayers of all saints** [the holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7; cf. Rev. 5:8] **upon the golden altar which was before the throne** [compare this golden altar to the altar of incense in the Most Holy Place under the Levitical system, Ex. 30:1-5].

**Rev. 8:4** **And the smoke of the incense**, [together] **with the prayers of the saints**, [see vs. 3] **ascended before God out of the angel's hand** [for prayers to be of value, they must reach the throne of God—Jesus condemned those who prayed only to be seen of men, Mt. 6:5; Jesus and the Holy Spirit help prayers to reach the throne of God, Rom. 8:34; Heb. 7:25; cf. Rom. 8:26].

**Rev. 8:5** **And the angel** [heavenly messenger, vs. 3] **took the censer**, [see vs. 3] **and filled it with fire of the altar**, [of incense] **and cast [threw] it to the earth; and there were voices, [noises] and thunderings, and lightnings, and an earthquake** [compare Rev. 4:5; this is a signal that judgment is coming upon the earth; cf. Rev. 11:19; 16:18].

**Rev. 8:6** **And the seven angels** [heavenly messengers, vs. 2] **who had the seven trumpets prepared themselves to sound** [them—they are ready to sound forth judgments from God].

### **First Trumpet: Land Disaster**

**Rev. 8:7** **The first angel** [of the seven] **sounded, and there followed hail and fire mingled [mixed] with blood, and they [hail, fire, and blood] were cast [thrown] to the earth; [for a similar natural calamity showing the judgment of God, see Ezk. 38:22] and the third part of trees were burned up, [this suggests (at this point) only a partial judgment] and all green grass was burned up.**

### **Second Trumpet: Maritime Disaster**

**Rev. 8:8** And the second angel [of the seven] sounded, and something like a great mountain [compare Jer. 51:25] burning with fire was cast [thrown] into the sea; and a third part of the sea became blood; [God did this to the river in Egypt when He brought judgment against Pharaoh, Ex. 7:17; cf. Ezk. 14:19].

**Rev. 8:9** and a third part of the creatures, which were in the sea and had life, died; [compare to Rev. 16:3] and a third part of the ships were destroyed [still suggesting a partial judgment].

### **Third Trumpet: Land-water Disaster**

**Rev. 8:10** And the third angel [of the seven] sounded, and a great star fell from heaven, burning like a lamp, [torch] and it fell on a third part of the rivers and on the fountains [springs] of waters;

**Rev. 8:11** and the name of the star is called Wormwood; [the star was so named because it brought bitter judgment] and a third part of the waters became wormwood; and many men died from the waters, because they were made bitter [for other biblical examples of wormwood, see Deut. 29:18; Prov. 5:4; Jer. 9:15; Lam. 3:15; Amos 5:7; cf. Ruth 1:20].

### **Fourth Trumpet: The Heavens Struck**

**Rev. 8:12** And the fourth angel [of the seven] sounded, and a third part of the sun and a third part of the moon and a third part of the stars were smitten, [struck] so that a third part of them [sun, moon, and stars] were darkened; and the day did not shine for a third part of it, and likewise the night [these first four trumpets have dealt with disasters on the land, sea, water, and the heavenly bodies—the purpose of these was reformation rather than total destruction—the same pattern was used by the prophets—they first warned, and then delivered the message of destruction].

**Rev. 8:13** And I beheld, [looked] and heard an angel [some versions have eagle rather than angel] flying through the midst of heaven, saying with a loud voice, “Woe, woe, woe, [the three remaining trumpets are called

woe—they will be worse than the first four] **to the inhabitants of the earth because of the other** [remaining] **voices** [blasts] **of the trumpet of the three angels** [heavenly messengers of the seven] **who are about to sound!**

## CHAPTER 9

### **Fifth Trumpet: Locusts From Hell First Woe**

**Rev. 9:1** **And the fifth angel** [of the seven] **sounded, and I saw a star fall from heaven to the earth; and to him** [the star is personified as Satan, vs. 11; cf. Lk. 10:18] **was given the key** [authority or power] **to the bottomless pit** [shaft of the Abyss].

**Rev. 9:2** **And he** [Satan] **opened the bottomless pit;** [shaft of the Abyss] **and there arose a smoke out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by reason of** [because of] **the smoke of the pit** [cf. Rev. 14:10; 19:20; 20:10; 21:8].

**Rev. 9:3** **And there came out of the smoke** [cf. Rev. 14:11] **locusts** [often used in the Bible as creatures of destruction, Ex. 10:4-20; Ps. 105:34,35] **upon the earth; and to them was given power, as the scorpions of the earth have power** [scorpions deliver pain, but usually not death].

**Rev. 9:4** **And they** [the locusts] **were commanded that they should not hurt the grass of the earth, nor any green thing, nor any tree,** [these things not to be harmed, represented faithful Christians who would not be harmed] **but only those men** [those promoting the evil forces of the Roman Empire] **who do not have the seal of God on their foreheads** [the locusts could harm only those who do not belong to God—Christians have the seal of ownership from God—this is not to say that Christians would not be persecuted, but even in persecution, God would bless them, Rev. 2:10; cf. Mt. 10:28].

**Rev. 9:5** **And they** [the locusts] **were not permitted** [given authority] **to kill**

**them**, [those without the seal of God on their foreheads, vs. 4] **but that they should torment for five months**; [this is the normal time of a locust plague, but suggests only a period of time] **and their torment was like the torment of a scorpion when it strikes** [stings] **a man** [great physical and mental pain, but not fatal].

**Rev. 9:6** **And in those days** [of torment, vs. 5] **men will seek death, and will not find it** [God is in control] **and will desire** [long] **to die, and death will flee from them** [cf. Rev. 6:16; death without Jesus brings a sting, 1 Cor. 15:55].

**Rev. 9:7** **And the shape** [appearance] **of the locusts was like horses prepared for battle**; [sin and immorality are making an attack on those who do not have the seal of God upon their foreheads, vs. 4] **and on their heads were crowns** [Greek: *stephanos*] **of something like gold**, [or something like crowns of gold—the true victory crown of gold (Greek: *stephanos*) belongs only to Jesus and true Christians, Rev. 2:10; 3:11; 4:4,10; 6:2; 14:14; 19:12] **and their faces were as** [resembled] **the faces of men** [they had human intelligence, but they had allowed Satan to brain-wash their thinking—sin is deceitful, Gal. 6:7].

**Rev. 9:8** **And they had hair like the hair of women**, [may refer to beauty] **and their teeth were like the teeth of lions** [strength, power, and destructibility, cf. Joel 1:6].

**Rev. 9:9** **And they had breastplates, like** [that seemed to be] **breastplates of iron**, [they were properly protected] **and the sound of their wings was like the sound of chariots** [great numbers like locusts on the move, cf. Joel 2:5-7] **with many horses running to battle** [compare Jer. 47:3].

**Rev. 9:10** **And they had tails like scorpions**, [power to sting and hurt others] **and there were stings in their tails. And their power was to hurt men five months** [see vs. 5; this is not a literal time limit, but duration of the internal war in which the Roman Empire destroyed herself through idolatry and immorality, vss. 20,21; Rom. 1:18-32].

**Rev. 9:11** **And they had a king over them, who is the angel of the**

**bottomless pit**, [Satan is personified as a star fallen from heaven to earth who received the key to the abyss, vs. 1; cf. Eph. 2:2] **whose name in the Hebrew tongue is Abaddon**, [destruction] **but in the Greek tongue he has the name Apollyon** [destroyer, cf. Job 26:6; 28:22; Ps. 88:11; Prov. 15:11; 27:20].

**Rev. 9:12** **One** [the first of three] **woe** [against the depraved rulers and followers of Rome who had refused Christ and persecuted those who followed Him] **is past**; [Rev. 8:13] **and, behold, there are still two more woes after these things** [Rev. 9:13-11:19].

### **Sixth Trumpet: Four Angels From The Euphrates—Second Woe**

**Rev. 9:13** **And the sixth** [out of seven] **angel** [heavenly messenger] **sounded, and I heard a voice from the four horns of the golden altar** [altar of incense where prayers were offered, Ex. 30:1-3; Rev. 8:3], **which is before God**,

**Rev. 9:14** **saying to the sixth angel** [heavenly messenger, vs. 13] **who had the trumpet**, “**Loose** [release] **the four angels who are bound** [the four angels of Rev. 7:1, were holding back the wind, but these four angels are bound—therefore, these are not the same four angels] **in the great river Euphrates**” [from this river north was the land of the enemies who carried the northern and southern kingdoms of Israel into captivity, Jer. 1:13-15; Ezk. 26:7].

**Rev. 9:15** **And the four angels** [heavenly messengers] **who had been prepared for the hour and day and month and year**, [God had planned this judgment just as He planned all other important things concerning His people] **were loosed** [released] **to slay** [kill] **the third part of mankind** [this was done with an army, vs. 16; for the third part of trees, grass, and the sea, see Rev. 8:7-9; however, this time, a third part involving human lives is taken, also vs. 18].

**Rev. 9:16** **And the number of the army of the horsemen was two hundred thousand thousand** [two hundred million—evidently this number

is not to be taken literally, but rather it suggests a very large army, cf. Ps. 68:17; Dan. 7:10] **and I heard the number of them** [cf. Ezk. 38:4].

**Rev. 9:17** **And thus I saw the horses** [and riders] **in the vision: those who sat on them,** [the riders] **had breastplates of fire,** [fiery red] **and of hyacinth** [blue] **and brimstone;** [sulfur yellow—often used to describe God’s judgment and punishment—Sodom and Gomorrah, Gen. 19:24; cf. Job 18:15; Ps. 11:6; Rev. 20:10] **and the heads of the horses were as the heads of lions;** [suggests destruction in their path] **and out of their mouths came fire and smoke and brimstone** [they are associated with the fires of hell, Mt. 25:41].

**Rev. 9:18** **By these three** [plagues, vs. 20] **a third part of mankind was killed, by (1) the fire and (2) the smoke and (3) the brimstone, which came out of their mouths** [suggests an internal and destructive war among the evil ones of the Roman Empire].

**Rev. 9:19** **For their power is in their mouth and in their tails;** [some have thought that this alludes to the Roman cavalry shooting their arrows forward and backward from their horses while charging in battle—whether this is true or not, the thought is destruction] **for their tails are like serpents, and have heads; and with them they do harm** [these had the power to kill].

**Rev. 9:20** **And the rest of mankind,** [the other two-thirds] **who were not killed by these plagues** [a third part was killed by fire, smoke and brimstone, vs. 18] **did not repent of the works of their hands,** [did not change their hearts or evil ways, cf. Acts 3:19; 17:30] **that they should not worship devils,** [demons, cf. 1 Cor. 10:20] **and idols of gold and silver and brass and stone and of wood,** [idolatry, cf. Ps. 115:4-7; 135:15-17] **which can neither see nor hear nor walk;** [cf. Paul’s address to the Athenians, Acts 17:29].

**Rev. 9:21** **neither did they repent** [see vs. 20] **of their murders** [purposely taking human lives, Rev. 21:8] **or of their sorceries** [denotes the use of drugs and enchantments] **or of their fornication** [sexual immorality] **or their thefts** [taking from others without their consent, Rev. 22:15; with such impenitent hearts, after another interlude, Rev. 10:1-11:14, the seven bowls

of wrath will be poured out, in chapters 15,16,].

## CHAPTER 10

### Second Interlude The Angel And The Little Book

**Rev. 10:1** And I saw another mighty angel [heavenly messenger] coming down from heaven, [John seems now to be viewing the vision from the earth since he saw this angel coming down] clothed with [robed in] a cloud; and a rainbow was upon his head, [as a messenger from the throne of God, the rainbow is fitting—another proof that God will keep His promises, Gen. 9:16,17; Rev. 4:3; cf. Lk. 1:19] and his face was like the sun, [this also associated him with God; compare Sun of Righteousness, Mal. 4:2] and his feet like pillars of fire [this figure can relate to God's strength and powerful judgment].

**Rev. 10:2** And he [the mighty angel, vs. 1] had a little book [scroll] open in his hand [compare Ezk. 2:8,9; 3:14]. And he set his right foot on the sea and his left foot on the earth, [land—relates to the influence of this angel's message, and the fact that the little book is universal—land and sea, Ps. 95:5; Mt. 28:18].

**Rev. 10:3** and cried [shouted] with a loud voice, as when a lion roars. And when he [the mighty angel, vs. 1] had cried out, [shouted] seven thunders uttered their voices [a warning from the powerful voice of God is represented, Ps. 29:9].

**Rev. 10:4** And when the seven thunders had uttered their voices, [had spoken] I was about to write; [John had written down the other events as he had been commanded, Rev. 1:11,19] and I heard a voice from heaven [either the voice of God or a voice that He sent] saying to me, "Seal up [keep hidden—consider the opposite, Rev. 22:10] these things which the seven thunders uttered, [this suggests that there will now be no more warnings] and do not write them" [this seems to suggest that God wants the message closed—therefore there will be no additional warnings other

than the seals and trumpets].

**Rev. 10:5** And the angel [heavenly messenger, vs. 1] whom I saw standing on the sea and on the earth [land, vs. 2] lifted up his hand to heaven

**Rev. 10:6** and swore by Him who lives forever and ever, [by the great God of eternity, Rev. 4:11] who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, [Gen. 1:1; Col. 1:16; Heb. 1:2] that there should be delay no longer, [no more delay of the judgments of God—no more extension of time will be given].

**Rev. 10:7** but in the days of the voice of the seventh angel, [the seventh trumpet, and the end of the third woe, Rev. 11:15-19; promised in Rev. 8:13] when he is about to sound, the mystery of God [the secret purpose of God] would be finished, as He has declared to His servants the prophets [these spokesmen for God spoke of the mystery of the gospel, 1 Cor. 4:1; Eph. 1:9; Col. 2:2; 1 Tim. 3:16].

## **Eats The Bitter-Sweet Book**

**Rev. 10:8** And the voice which I heard from heaven [vs. 4] spoke to me again, and said, “Go and take the little book [scroll] which is open in the hand of the angel [heavenly messenger] who stands on the sea and on the earth” [land, vs. 2,5; the message of the gospel is universal, Ps. 95:5; Mk. 16:15,16; Mt. 28:18,19].

**Rev. 10:9** And I [John] went to the [mighty, vs. 1] angel [heavenly messenger] and said to him, “Give me the little book” [scroll, cf. Ezk. 2:9,10]. And he said to me, “Take it and eat it; and it will make your belly [stomach] bitter, but it will be sweet as honey in your mouth” [the word of God, John is told, will have a bitter-sweet effect—the beautiful, powerful word will also bring persecutions and rejections, but it must be preached—consider the joy Jeremiah found when he ate God’s word, Jer. 15:16, and the sweetness Ezekiel experienced, Ezk. 3:1-3].

**Rev. 10:10** And I took the little book [scroll] out of the angel's hand, [vs. 9] and ate it, and it was sweet as honey in my mouth [cf. Ps. 119:103,104]. But when I had eaten it, my belly [stomach] became bitter [just as the mighty angel promised, vs. 9; the gospel not only brings bitter-sweet to those who preach it, vs. 9, but even its message brings sweetness to the saved, and bitterness to the unbeliever, Mk. 16:15,16, cf. 1 Cor. 1:18].

**Rev. 10:11** And he said to me, [John was told this] “You must prophesy again [in addition to the things he has already said, and in the remainder of this revelation] concerning many peoples and nations and tongues and kings” [even though the sweet message of this prophecy will bring bitterness, cf. Ezk. 2:10; there will be persecution to the messenger, and condemnation to those who reject it].

## CHAPTER 11

### Measuring The Temple

**Rev. 11:1** And there was given me [John] a reed like a rod [a measuring stick, compare Ezk. 40:3]. And the angel stood, saying, “Rise, [John continues to participate—after eating the book, he is now commanded to measure something] and measure the temple [sanctuary] of God, [not the physical temple of the Old Testament, but the people of God—His church, 1 Cor. 3:16; Eph. 2:21] and the altar, [of incense] and those who worship in it [the altar of incense was located in the Most Holy Place under the Levitical system—this illustrates Christian service since all Christians are priests, 1 Pet. 2:5,9; cf. Rev. 1:5,6; 5:10].

**Rev. 11:2** But leave out [exclude] the court, which is outside the temple, and do not measure it, for it has been given to the Gentiles [1 Kgs. 7:12; Ezekiel separated the holy from the common in his measurement, Ezk. 22:26; 44:23; evidently those who are unfaithful to God]. And they will tread under foot [persecute, Rev. 6:4] the holy city [the faithful Christians making up the church] for forty-two months [1,260 days, vs. 3, or 3 1/2 years, cf. Rev. 12:6,14; 13:5].

## The Two Witnesses

**Rev. 11:3** And I will give power [authority] to my two witnesses, [John does not identify who they are—he does allude to two men behind the witnesses—Moses and Elijah, vs. 6, many conjectures have been given, but the important thing is their purpose to prophesy or speak God’s word even when persecuted] **and they will prophesy one thousand two hundred and sixty days**, [42 months, cf. Rev. 13:5; 12:6] **clothed in sackcloth**” [a time of mourning and persecution for the church].

**Rev. 11:4** **These are the two olive trees** [based on the time that God encouraged Zechariah concerning the temple—suggested a plentiful supply of oil, cf. Zech. 4:3-6, and the guidance and support of God] **and the two candlesticks** [lamp stands] **standing before the God of the earth** [Zechariah also saw a lamp stand, Zech. 4:2; earlier in Revelation 2,3, the seven churches of Asia are represented by seven golden lampstands].

**Rev. 11:5** **And if anyone wants to hurt** [harm] **them, fire proceeds out of their mouth** [cf. the example of 1:10-14; Elijah, 1 Kgs. 18:24,38] **and devours their enemies** [no one could harm them before their mission was completed, vs. 7; the church would be persecuted, but not destroyed—the message of the witnesses will win]. **And if anyone wants to hurt** [harm] **them, he must be killed in this manner** [God will give them the power to win regardless].

**Rev. 11:6** **These have power to shut heaven**, [the sky] **so that it rain not in the days of their prophecy**; [Elijah did this during his time of prophesying, 1 Kgs. 17:1; 18:1-45; cf. Lk. 4:25; Jas. 5:17] **and they have power over waters to turn them to blood**, [as God gave to Moses during the days of the plagues in Egypt, Ex. 7:20,21; cf. 1 Sam. 4:8; Rev. 8:8] **and to smite the earth with all plagues**, [God sent ten to Egypt through Moses, Ex. 7:14-12:29] **as often as they will** [desire—in the same way, God gave His apostles and preachers the power to perform miracles, see John 20:30,31; Heb. 2:4].

## The Two Witnesses Killed

**Rev. 11:7** And when they have finished their testimony, [reached their goal and aim—they are not cut short—the gospel was first preached to every creature under heaven, Col. 1:23] **the beast** [not a beast, but THE beast—the devil, Rev. 9:1, who used the persecuting power of Rome to try to stop the spread of the gospel, cf. sea beast, Rev. 13:1-10] **that ascends out of the bottomless pit will make war against them, and overcome them and kill them** [the beast had the power to temporarily suppress the gospel].

**Rev. 11:8** And their dead bodies will lie in the street of the great city, [the corrupt city of Rome—also called Babylon, Rev. 14:8; 17:5,18; 18:2,10,16,18,19,21] **which spiritually is called Sodom** [representing worldliness] **and Egypt**, [captivity and idolatry] **where** [referring to Jerusalem and persecution] **also our** [their] **Lord was crucified.**

**Rev. 11:9** And those from the people and kindred [tribes] and tongues and nations [representing the whole of the Roman Empire, vs. 18] **will see their dead bodies** [of the two witnesses, vs. 8] **three days and a half**, [represents a short period of time—the triumph of Rome will be short-lived, Rev. 12:12] **and will not permit their dead bodies** [of the two witnesses] **to be put into graves.**

**Rev. 11:10** And those who dwell upon the earth [the non-Christians—the unbelievers in the Roman Empire] **will rejoice over them and make merry**; [celebrate] **and will send gifts to one another, because these two prophets tormented those who dwelt on the earth** [the spreading of the gospel was a thorn in the side of the Roman Empire].

## **The Two Witnesses Resurrected**

**Rev. 11:11** And after three days and a half [the short period of time, vs. 9] **the breath of life from God** [He is still in control] **entered them**, [the two witnesses, cf. Ezk. 37:10] **and they stood on their feet, and great fear fell on those who saw them** [this is the pattern of sin—pleasure and then fear—the hope of those who serve God is that after the persecution there will be deliverance, Heb. 11:25; 2 Thes. 2:12; Jas. 5:4,5; Gal. 6:9].

**Rev. 11:12** **And they** [the two witnesses who were resurrected, vs. 11] **heard a great voice from heaven saying to them, “Come up here”** [to heaven]. **And they** [the two witnesses representing the preaching of the gospel, vs. 7] **ascended to heaven in a cloud, and their enemies beheld** [saw] **them** [just as Jesus ascended to heaven after His resurrection, Acts 1:3,9-11, these two witnesses representing the gospel and its power to save, ascended also to heaven—those of the evil Roman Empire saw the persecuted gospel come to life as a power that was God-given].

**Rev. 11:13** **And the same hour there was a great earthquake, and a tenth part of the city fell;** [this natural phenomenon was often used in the Bible to illustrate various happens and truths, cf. Isa. 29:6; Ps. 97:4] **and in the earthquake seven thousand men were slain,** [killed] **and the remnant** [rest] **were terrified, and gave glory to the God of heaven** [love is the proper motive to glorify God, but here, only fear is mentioned].

**Rev. 11:14** **The second woe** [Rev. 8:13; 9:13] **is past;** [God’s judgment has begun on earth for Rome, but the final judgment for them will follow as recorded in the remaining chapters of this book] **and, behold, the third woe** [vss. 17-19] **is coming quickly** [cf. Rev. 10:6].

### **Seventh Trumpet: Victory Of God’s Kingdom—Also The Third Woe**

**Rev. 11:15** **And the seventh angel** [heavenly messenger] **sounded;** [the last angel to blow his trumpet was in Rev. 9:13] **and there were great** [loud] **voices in heaven, saying, “The kingdoms of this world** [the kingdom of the Roman Empire is included] **have become the kingdoms** [kingdom] **of our Lord, and of His Christ;** [this is a great announcement for Christians] **and He will reign forever and ever** [this is an announcement of victory for Christ’s church and kingdom, Dan. 2:44; Mt. 16:18; the theme of this message to John and all faithful Christians is that ultimately all will win the victory in Christ Jesus].

**Rev. 11:16** **And the twenty-four elders, who sat before God on their seats,** [thrones, Rev. 4:4; these could represent God’s redeemed in all ages—the Israel of God in the Old Testament had twelve tribes, the New

Testament began with twelve apostles—thus the twenty-four who were redeemed (wearing crowns of victory) around the throne of God, Rev. 5:8,14; 7:11; 19:4; compare these to the great multitude before the throne, dressed in white, Rev. 7:9] **fell on their faces and worshiped God**, [for previous examples of their worship, see Rev. 4:11; 5:9,12,14; 7:11].

**Rev. 11:17** saying, “**We give You thanks, O Lord God Almighty**, [Rev. 1:8; the Omnipotent One, Rev. 19:6] **who is, and was, and who is to come**, [the God of eternity, Rev. 16:5] **because You have taken Your great power and reigned** [He has won the victory through His power over the evil powers of the world, and His kingdom reigns as had been promised, Dan. 2:44; Mt. 16:18].

**Rev. 11:18** **And the nations** [representing the whole of the Roman Empire, vs. 9] **were angry**, [those who did not believe in the true God were enraged, Ps. 2:1] **and Your wrath has come. The time of the dead, that they should be judged**, [has come] **and that You should give reward to your servants the prophets** [God’s spokesmen who spoke for Him in the present and the future, cf. Eph. 4:11] **and the saints**, [holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] **and those who fear Your name, small and great, and should destroy those who destroy the earth** [some of the same things are mentioned here that will appear in the final judgment at the end of time, Rev. 20:11-15, but this is referring to judgment on the evil Roman Empire—the faithful Christians will be rewarded].

**Rev. 11:19** **And the temple of God was opened in heaven**, [compare to heaven being opened, Rev. 4:1; cf. Rev. 15:5,8] **and there was seen in His temple the ark of His testament** [covenant—this is the better covenant, Heb. 8:13; this is a prototype of the ark of the covenant under Israel]. **And there were lightnings, and voices [noises] and thunderings and an earthquake and great hail** [cf. Rev. 8:5; such happenings were designed to cause all to focus their attention on the ark in heaven].

## CHAPTER 12

### The Woman And Dragon

**Rev. 12:1** And there appeared a great wonder [sign] in heaven: a woman [representing God's faithful or spiritual Israel, Gal. 6:16; made possible through physical Israel who brought Christ through the seed of Abraham—made up of both Jews and Gentiles, Gal. 3:28] **clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;** [compare this symbolism to Joseph's dream, Gen. 37:9].

**Rev. 12:2** and being with child [pregnant] she cried out being in labor and in pain to give birth [the battle began when God announced the Seed of woman against the serpent—the devil—this Seed is born through Judah of Israel].

**Rev. 12:3** And there appeared another wonder [sign] in heaven: and behold, a great red dragon, [Satan, the devil, or that serpent of old, Rev. 12:9] **having seven heads and ten horns, and seven crowns** [diadems] **on his heads** [these crowns—Greek: *diadema*, represent power, but NOT the victory crown—Greek: *stephanos*].

**Rev. 12:4** And his tail drew [swept away] a third part of the stars of heaven, [suggests a tremendous size] and cast them to the earth. And the dragon [see vs. 2] **stood before the woman who was ready to be delivered,** [to give birth] **to devour her child** [this was his primary purpose] **as soon as it was born** [the devil made every effort possible to stop God's Son through death and temptations—shortly after Jesus was born, evil Herod swept the country with death trying to slay Jesus, Mt. 2:13, but all efforts failed—sooner or later, God always wins over Satan because of Jesus' death on the cross].

**Rev. 12:5** And she [this pregnant woman, vss. 1,2] **brought forth** [gave birth to] **a man Child,** [Jesus—note that John did not receive these events in chronological order—Revelation is made up of many visions depicting various important happenings centered around Christians winning the victory over the devil] **who was to rule all nations with a rod of iron** [firmness and authority, Ps. 2:9; cf. Rev. 2:27; 19:15]. **And her Child was caught up to God and to His throne** [after defeating the devil in the battles of temptation and sacrifice in death, Jesus returned to His Father with all authority, Mt.

28:18; Acts 1:9-11; He will now reign until the last enemy (death) is put under His feet, 1 Cor. 15:25,26].

**Rev. 12:6** And the woman [spiritual Israel—made possible by birth through physical Israel, cf. vs. 1] **fled into the wilderness, where she has a place prepared by God**, [just as God protected and cared for physical Israel for forty years in the wilderness, He also now protects spiritual Israel] **that they should feed her there** [this is divine provision—compare this to how God fed manna to Israel, Ex. 16:35, and food to Elijah, 1 Kgs. 17:4] **one thousand two hundred and sixty days** [even though providently guided, spiritual Israel, the church, must be persecuted for a time, 2 Tim. 3:12; 1 Pet. 2:21; cf. Rev. 11:2,3].

## **War In Heaven Against The Dragon**

**Rev. 12:7** And there was war in heaven: [a conflict between good and evil—God and Satan—this vision pictures heaven winning the battle because of the cross, cf. Rom. 8:1,2; 1 Cor. 15:54-57] **Michael** [a prince, Dan. 10:13,21; 12:1; an archangel, Jude 9] **and his angels fought against the dragon**; [that serpent of old, who is the Devil and Satan, Rev. 20:2] **and the dragon and his angels fought**,

**Rev. 12:8** but did not prevailed, [were not strong enough] **nor was their a place found for them in heaven any longer** [the death, burial, and resurrection of Jesus forever defeated the devil—their purpose had failed, cf. Lk. 10:18].

**Rev. 12:9** And the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; [the evil one with all his deceit and trickery, Eph. 6:11; 2 Cor. 11:14; 1 Pet. 5:8] **he was cast out** [thrown down] **to the earth, and his angels were cast out** [thrown down] **with him** [the battle that began at Eden was won by Jesus when He gave His life on the cross, came out of the grave, and ascended to His Father—even though the head of the serpent has been bruised, Satan will continue to deceive and destroy those who will not respond to Jesus, Heb. 5:9; 9:28].

**Rev. 12:10** And I heard a loud voice saying in heaven, "Now salvation,

[through Jesus from sin, Rom. 6:23; over the Devil, Heb. 2:14] **and strength**, [Eph. 3:16,20] **and the kingdom of our God**, [promised and built by Jesus, Mt. 16:18,19; Col. 1:13] **and the power of His Christ have come**, [since Jesus won the victory over Satan and death as the Lamb, vs. 11; He received all power, Mt. 28:18; cf. Dan. 7:13,14] **for the accuser** [the devil] **of our brethren**, [first the angels in heaven, and then the church on earth] **who accused them** [our brethren] **before our God** **day and night has been cast** [thrown] **down** [after years of struggle, Jesus broke the bonds of death to come forth to life, bringing hope to all who obey and serve Him].

**Rev. 12:11** **And they** [our brethren, vs. 10] **overcame him** [the devil] **by the blood of the Lamb** [He takes away the sins of the world, John 1:29; cf. Rev. 5:6; Heb. 2:9; Isa. 53:5-7] **and by the word of their testimony** [they put on the whole armor of God which included salvation, faith, righteousness, the word of God, the gospel, and prayer, Eph. 6:10-18] **and they did not love** [Greek: *agapao*] **their lives** [even] **to the death** [they were willing to die for their faith in Jesus, Rev. 2:10; Lk. 14:26].

**Rev. 12:12** **Therefore** [for this reason] **rejoice, you heavens and you who dwell in them** [heaven has won a victory over Satan, as well as the heavenly (saved) on earth who have surrendered their lives in obedience and faithfulness to Christ, Eph. 2:5,6]. **Woe to the inhabitants of the earth and the sea!** [after losing heaven, the devil will make a final effort on earth]. **For the devil** [the great fiery red dragon, vss. 3,4,7,9] **has come down to you**, [after losing out in heaven] **having great wrath**, [with this anger, he will try harder] **because he knows that he has only a short time** [to persecute Christians, vs. 13, and to destroy souls for eternity, cf. vss. 6,14; Rev. 11:3-11; 13:1-10].

## **The Woman Persecuted By The Dragon**

**Rev. 12:13** **And when the dragon** [Satan, the Devil, or that serpent of old, vs. 9] **saw that he had been cast** [thrown] **to the earth**, [vs. 9] **he persecuted the woman** [see vs. 1] **who brought forth** [gave birth to] **the man Child** [Jesus, the male child, vs. 5].

**Rev. 12:14** **But the woman** [see vs. 1] **was given two wings of a great**

**eagle, that she might fly into the wilderness to her place**, [this seems to allude to the way that God cared for physical Israel on eagles' wings, Ex. 19:4; Deut. 32:11] **where she is nourished for a time and times, and half a time**, [a time = one year; times = two years; half a time = one half year—same as 42 months or 1,260 days, vs. 6; Rev. 11:2; cf. Dan. 7:25; 12:7] **from the face [presence] of the serpent** [the devil, vs. 9; this represents God's protection for the church—God will see His church through even in times of persecutions].

**Rev. 12:15** **And the serpent** [the dragon, vs. 13; Devil or Satan, vs. 9] **cast** [poured or spewed] **water as a flood out of his mouth after the woman**, [he hoped to drown her—completely destroy the church] **that he might cause her to be carried away by the flood** [remember, she has been given two wings of a great eagle, vs. 14; also God will not allow this to happen, vs. 16; all lies, idolatry, and false doctrines that the devil can produce even through the powerful Roman Empire will fail].

**Rev. 12:16** **And the earth helped the woman**, [the church, see vs. 1] **and the earth opened its mouth and swallowed up the flood, which the dragon** [Devil, Satan, serpent, vs. 9] **cast** [poured or spewed] **out of his mouth**.

**Rev. 12:17** **And the dragon** [see vs. 16] **was enraged with the woman**, [the Lord and His church] **and went to make war with the remnant** [rest] **of her seed**, [her offspring—on individuals—thus, each Christian must deal with Satan] **who keep the commandments of God** [Rev. 14:12; cf. 1 John 2:3,4] **and have the testimony of Jesus Christ** [refer to Rev. 1:2].

## CHAPTER 13

### The Two beasts And The Number 666 The Beast From The Sea

**Rev. 13:1** **And I** [John] **stood on the sand of the sea**, [the setting for this sea beast vision, cf. Dan. 7:3-7] **and I saw a beast** [for physical features see vs. 2] **rising up out of the sea**, [a large body of water rather than the

concept of separation as found in Rev. 4:6; 15:2; 21:1] **having seven heads and ten horns, and on his horns ten crowns**, [diadems—these crowns—Greek: *diadema*, represent power, but NOT the victory crown—Greek: *stephano*—compare this beast to the dragon or Satan, Rev. 12:3] **and on his heads the name of blasphemy** [he speaks against God—this relates to Rome the persecutor headed by the emperor Domitian, A.D. 81-96].

**Rev. 13:2** **And the beast** [sea beast, vs. 1], which I saw, **was like a leopard, and his feet were like the feet of a bear, and his mouth like the mouth of a lion** [compare to Dan. 7:4-7]. **And the dragon** [Satan, Rev. 12:3,9; cf. Rev. 13:4] **gave him** [the sea beast, vs. 1] **his power and his seat** [throne] **and great authority** [the devil is guiding this evil persecution by Rome].

**Rev. 13:3** **And I saw one of his heads** [one of the seven heads of the sea beast, vs. 1] **as if it was wounded to death**, [the emperor Nero began the persecution during his reign, A.D. 54-68; at his death the persecution stopped momentarily] **and his deadly wound was healed** [Domitian who followed him revived it]. **And all the world wondered** [were amazed] **and followed after the beast** [the evil influence of the persecuting Roman Empire was accepted by the unbelievers].

**Rev. 13:4** **And they** [the unbelievers] **worshiped the dragon** [the devil or Satan, Rev. 12:3,9] **that gave power to the beast**; [see vs. 2] **and they** [the unbelievers] **worshiped the beast, saying, “Who is like the beast? [instead of asking, who is like God, they asked this about the beast]. Who is able to make war with him?”** [they thought that no nation could ever defeat the powerful influential Roman Empire—when the true God is left out, this is the way mankind is deceived and thinks].

**Rev. 13:5** **And there was given to him** [the sea beast] **a mouth speaking great** [arrogant and boasting] **things and blasphemies**, [he spoke against God, His name, and His church, vs. 6, with the intent to destroy] **and power** [authority] **was given to him** [God allowed this] **to continue forty-two months** [a period of time was allowed for persecution by this evil power, cf. Rev. 11:2,3; 12:6,14].

**Rev. 13:6** And he [the sea beast] opened his mouth in blasphemy against [speaking against] God, to blaspheme His name and His tabernacle, [heaven, where God dwells] and those [all] who dwell in heaven [what a great enemy to God!].

**Rev. 13:7** And it was given [granted] to him [the sea beast] to make war with the saints [those who were holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] and to overcome them; [God had His reason for allowing this, but even when Rome was permitted to temporarily win, they were losing—God is in control and has an eternal purpose and plan] and power [authority] was given to him over all kindred and tongues and nations [the evil Roman influence and power reached out to many nations of the world].

**Rev. 13:8** And all who dwell on the earth [cf. Rev. 6:10; all except Christians in the Book of Life] will worship him, [the sea beast, see vs. 1] whose names have not been written in the Book of Life of the Lamb [those who do not have their names in the Book of Life are unbelievers, and will be cast into the lake of fire, Rev. 20:12-15; for other references to the Book of Life, see Rev. 3:5; 17:8; 21:27] slain from the foundation of the world [God's plan for redemption began in God's mind before the foundation of the world, cf. Eph. 1:4; 3:10-11; 1 Pet. 1:18-20].

**Rev. 13:9** If anyone has an ear, let him hear [a proverbial expression, meaning—give strict attention to what is heard].

**Rev. 13:10** He who leads [God's saints] into captivity shall go into captivity; he who kills [God's saints] with the sword must be killed with the sword. Here is the patience [perseverance] and the faith of the saints [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7].

## The Beast From The Earth

**Rev. 13:11** And I beheld [saw] another beast coming up out of the earth, and he had two horns like a lamb, [suggests a religion] and he spoke as a dragon [influenced by “that serpent of old, called the Devil and Satan, who

deceives the whole world,” Rev. 12:9].

**Rev. 13:12** **And he** [the beast from the earth, vs. 11; Rome as emperor worship—a false religion] **exercises all the power** [authority] **of the first beast** [the beast from the sea, vs. 1; Rome the persecutor] **in his presence**, [or on his behalf] **and causes the earth and those who dwell in it to worship the first beast, whose deadly** [fatal] **wound was healed** [vs. 3,4; Emperor worship was enforced along with heavy persecution against Christians].

**Rev. 13:13** **And he** [the beast from the earth, vs. 11; Rome as emperor worship—a false religion] **does great wonders, so that he** [even] **makes fire come down from heaven on the earth in the sight of men** [the devil has always tried to duplicate the true miracles of God, and many have been deceived—compare Pharaoh’s wise men and magicians of Egypt, Ex. 7:11,12; 2 Tim. 3:8; cf. Mk. 13:22; 2 Thes. 2:9].

**Rev. 13:14** **And he** [the earth beast, vs. 11; representing the false religion of Rome] **deceives those who dwell on the earth because of those miracles** [signs, vss. 11,13] **which he had power** [which was given him] **to do in the sight of** [on behalf of] **the** [first] **beast**, [vss. 1,12] **saying to those who dwell on the earth that they should make an image** [this could be referring to a statue to bow before or an image on a coin] **to the beast** [an image of Caesar] **who had the wound of the sword and lived** [vs. 3; the devil is in charge of the evil works of both beasts, vs. 2].

**Rev. 13:15** **And he** [the earth beast] **had power to give life** [breath] **to the image of the beast**, [specifically to the emperor of Rome] **that the image of the beast should both speak and cause as many as would not worship the image of the beast** [cf. Rev. 16:2] **to be killed** [therefore, Christians had to either confess Jesus as Lord or Caesar as Lord, Mt. 10:32,33; 1 John 2:22,23].

**Rev. 13:16** **And he** [the earth beast] **causes all, both small and great, rich and poor, free and bond**, [slave] **to receive a mark on their right hand or on their foreheads**, [just as God gave His faithful Christians a seal, a name on their foreheads, Rev. 7:3; 9:4; 14:1, so the beast gave his followers a

mark on their foreheads, cf. Rev. 16:2].

**Rev. 13:17** and that no one may buy or sell [in the markets] except the one who had the mark or the name of the beast, [vs. 16] or the number of his name [vs. 18; this represented one of the forms of persecutions brought upon Christians by the evil Roman influence—this brought economical problems to Christians represented by the black horse under the third seal, Rev. 6:5,6].

**Rev. 13:18** Here is wisdom. Let him who has understanding count [calculate] the number of the beast, for it is the number of a man: and his number is Six hundred sixty-six [666—there have been many conjectures suggested as to the meaning of this number—since this number refers to the mark of the beast, vss. 17,18, it would seem logical to apply it to the emperor of Rome and those who worshiped him instead of God—the number seven used throughout Revelation, means perfection—thus if God had a number, it would be 777 representing His perfection—in contrast, 666 is the number applied to the emperor worship which at this time was led by Domitian who called himself a god, but was false and totally opposite to the true God of perfection].

## CHAPTER 14

### The 144,000 In Heaven

**Rev. 14:1** And I [John] looked, and lo, [behold] a Lamb [the victorious Christ, cf. Rev. 5] was standing on Mount Zion, [represents heaven] and with Him one hundred and forty-four thousand, [vs. 3; all the saved in heaven—compare the time when this number was applied to all the saved on earth, Rev. 7:1-8] having His Father's name [rather than the mark of the beast, these belong to God] written in their foreheads [God's redeemed, vs. 3; cf. Rev. 7:3; 22:4].

**Rev. 14:2** And I heard a voice from heaven, [where these redeemed ones are located, vs. 1] like the voice [sound] of many waters and as the voice [sound] of a great [loud] thunder [compare to Rev. 1:15; 19:6]. And I heard

**the voice [sound] of [like] harpers playing on their harps [cf. Rev. 5:8].**

**Rev. 14:3** And they [the 144,000, vs. 1] sang as it were a new song [evidently a song of victory through the Lamb, vs. 1] before the throne and before the four living creatures [Rev. 4:6; evidently the same angels or cherubim seen by Ezekiel, Ezk. 1:5; 10:1-3,5-9,15-16,18-20; 11:22; 41:18,20,25; cf. Isa. 6:2-3] and the elders; [twenty-four elders, Rev. 4:6; God's redeemed in all ages—the spiritual Israel of God—compare these to the great multitude before the throne, dressed in white, Rev. 7:9] and no one could learn that song except the [one] hundred and forty-four thousand who were redeemed from the earth [only the redeemed through Jesus' blood while on earth, Eph. 1:7, can sing the new victory song in heaven].

**Rev. 14:4** These are the ones who were not defiled with women, [cf. the Jezebel of Rev. 2:14,20] for they are virgins [as Christians, they would avoid physical fornication, but the context here is being pure (as a chaste virgin, 2 Cor. 11:2) as the bride of Christ]. These are the ones who follow the Lamb [walk with Jesus in white, Rev. 3:4] wherever He goes [even when called upon to suffer as He suffered, 1 Pet. 2:21]. These [faithful Christians—the 144,000, vs. 1] were redeemed [purchased or bought back—compare the new song, Rev. 5:9; separated] from among men, being the first fruits to God [those who belong to God, Jas. 1:18] and to the Lamb [1 John 1:7].

**Rev. 14:5** And in their mouth was found no guile, [deceit, Ps. 32:2; compare to Jesus, 1 Pet. 2:22; they had confessed Jesus, Mt. 10:32, and denied the emperor] for they are without fault [their sins had been cleansed by the blood of the Lamb] before the throne of God.

### **Important Announcements Messages Of Three Angels**

**Rev. 14:6** And I saw another angel [heavenly messenger] flying in the midst of heaven, having the everlasting gospel [the good news of the death, burial, and resurrection of Jesus—God's power unto salvation, Rom. 1:16] to preach to those who dwell on the earth, and to every nation

**and kindred** [tribe] **and tongue and people**; [all the world—all nations—every creature, Mt. 28:19,20; Mk. 16:15,16; Lk. 24:47].

**Rev. 14:7** **saying with a loud voice, “Fear God, and give glory to Him,** [rather than the two beasts representing emperor influence and worship, Rev. 13:4] **for the hour of His judgment has come;** [on earth, and ultimately at the end of time, Acts 17:31; those who refuse the gospel, vs. 6, will face the judging power of God] **and worship Him who made heaven and earth and the sea and the fountains [springs] of waters”** [Gen. 1:1; John 1:3; Col. 1:16,17].

**Rev. 14:8** **And there followed another angel,** [second heavenly messenger] **saying, “Babylon is fallen, is fallen,** [the fall of Rome is announced before it happened, A.D. 395] **that great city,** [cf. Rev. 16:19; 17:5; 18:2,10,21] **because she made all nations drink of the wine of the wrath of her fornication”** [Rev. 18:3; the Roman Empire made every effort to draw mankind to idolatry—this has brought down upon them the punishment and wrath of God].

**Rev. 14:9** **And a third angel** [third heavenly messenger] **followed them,** [the other two angels] **saying with a loud voice, “If anyone worships the beast and his image,** [vs. 11; emperor worship of Rome, Rev. 13:14,15] **and receive his mark on his forehead, or in his hand,** [Rev. 13:16].

**Rev. 14:10** **the same also will drink of the wine of the wrath** [fury] **of God, which is poured out full strength** [unmixed or undiluted] **into the cup of His indignation** [wrath, cf. Rev. 6:16; Ps. 75:8]. **And he** [who worships the beast and his image, vs. 9] **shall be tormented with fire and brimstone** [Rev. 20:10] **in the presence of the holy angels** [heavenly messengers] **and in the presence of the Lamb** [the worthy Christ, Rev. 5:9].

**Rev. 14:11** **And the smoke of their torment ascends forever and ever;** [the glory of Caesar is short-lived, and being separated from God is eternal] **and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name”** [when these evil ones who rebelled against God to follow emperor worship die, they will go to

Hades where they will be kept for the final judgment, cf. Lk. 16:24; Mt. 25:41,46; 2 Thes. 1:8].

**Rev. 14:12** Here is the patience [perseverance] of the saints; [the holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] here are those who keep the commandments of God, and the faith of Jesus [the fact that God will punish these evil persecutors, Rev. 13:10, and will bless His children, causes them to patiently keep His commandments as believers of Christ].

**Rev. 14:13** And I heard a voice [the one speaking is not identified] from heaven saying to me, [to John] “Write, ‘Blessed [Greek: *makarios*—happy—the same word used in the Beatitudes, Mt. 5:3-11; cf. Rev. 1:3; 16:15; 19:9; 20:6; 22:7,14] are the dead who die in the Lord from now on’ “Yes,” says the Spirit, “that they may rest from their labors, [this is opposite to those who die in emperor worship, vs. 11] and their works follow them” [the good works of Christians continue to live after they are dead, cf. Heb. 11:4; “only one life, soon will be past, only what is done for Christ will last”].

## The Reaper On The Cloud

**Rev. 14:14** And I [John] looked, and behold a white cloud, [suggests judgment from One who is pure] and on the cloud sat one like the Son of Man, [Jesus, Rev. 6:2; cf. Dan. 7:13,14] having on His head a golden crown, [Greek: *stephanos*—a victory crown that belongs only to Jesus and true Christians, Rev. 2:10; 3:11; 4:4,10; 6:2; 19:12] and in His hand a sharp sickle [a tool prepared for harvest].

**Rev. 14:15** And another angel [heavenly messenger] came out of the temple, [from God] crying with a loud voice to Him who sat on the cloud, [Jesus, see vs. 14] “Thrust in Your [sharp, vs. 17] sickle [a tool used for harvesting a crop, vs. 17] and reap, because the time is come for You to reap; for the harvest of the earth is ripe” [God allowed the Roman evil to continue for a time—they refused to repent, and now that time has ended].

**Rev. 14:16** And He who sat on the cloud [Jesus, Rev. 6:2; cf. Dan. 7:13,14] thrust [swung] in His sickle on the earth, and the earth was reaped [the righteous will be saved, the wicked punished].

**Rev. 14:17** And another angel [heavenly messenger] came out of the temple, which is in heaven, [from God] he also having a sharp sickle [a tool used for harvesting a crop, vs. 15].

**Rev. 14:18** And another angel [heavenly messenger] came out from [who had charge of] the altar, [of incense—associated with the prayers of the saints, cf. Rev. 6:9; 8:5] who had power over fire, [fire and judgment are used together in the New Testament] and cried with a loud cry to him who had the sharp sickle, [see vs. 15] saying, [compare the language of Joel 3:13] “Thrust in your sharp sickle, [a tool used for harvesting a crop] and gather the clusters of the vine of the earth, for her grapes are fully ripe” [vs. 15; Rome has been given time to repent, but her evil, idolatrous, and persecuting ways have continued—thus, the harvest time of judgment has come from God].

**Rev. 14:19** And the angel thrust his sickle [the heavenly messenger with the sharp sickle, vs. 17] into the earth [he obeyed] and gathered the vine of the earth, and cast [threw] it into the great winepress of the wrath of God [this figure, describing God’s wrath, was used in the Old Testament, Isa. 63:1-6; Joel 3:13; and is used here against the Roman Empire].

**Rev. 14:20** And the winepress [used to press the juice from the grapes] was trodden outside the city, [the city is not named, but may be spiritually applied to Jerusalem, cf. Heb. 13:11,12] and blood came out of the winepress, even [up] to the horse bridles, [a strong figure is used to suggest a great slaughter and defeat of the enemy of God’s people] for a distance of a thousand and six hundred furlongs [about two hundred miles—this judgment seems to relate to God visiting Rome here on earth, vss. 17-20, however, they will also face eternal judgment, Rev. 20:12-15; cf. Mt. 25:31,32; Acts 17:31].

## CHAPTER 15

## Seven Angels With Seven Bowls Of Wrath

**Rev. 15:1** And I saw another sign in heaven, great and marvelous, [vs. 6; cf. Rev. 12:1,3] **seven angels** [heavenly messengers] **having the last seven plagues**, [calamities—that which destroys, cf. Rev. 9:18,20; 11:6; compare the plagues against Egypt, Ex. 7-12] **for in them the wrath of God is filled up** [finished—the time of God’s mercy has ended—mercy and a call for repentance have been made, but Rome rejected such, Rev. 9:20,21; now He has reached that point of fully punishing them, Rev. 14:10; cf. Rom. 1:24; 2 Thes. 2:11,12].

**Rev. 15:2** And I saw, as it were, [what looked like] **a sea of glass** [the sea is often used as a figure of separation, cf. Rev. 4:6] **mingled** [mixed] **with fire**, [God’s judgment seems to be reflecting in the water or it could represent the fire through which martyrs had passed] **and those** [faithful Christians] **who had won the victory** [they are now separated from the evil persecutions of Rome] **over the beast and over his image** [Rev. 13:14] **and over his mark and over the number of his name**, [Rev. 13:17,18; emperor worship, along with the heavy persecution and death, had been a hard battle for Christians, but now God has given His faithful ones victory] **standing on the sea of glass, having harps of God** [they can now praise God for a great victory over the evil ones of Rome, cf. Ps. 33:2; 92:1-5].

**Rev. 15:3** And they sing the song of **Moses** [the song he sang after God delivered Israel from Egyptian bondage, Ex. 15:1-18] **the servant of God, and the song of the Lamb**, [Jesus had come to earth, and was a prophet raised up like Moses, Deut. 18:15; Lk. 7:16; Acts 3:22; in His faithfulness, and as the Lamb, John 1:29; Rev. 4:11; 5:5,7; He can be fully praised] **saying, “Great and marvelous are Your works**, [this is a song of redemption, Rev. 5:9,10; Eph. 1:7] **Lord God Almighty**; [God has given them redemption and victory through Christ, 1 Cor. 15:57; cf. Rom. 3:24; Heb. 9:12] **just and true are Your ways**, [He had not let the faithful Christians down] **You King of saints** [nations or ages].

**Rev. 15:4** **Who will not fear You, O Lord, and glorify Your name?** [cf. Jer. 10:7]. **For You only** [alone] **are holy** [1 Pet. 1:16; Rev. 4:8]. **For all nations shall come and worship** [express homage] **before You**, [Ps. 86:9] **for Your**

**judgments have been manifested”** [revealed—Rome and all other nations will know the judgment of God, Rom. 14:11].

**Rev. 15:5** **And after these things I looked, and, behold, the temple [sanctuary] of the tabernacle of the testimony** [the Holy of Holiest which contained the ark of the covenant, Rev. 11:19; cf. Ex. 25:21] **in heaven was opened** [Rev. 11:19].

**Rev. 15:6** **And the seven angels** [heavenly messengers, vs. 1] **having the seven plagues**, [vs. 1; calamities—that which destroys, cf. Rev. 9:18,20; 11:6; compare the plagues against Egypt, Ex. 7-12] **clothed in pure and white linen** [their dress relates to their spotless purity and service to God, compare to Rev. 19:8,14] **and having their breasts girded with golden girdles**, [belts or bands—compare this to the dress of the High Priest of Israel as he served God, Ex. 28:4] **came out of the temple**, [they are sent from God as His messengers].

**Rev. 15:7** **And one of the four living creatures** [Rev. 4:6] **gave to the seven angels** [heavenly messengers, vs. 1] **seven golden vials** [bowls] **full of the wrath of God, who lives forever and ever.**

**Rev. 15:8** **And the temple** [sanctuary or Most Holy Place in heaven] **was filled with smoke from the glory of God and from His power;** [cf. Ex. 19:18; 40:34; 1 Kgs. 8:10,11] **and no one was able to enter the temple**, [since no one could enter, the idea is that there is no way at this point to forgive Rome—nothing now will stop the contents of these seven golden bowls] **till the seven plagues of the seven angels** [heavenly messengers, vs. 1] **were fulfilled** [finished].

## CHAPTER 16

### The Seven Bowls Of Wrath

**Rev. 16:1** **And I** [John] **heard a great** [loud] **voice from the temple saying to the seven angels**, [heavenly messengers with the seven plagues, Rev. 15:1,6] **“Go your ways, and pour out the vials** [bowls] **of the wrath of**

God on the earth.”

## **The First Bowl - Loathsome Sores**

**Rev. 16:2** And the first [angel, vs. 1] went and poured out his vial [bowl] upon the earth; and there fell [it became] a foul and loathsome sore [compare to the sixth plague of boils in Egypt, Ex. 9:10] upon the men who had the mark of the beast [Rev. 13:16-18] and on those who worshiped his image [emperor worshipers of the Roman Empire, Rev. 14:9].

## **The Second Bowl - Sea Turned To Blood**

**Rev. 16:3** And the second angel [heavenly messenger, vs. 1] poured out his vial [bowl] on the sea, and it became like the blood of a dead man; [compare to the first plague of Egypt, Ex. 7:20] and every living thing [creature] died in the sea [a percentage such as one third, Rev. 8:8, is no longer given, but judgment will fall upon all].

## **The Third Bowl - Waters Turned To Blood**

**Rev. 16:4** And the third angel [heavenly messenger, vs. 1] poured out his vial [bowl] on the rivers and fountains [springs] of waters; and they became blood [compare to the third trumpet where one third of the rivers and fountains were affected, Rev. 8:10,11; now, all of the rivers and springs are affected—God’s judgment is coming down in every way—compare the plagues of Egypt, Ex. 7:17-20].

**Rev. 16:5** And I heard the angel [heavenly messenger, vs. 4] of the waters saying, “You are righteous, [just] O Lord, which is, and who was, and who is to be, [the eternal Almighty One, Rev. 1:4; 15:3] because You have judged these things [God is longsuffering and patient with the human race, 2 Pet. 3:9, but the time comes when He brings judgment against those who are evil—those who will not repent—the Roman Empire is being judged according to justice].

**Rev. 16:6** For they [of the Roman Empire] have shed the blood of saints

[those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] **and prophets**, [spokesmen for God] **and You have given them blood to drink** [this plague turned their drinking water to blood representing God's judgment against them—blood for blood, Rev. 11:18]. **For they are worthy**" [they deserve it—they will now reap the rule of the farmer—one reaps what he sows, Gal. 6:7,8].

**Rev. 16:7** **And I heard another** [voice] **from the altar** [of incense associated with the prayers of the saints, Rev. 8:3] **saying**, **“Even so, Lord God Almighty, true and righteous are Your judgments”** [Rev. 15:3; these persecutors and idolatrous worshipers must receive the judgment they deserve, Rev. 13:10].

### **The Fourth Bowl - The Scorching Of People**

**Rev. 16:8** **And the fourth angel** [heavenly messenger, vs. 1] **poured out his vial** [bowl] **on the sun**; **and power was given to him** [the power of God—He controls all of His creation] **to scorch men with fire** [compare this to the fourth trumpet, Rev. 8:12].

**Rev. 16:9** **And men were scorched with great** [fierce] **heat**, **and they blasphemed** [spoke against in slander, vs. 11] **the name of God who has power over these plagues**; [the seven plagues, Rev. 15:6] **and they did not repent** [did not change their hearts and ways] **to give Him glory** [instead of praising God for who He was and for His great power, they refused to repent, and spoke evil things against Him as the true God].

### **The Fifth Bowl - Internal Decay**

**Rev. 16:10** **And the fifth angel** [heavenly messenger, vs. 1] **poured out his vial** [bowl] **on the seat** [throne] **of the beast**, [his power and authority receives this plague, Rev. 13:2] **and his kingdom was filled with darkness**; [compare this to the ninth plague of darkness in Egypt, Ex. 10:21-23] **and they gnawed their tongues because of pain**, [the evil beast of Rome had tortured and persecuted Christians, and now they receive pain from God, Rev. 11:10].

**Rev. 16:11** and they blasphemed [spoke against in slander, vs. 9] **the God of heaven because of their pains and their sores, and did not repent** [did not change their hearts and ways] **of their deeds** [compare these evil ones to Pharaoh hardening his heart during the plagues of Egypt, Ex. 8:15,32; 9:34].

## **The Sixth Bowl - Euphrates River Dried Up**

**Rev. 16:12** And the sixth angel [heavenly messenger] **poured out his vial** [bowl] **on the great river Euphrates**, [the largest, longest, and most important river of Western Asia—from this river north was the land of the enemies who carried the northern and southern kingdoms of Israel into captivity, Jer. 1:13-15; Ezk. 26:7] **and its water was dried up**, [compare to the sixth trumpet, Rev. 9:13-21] **that the way of the kings from the east might be prepared** [the figure is drawn from the continual fear of being attacked by the Parthians, Acts 2:9 east of the Euphrates River—consider how this is used in the Old Testament, Isa. 41:2; Jer. 50:38].

**Rev. 16:13** And I [John] **saw three unclean** [evil] **spirits** [1 John 4:1] **like frogs coming out of the mouth of the dragon** [the devil, Rev. 12:3,9] **and out of the mouth of the beast** [sea beast, Rev. 13:1-10] **and out of the mouth of the false prophet** [earth beast, Rev. 13:11-18; these three join forces to fight back to deceive other nations and kings, vs. 14].

**Rev. 16:14** For they are the spirits of devils, [demons] **working miracles**, [signs to deceive] **which go forth** [out] **to the kings of the earth and of the whole world, to gather them to the battle** [the battle of Armageddon, vs. 16] **of that great day of God Almighty** [for the results of this battle, see Rev. 19:19-21].

**Rev. 16:15** “Behold, [at this point the awful events that will happen to God’s enemy are interrupted for a statement of Jesus to reassure and prepare His faithful ones] **I am coming as a thief** [unannounced and unexpected—this is true whether speaking of judgment upon the Roman Empire, or at the second coming of Christ, Mt 24:43; Rev. 3:3; cf. 1 Thes. 5:2]. **Blessed** [cf. the beatitudes of Revelation, Rev. 1:3] **is he who watches, and keeps his garments**, [keeps them with him in preparedness, and keeps them clean

suggesting purity, **Rev. 3:4,18]** lest he walk naked and they see his shame” [2 Cor. 5:3].

**Rev. 16:16** And they [the unclean or evil spirits, vs. 13] gathered them together to a place called in the Hebrew tongue, Armageddon [Mount Magido—a vicinity where many defeats in battle took place during Old Testament times, cf. Jud. 4:13; 5:8,19; 2 Kgs. 23:29; 2 Chro. 35:22; this seems to be figurative language describing Rome’s last battle in which they will be defeated, cf. Rev. 17-21].

### **Seventh Bowl - A Mighty Earthquake**

**Rev. 16:17** And the seventh angel [heavenly messenger, vs. 1] poured out his vial [bowl] into the air, and there came a great [loud] voice out of the temple of heaven, from the throne, [this voice is from God] saying, “It is done!” [Rev. 21:6; no more delay, Rev. 10:6].

**Rev. 16:18** And there were voices [noises] and thundering, and lightnings; [compare Rev. 4:5] and there was a great earthquake, [Rev. 11:13] such as there had not been since man came to be upon the earth, so mighty an earthquake, and so great [these powerful happenings of nature call attention to the great defeat and downfall of great Babylon, vs. 19, the evil city of Rome].

**Rev. 16:19** And the great city [Rome] was divided into three parts, [this suggests her complete destruction—no longer a third, but now the whole, cf. Ezk. 5:2,3] and the cities of the nations fell [the great empire of Rome spread throughout many nations that followed the same idolatrous worship—these also fell]. And great Babylon [Rev. 14:8; 17:5,18; 18:2,10,16,18] was remembered before God, to give her the cup of the wine of the fierceness of His wrath [Rome has had her time of evil, murder, persecution, and idolatry, and now she must drink of God’s wrath, Rev. 14:10,19].

**Rev. 16:20** And every island fled away, and the mountains were not found [a figure showing that these evil ones will have no place left to hide from God, cf. Rev. 6:14,15; 20:11].

**Rev. 16:21** And great hail from heaven fell upon men, [this figure specifies something beyond the normal realm of nature—these huge hailstones (prepared by God) represent severe punishment to be brought upon the Roman Empire] **every hailstone about the weight of a talent** [one hundred pounds]. **And men blasphemed** [spoke against in slander, vs. 9,11] **God because of the plague of the hail**, [compare to the seventh plague in Egypt, Ex. 9:22-25] **because its plague was exceedingly great** [the destruction on this evil empire would be complete and awful].

## CHAPTER 17

### The Harlot On A Scarlet Beast

**Rev. 17:1** And there came one of the seven angels [heavenly messengers, Rev. 16:1] **who had the seven vials**, [bowls, Rev. 15:6; 16:1] **and talked with me**, [John] **saying to me**, “**Come here; I will show to you** [Rev. 1:1] **the judgment of the great harlot** [the Roman Empire] **who sits on many waters**, [“the waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues,” vs. 15].

**Rev. 17:2** **with whom the kings of the earth** [those leaders over other nations] **have committed fornication**, [sexual immorality—totally unfaithful to the true God of eternity—Rome led other nations into their immoral and idolatrous worship, cf. Rev. 2:22] **and the inhabitants of the earth have been made drunk** [this harlot of Rome allured them] **with the wine of her fornication**” [Rev. 18:3; sin spreads rapidly from Rome throughout the Roman world].

**Rev. 17:3** **So he** [one of the seven angels, vs. 1] **carried me away** [to see the judgment of the great harlot, vs. 1] **in the Spirit** [in a vision] **into the wilderness** [desert—she is away from the city and she will be seen as she is—thus a different wilderness compared to Rev. 12:6]. **And I saw a woman sitting on a scarlet colored beast**, [the sea beast, representing Rome and her evil persecutions, Rev. 13:1-10; the whole system of Rome, and her worship centered around immorality] **full of names of blasphemy, having**

**seven heads and ten horns** [Rev. 13:1].

**Rev. 17:4** And the woman was arrayed in purple and scarlet color, [the attire of the rich and powerful] **and adorned with gold and precious stones and pearls**, [luxury and wealth of the Roman Empire, Rev. 18:12,16] **having in her hand a golden cup** [the cup was attractive, but its contents deadly] **full of abominations** [things of disgust, abhorrence, unlawful, and forbidden] **and the filthiness of her** [spiritual] **fornication** [sexual immorality, Rev. 14:8].

**Rev. 17:5** And upon her forehead [a prominent place for all to see, cf. Rev. 13:1] **a name was written**, [translators have evidently capitalized these words for emphasis—the original does not suggest such from John] **MYSTERY**, [mystery of lawlessness, 2 Thes. 2:7; something hidden until revealed—see the mystery explained, vss. 7-18] **BABYLON THE GREAT**, [worldly, sinful Rome, Rev. 14:8; 16:19] **THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH** [Rome was the mother in the sense that she gave birth to such evil throughout the whole Roman world—thus all this worldliness, immorality, and idolatry could look to Rome for its source].

**Rev. 17:6** And I saw the woman [the harlot representing immoral Rome, sitting on the sea beast, representing persecuting Rome, vs. 3] **drunk with the blood** [many had been slain, Rev. 18:24] **of the saints**, [Rev. 13:15; Christians who were holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] **and with the blood of the martyrs of Jesus** [Rome had murdered thousands because they were Christians, Rev. 6:9,10]. **And when I saw her, I wondered with great wonder** [amazed at her appearance and what she symbolized].

## **The Mystery Of The Woman Explained**

**Rev. 17:7** And the angel [one of the seven messengers, vs. 1] **said to me**, “**Why did you marvel?** [why amazed]. **I will tell you the mystery of the woman** [vs. 5] **and of the beast that carries her, which has the seven heads and ten horns** [vs. 3,4].

**Rev. 17:8** The beast that you saw was, [had an existence at one time—

this could refer to the emperor Nero, A.D. 68 who began the persecutions against Christians] **and is not**, [at the death of Nero, there was a rest for Christians under Vespasian and Titus—"and yet is" (see end of this verse) in the sense that the emperor Domitian then carried on the evil work of the beast] **and will ascend out of the bottomless pit and go to perdition** [vs. 11; all the judgments against the Roman Empire and the evil reigning emperors—whether Nero or Domitian, must be punished and return (with Satan) to his abode, the abyss, cf. Rev. 11:7; 20:1]. **And those who dwell on the earth will wonder**, [marvel] **whose names are not written in the Book of Life from the foundation of the world**, [those who were not Christians—only those who have their names written in the Book of Live will be saved, Rev. 20:12,15; 21:27; 22:19; cf. Phil. 4:3] **when they behold** [see] **the beast that was, and is not and yet is** [will come].

**Rev. 17:9** **And here is the mind, which has wisdom**, [here is wisdom, Rev. 13:18] **The seven heads are seven mountains on which the woman sits** [this associates the beast with Rome—built on seven hills—however, other nations are involved].

**Rev. 17:10** **And there are** [also] **seven kings**: [who have persecuted Christians] **five have fallen**, [are dead] **one is**, [was reigning at this time] **and the other has not yet come** [the seventh has not yet reigned]. **And when he comes, he must continue a short time** [for a while—some have thought this refers to reigning emperors of Rome—others to Rome and other nations who persecuted Christians—others feel that the seven kings represent a complete number signifying the persecutors of God's people—whichever view one chooses, the bottom line is that the persecutors of God's people are going to perdition, vs. 11].

**Rev. 17:11** **And the beast that was, and is not**, [vs. 8] **is himself the eighth, and is of the seven, and he goes to perdition** [embedded within this difficult passage, see vs. 10, is the overall fact that the persecutors must be punished—this was truly great hope for the Christians THEN and NOW].

**Rev. 17:12** **And the ten horns which you saw are ten kings**, [cf. Dan. 7:24; located in the Roman Empire—perhaps Barbaric tribes conquered by Rome] **who have received no kingdom as yet**, [they are under Rome] **but**

**they receive power [authority] as kings with the beast for one hour [a short time].**

**Rev. 17:13** **These [ten kings, vs. 12] are of one mind, and they will give their power and authority to the beast [true allies to Rome and her evil ways].**

**Rev. 17:14** **These [ten kings along with Rome] will make war with the Lamb, [Jesus the Christ, Rev. 5:6] and the Lamb will overcome them, [Jesus will win the victory, Rev. 19:11-16] for He is Lord of lords and King of kings; [1 Tim. 6:15; Rome with her emperors and kings are nothing compared to Jesus the Lamb] and those who are with Him [the Lamb] are called [they responded to the call of the gospel, 2 Thes. 2:14; cf. Mk. 16:15,16; Rom. 1:16] and chosen [before the foundation of the world, Eph. 1:4] and faithful” [1 Cor. 15:58; Gal. 6:9; Rev. 2:10].**

**Rev. 17:15** **And he [one of the seven angels, vss. 1,7] said to me, “The waters which you saw where the harlot sits, [an explanation of vs. 1] are peoples and multitudes and nations and tongues [the evil ways of Rome had led multitudes of peoples and nations into sins of persecution, murder, immorality, and idolatry, see Rev. 13:7].**

**Rev. 17:16** **And the ten horns which you saw on the beast, [representing ten kings with no kingdoms looking to Rome for authority and one with her, vss. 12,13] these will hate the harlot, [they eventually hated Rome] and will make her desolate and naked, [Rev. 18:17] and will eat her flesh and burn her with fire [Rev. 18:8; will help destroy Rome].**

**Rev. 17:17** **For [the reason why these kings turned on Rome] God has put in their hearts to fulfill His will [purpose, cf. 2 Thes. 2:11] and to agree [to be of one mind] and give their kingdom to the beast, [for a time even though they hate the harlot, vs. 16] until the words of God are fulfilled [Rev. 10:7; then they will help destroy Rome, vs. 16; God has the power to control individuals or nations].**

**Rev. 17:18** **And the woman whom you saw [vss. 3-6] is that great city [Rome, Rev. 11:8; 16:19] which reigns over the kings of the earth.”**

# CHAPTER 18

## Babylon The Great Falls

**Rev. 18:1** And after these things I saw another angel [heavenly messenger] coming down from heaven, having great power, [authority] and the earth was lighted [illuminated] with his glory [a very important messenger from the power and glory of God, cf. Ezk. 43:2].

**Rev. 18:2** And he cried [shouted] mightily with a strong voice, saying, “**Babylon** [the figure of the fall of Babylon is used to describe the fall of Rome, cf. Isa. 13:20-22; Jer. 51:37,42] **the great is fallen, is fallen,** [a serious announcement, cf. Rev. 14:8] **and has become the habitation of devils** [demons] **and the hold** [prison] **of every foul spirit, and a cage for every unclean and hateful bird** [all good things have left Rome, and only things of evil are present].

**Rev. 18:3** For all nations have drunk of the wine of the wrath of her fornication, [immorality] and the kings of the earth have committed fornication [immorality] with her, [Rome influenced other nations to sin with her, Rev. 14:8; 17:2] and the merchants of the earth have become rich through the abundance of her luxuries [Rome made possible easy trade, easy travel, a common coinage and language while setting the example for luxuries, riches, and all kinds of sinful practices associated with persecution and idolatry].

**Rev. 18:4** And I heard another voice from heaven, [a call from God] saying, “**Come out of her, my people,** [Christians are called and warned not to have fellowship with this evil harlot—have nothing to do with the evil practices of the Roman Empire] **that you do not partake of** [participate in] **her sins** [Christians must always separate themselves from the evil practices of the world in all generations, Rom. 6:1,2; 12:1,2; Eph. 5:11; 2 Cor. 6:17; Jas. 4:4; 1 John 2:15-17] **and that you may not receive her plagues** [calamities—that, which destroys, cf. Rev. 9:18,20; 11:6; compare the plagues against Egypt, Ex. 7-12].

**Rev. 18:5** For her sins [the sins of the Roman Empire] have reached [piled up] to heaven, and God has remembered [Rev. 16:19] her iniquities [God will not tolerate her any longer—no more longsuffering toward her evil ways—compare to Sodom and Gomorrah, Gen. 18:20].

**Rev. 18:6** Render to her [pay her back] even as she rendered to you, and give back [repay, Ps. 137:8,9] to her double according to her works; [this suggests full punishment from God] in the cup, which she has filled, [mixed] fill [mix] for her double [Rev. 14:10; 16:19].

**Rev. 18:7** In the measure she has glorified herself and lived luxuriously, [sensuously] in the same measure [degree] give her torment and sorrow; [she will be punished for her sinful pride, cf. Ezk. 28:2-8] for she says in her heart, ‘I sit as a queen and am not a widow, and will never see sorrow’ [mourning—God is in control, but they refuse to recognize Him as they exalt themselves in sinful pride—consider some Old Testament examples of destructive pride, Dan. 4:30-32; 5:17-28; 8:8,25; Amos 6:8].

**Rev. 18:8** Therefore her plagues [see vs. 4] will come in one day: [quickly or suddenly, vs. 10] death and mourning and famine, and she will be utterly burned with fire; [four plagues are mentioned, and the fourth one will destroy with fire, Rev. 17:16] for strong [mighty, Jer. 50:34] is the Lord God who judges her [His judgment will not be lacking or powerless in any sense].

## The Kings Of The Earth Weep For Babylon

**Rev. 18:9** And the kings of the earth, who [sensuously] have committed fornication [immorality] and lived luxuriously with her, [vs. 3] will bewail [weep] and lament for her, when they see the smoke of her burning, [vs. 8; it seems that they are weeping because they loved the money they received from Rome more than grieving over Rome, cf. 1 Tim. 6:10].

**Rev. 18:10** standing at a distance because of the fear of her torment, [they did not want to be caught up in Rome’s punishment] saying, ‘Alas, alas [woe, woe, vs. 19; cf. Isa. 5:8,11,20] that great city Babylon, [the

world did not believe that Rome could ever fall] **that mighty city!** [compare Isa. 21:9]. **For in one hour** [vs. 17] **your judgment has come.'**

**Rev. 18:11** **And the merchants of the earth** [in addition to the kings, vss. 9,10] **will weep and mourn over her,** [Rome and her luxuries, vs. 9] **for no one buys their merchandise anymore:** [the love of money is applying pressure, 1 Tim. 6:10].

**Rev. 18:12** **the merchandise** [cargoes] **of gold, and silver** [associated with wealth] **and precious stones** [an example would be granite] **and pearls and fine linen and purple** [Rev. 17:3,4] **and silk** [imported to Rome from China] **and scarlet, and all** [kind of] **citron** [thyine] **wood** [a hard, fragrant, and beautifully grained wood used by cabinet makers] **and every kind of articles** [made] **of ivory, and every kind of articles** [made] **of most precious wood and of brass and iron and marble,**

**Rev. 18:13** **and cinnamon and incense and fragrant oil and frankincense** [spices] **and wine and** [olive] **oil and fine flour and wheat** [mostly from Egypt] **and beasts and sheep, and horses and chariots and slaves, and souls of men** [human life or slaves—all things in these verses suggest wealth and luxury out of control—such wealth led Rome to trust in material things along with all kinds of immorality and idolatry, cf. Rom. 1:18-32].

**Rev. 18:14** **And the fruits that your soul lusted after** [longed for] **has departed from you,** [vs. 17; the prophets used this figure to show the failures of God's people, Jer. 40:10,12; Amos 8:1,2; Micah 1:7] **and all things which were luxuries and splendid have departed from you,** [earthly riches and treasures pass away, but treasures in heaven last forever, Mt. 6:19,20] **and you shall find them no more at all** [vss. 21,22; what are they profited, Mt. 16:26].

**Rev. 18:15** **The merchants** [of these things, cargoes of vss. 11-13] **who became rich from her,** [Rome] **shall stand at a distance for fear of her torment, weeping and wailing,** [compare to the kings of the earth, vs. 9].

**Rev. 18:16** **and saying, "Alas, alas,** [woe, woe, vs. 19] **that great city**

[Rome] that was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls! [luxuries from great wealth, vs. 12].

**Rev. 18:17** For in one hour [a short time, vs. 10] so great riches has come to nothing [brought to ruin]. And every shipmaster [sea captain] and all the company [passengers] in ships and sailors, and as many as trade by the sea, stood at a distance, [compare to the kings of the earth, vs. 9].

**Rev. 18:18** and cried [out] when they saw the smoke of her burning, [vs. 9; cf. Ezk. 27:29-28:2] saying, ‘What city is like this great city!’ [Rev. 13:4].

**Rev. 18:19** And they threw dust on their heads [a sign of grief, sadness, and lamentation, cf. Job 2:12; Ezk. 27:30] and cried, [out] weeping and wailing, saying, ‘Alas, alas, [woe, woe, vs. 10] that great city, [Rome] in which all who had ships in the sea were made rich all that had ships in the sea by reason of her wealth! [these also grieve over the loss of money]. For in one hour [a short time, vss. 10,17] she is made desolate’ [God’s judgment is quick and complete].

**Rev. 18:20** Rejoice over her, [the destruction of Rome and victory over the devil, Rev. 12:12] O heaven, and you holy apostles [those sent on God’s mission of salvation] and prophets, [God’s spokesmen] for God has avenged you on her” [judged her for the way she treated you, Rev. 19:2; these faithful saints had suffered at the hand of cruel and sinful Roman power, and now God is making things right].

## Completely Destroyed

**Rev. 18:21** And a mighty angel [heavenly messenger] took up a stone like a great millstone and threw it into the sea, [cf. Jer. 51:61-64] saying, “Thus with violence the great city Babylon [symbolizing Rome] shall be thrown down, and shall not be found anymore [any longer, Rev. 16:20].

**Rev. 18:22** And the voice of harpists and musicians and of pipers [flute-

players] **and trumpeters, shall not be heard in you anymore**; [cf. Ezk. 26:13; there is nothing now to rejoice over] **and no craftsman of any craft shall be found in you anymore**; [the craftsmen and their arts are no longer needed—the city has fallen] **and the sound of a millstone** [providing food] **shall not be heard anymore in you** [normal life has disappeared due to the judgment of God brought against them because of sin].

**Rev. 18:23** **And the light of a candle shall not shine in you anymore** [the light of knowledge has gone out—God’s word is symbolized by light]. **And the voice of the bridegroom and of the bride shall not be heard in you anymore** [cf. Jer. 25:10]. **For your merchants** [vs. 3] **were the great men of the earth**; [world] **for by your sorcery** [magic spell] **all nations were deceived** [all the things that Rome cherished so much have been taken away—they are reaping the evil they sowed].

**Rev. 18:24** **And in her** [the immoral harlot, Rome, Rev. 17:1,6] **was found the blood of prophets and of saints** [Rev. 16:6; 17:6] **and of all who were slain on the earth**.

## CHAPTER 19

### Praises Of The Multitude In Heaven

**Rev. 19:1** **And after these things I heard a great** [loud] **voice of much people** [a great multitude, vs. 6; cf. Rev. 11:15] **in heaven, saying, “Alleluia!** [vss. 3,4,6; praise to God] **Salvation and glory and honor and power to the Lord our God!** [Rev. 4:11].

**Rev. 19:2** **For true and righteous are His judgments**, [compare this to Rev. 16:5] **for He** [the Lord, vs. 1] **has judged** [as the souls under the altar had wanted Him to do, Rev. 6:9,10] **the great harlot**, [the immoral Roman Empire, Rev. 17:3-6] **who corrupted the earth with her fornication**, [immorality] **and has avenged the blood of His servants shed by her hand**” [Rev. 6:10].

**Rev. 19:3** **And again they** [the great multitude in heaven, vs. 1] **said,**

**“Alleluia!”** [vss. 1,4,6; praise to God]. **And her smoke rose up forever and ever** [she is fully judged and punished, Rev. 14:9,10; 18:9].

**Rev. 19:4** **And the twenty-four elders** [these could represent God’s redeemed in all ages—the Israel of God in the Old Testament had twelve tribes, the New Testament began with twelve apostles—thus the twenty-four who were redeemed (wearing crowns of victory, Rev. 4:4,10) around the throne of God, Rev. 5:8,14; 7:11; 11:16; compare these to the great multitude before the throne, dressed in white, Rev. 7:9] **and the four living creatures** [evidently the same angels or cherubim seen by Ezekiel, Ezk. 1:5; 10:1-3,5-9,15-16,18-20; 11:22; 41:18,20,25; cf. Isa. 6:2-3] **fell down and worshiped** [paid homage to] **God who sat on the throne**, [now that the seven bowls of wrath have been completed with the seven plagues, the throne can once again be approached, cf. Rev. 15:8; 16:17] **saying, “Amen!** [so be it] **Alleluia!”** [vss. 1,3,6; praise to God].

**Rev. 19:5** **And a voice** [not named] **came out of** [from] **the throne, saying,** **“Praise our God,** [the context suggests—because of His judgment against the enemy] **all you His servants** [in heaven and on earth] **and those who fear Him,** [reverence and obey Him] **both small and great”** [every class regardless of class].

**Rev. 19:6** **And I heard, as it were,** [what sounded like] **the voice of a great multitude, and as the voice of many waters, and as the voice** [sound] **of mighty thunderings,** [compare to Ezk. 1:24] **saying, “Alleluia!** [vss. 1,3,4; praise to God] **for the Lord God Omnipotent** [the Almighty, Rev. 1:8] **reigns** [earthly powers come and go, but the true powerful God of eternity reigns].

## **The Marriage Supper Of The Lamb**

**Rev. 19:7** **Let us** [all who worship Him] **be glad and rejoice and give honor** [glory and praise] **to Him, for the marriage of the Lamb** [Jesus, Rev. 5:6] **has come, and His wife** [the adorned and prepared church, Eph. 5:22-32; cf. Rom. 7:4] **has made herself ready”** [cf. 2 Cor. 11:2; for examples of a wedding supper, see Mt. 22:2-14; 25:1-13].

**Rev. 19:8** And it was granted to her [His bride, the church] that she should be arrayed in fine linen, [cf. Rev. 3:4,5,18; 7:13] clean and white; [bright—suggests forgiveness and purity] for the fine linen is the righteousness [righteous acts, Phil. 3:9] of saints [those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7].

**Rev. 19:9** And he [the heavenly messenger—a fellow servant, vs. 10] said to me, “Write, [Rev. 1:11,19; also the writing to the seven churches, Rev. 2,3] ‘Blessed [Greek: *makarios*—happy—the same word used in the Beatitudes, Mt. 5:3-11; cf. Rev. 1:3; 14:13; 16:15; 20:6; 22:7,14] are those who are called to the marriage supper of the Lamb.’ “ And he [the heavenly messenger] said to me, “These are the true sayings of God” [Rev. 22:6].

**Rev. 19:10** And I [John] fell at his feet [the heavenly messenger, vs. 9] to worship him [to pay homage and adoration]. And he said to me, “See that you do not do that; [he refused John’s worship] I am your fellow servant, [compare this to Cornelius and Peter, Acts 10:25,26] and of your brethren [other Christians] who have the testimony of Jesus. Worship God! For the testimony of Jesus [1 John 5:10] is the spirit of prophecy” [John, all other Christians, and even this angel were all co-workers in telling about Jesus—this was the purpose and essence of the message from God].

## **Jesus Rides The White Horse Of Victory**

**Rev. 19:11** And I saw heaven opened, [Rev. 4:1] and behold, a white horse, [cf. Rev. 6:2] and He [Jesus] who sat on him [the white horse] was called Faithful and True, [Rev. 3:14] and in righteousness He judges and makes war [both the fight and the victory are for the right purpose and serve justice].

**Rev. 19:12** His eyes were as a flame of fire, [compare the appearance of Jesus before John, Rev. 1:14; cf. Dan. 7:9; 10:6] and on His head were many crowns [Greek: *stephanos*—a victory crown that belongs only to Jesus and true Christians, Rev. 2:10; 3:11; 4:4,10; 6:2; 19:12]. And He had a name written that no one knew, except Himself [a powerful name beyond human comprehension—He is called the Word of God, vs. 13].

**Rev. 19:13** He was clothed with a vesture [robe] dipped in blood, [this One is the Father's victorious warrior from Calvary, Isa. 53:2,5] and His name is called The Word [Greek: *logos*, John 1:1,14; 1 John 1:1; 5:7] of God.

**Rev. 19:14** And the armies which are in heaven, [this vision pictures Jesus leading His heavenly army of righteousness—symbolizes victory over the corrupt Roman Empire] clothed in fine linen, white and clean, [compare to the Lamb's bride, vs. 8] followed Him on white horses [this is a vision of victory for Jesus].

**Rev. 19:15** And out of His mouth goes a sharp sword, [a sword of judgment—refer to His first appearance to John, Rev. 1:16] that with it He should smite the nations; [the judgment brought against Rome came from the standard of God's will] and He will rule them with a rod of iron; [Rev. 12:5] and He treads the winepress of the fierceness and wrath of Almighty God [this figure, describing God's wrath, was used in the Old Testament, Isa. 63:1-6; Joel 3:13; and is used here to describe the overthrow of those who are enemies to God, Rev. 14:19,20].

**Rev. 19:16** And He has on His vesture [robe] and on His thigh a name written, "KING OF KINGS, AND LORD OF LORDS" [Jesus is sovereign over all lords and kings—none greater—He is over all of them—translators have evidently capitalized these words for emphasis—the original does not suggest such from John, compare Rev. 17:5].

## **Defeat To The Beast**

**Rev. 19:17** And I [John] saw an angel [heavenly messenger] standing in the sun; [a sublime image] and he cried out with a loud voice, saying to all the fowls [birds of prey that feed on flesh] that fly in the midst of heaven, "Come and gather [assemble] yourselves together for the supper of the great God, [suggests a great slaughter on the battle field—symbolizes the judgment against the Roman Empire—Jesus will win the victory, cf. Ezk. 39:4-20].

**Rev. 19:18** that you [the birds of prey] may eat the flesh of kings and the flesh of captains [Rome with all her powerful armies will lose] and the flesh of mighty men and the flesh of horses, and of those who sit on them and the flesh of all men, both free and bond, [slave] both small and great.”

**Rev. 19:19** And I saw the beast, [sea beast—Rome the persecutor, led by Domitian, Rev. 13:1-8] and the kings of the earth, and their armies, [all allies with Rome] gathered together [for the battle of Armageddon, Rev. 16:16] to make war against Him [Jesus] who sat on the [white, vs. 11] horse, and against His army [clothed in fine linen, white and clean, on white horses, vs. 14].

**Rev. 19:20** And the beast [see vs. 19] was taken, [captured] and with him the false prophet [land beast, Rev. 13:11-18] who worked [performed] miracles [miraculous signs, Rev. 13:13] before him, [the beast or on his behalf] with which he [the false prophet] deceived those who had received the mark of the beast and those who worshiped his image [Rev. 13:12,13]. These two [the two beasts representing the persecution of Christians, and the mandatory worship of the emperor] were cast [thrown] alive into the lake of fire burning with brimstone [cf. Rev. 20:10,14,15; 21:8].

**Rev. 19:21** And the remnant [the rest of the beast’s followers, vs. 19] were slain with the sword [His powerful words of judgment, vs. 15] which proceeded out of His mouth of Him [Jesus, Faithful and True, vs. 11] who sat on the [white] horse, and all the fowls [birds] were filled with their flesh [as was promised, vss. 17,18; Rev. 17:16].

## CHAPTER 20

### The Binding Of Satan 1000 Years

**Rev. 20:1** And I saw an angel [heavenly messenger] come down from heaven, having the key [this is a symbol of power and authority, Rev. 1:18; 9:1; cf. Mt. 16:19] to the bottomless pit [abyss—Satan’s den] and a great

**chain** [for binding, vs. 2] **in his hand** [for more information on Satan and the abyss, see vs. 3; Rev. 9:1,2,11; 11:7; 17:8].

**Rev. 20:2** **And he** [the angel, vs. 1] **laid hold of the dragon**, [Rev. 12:3,9] **that serpent of old**, [Gen. 3:1] **who is the Devil and Satan**, and **bound him** [restricted his actions, cf. 2 Pet. 2:4] **for a thousand years**, [this is not a literal number of years, but rather figuratively represents the whole, complete, or entirety of something—thus, Satan is to be bound for a designated period of time, cf. 2 Pet. 3:8].

**Rev. 20:3** **and cast him into the bottomless pit**, [abyss—Satan’s den] **and shut him up, and set a seal on him**, [locked him in, cf. Dan. 6:17] **so that he should deceive the nations** [vss. 8,10; Rev. 12:9] **no more till the thousand years** [this designated time, vs. 2] **should be fulfilled** [completed—during this time, Satan is controlled]. **And after these things** [this time of binding] **he must be loosed** [released] **for a season** [short time—many over the years have placed so much emphasis on the one thousand years that they overlook the context—the important point here is the fact that Satan is restricted from his usual cruelties of deception].

**Rev. 20:4** **And I saw thrones**, [in heaven] **and they** [those given authority to judge] **sat on them, and judgment was given to them. And I saw the souls** [does not mention bodies—their bodies were still in graves on earth] **of those who were beheaded** [Christian martyrs, cf. 1 Cor. 6:2,3] **for their witness of Jesus and for the word of God**, [Rev. 6:9; while they lived on earth, the persecution by Rome had taken their lives] **who had not worshiped** [bowed down or paid homage to] **the beast nor his image, neither had received his mark on their foreheads or on their hands** [they died because they would not worship the emperor of Rome, Rev. 13:15-18]. **And they lived and reigned with Christ a thousand years** [during this appointed time that Satan is bound].

**Rev. 20:5** **But the rest of the dead** [the unsaved—those who died out of Christ] **did not live again** [with these faithful Christians] **until the thousand** [this designated period of time, vs. 2; from their physical death until the Lord will return to bring all from their graves] **years were finished. This is the first resurrection** [this resurrection involves only the saved who are not

affected by the second death, vs. 6; the unsaved will remain in torment (*tartarus*), Lk. 16:23-25; Jude 6, until the final resurrection to receive the second death, vss. 11-15].

**Rev. 20:6** **Blessed** [happy—for the other six beatitudes of Revelation, see Rev. 1:3; 14:13; 16:15; 19:9; 22:7,14] **and holy is he** [representing a faithful Christian, Rev. 2:10] **who has part in the first resurrection** [vs. 5]. **On such the second death** [eternal separation from God, vs. 14] **has no power, but they will be priests of God and of Christ**, [cf. Rev. 1:6; 5:10; 1 Pet. 2:5,9] **and shall reign with Him** [they are moved from under the altar, Rev. 6:9, to thrones with Jesus] **a thousand years** [for this complete time, vs. 2].

### **Satan And His Army Stopped**

**Rev. 20:7** **And when the thousand years** [see vs. 2] **have expired, Satan will be loosed** [released for a short time as promised, vs. 3] **from his prison**, [the abyss, vss. 1,2; his being bound was a set back, but he made a come back to continue his deception until the end of time].

**Rev. 20:8** **and will go out to deceive the nations** [Rev. 12:9] **which are in the four corners of the earth**, [all directions] **Gog and Magog**, [in the Old Testament, this represented evil forces against Israel referred to by Ezekiel—these two symbolize the heathen world—just as these could be overthrown, so can the devil be defeated with God’s power, cf. Ezk. 38:2; 39:1,6] **to gather them together for battle**: [the final battle, Rev. 16:13-16] **the number of them** [this wicked army of Satan] **is like the sand of the sea** [seashore].

**Rev. 20:9** **And they** [Satan’s army] **went up on the breadth of the earth** [suggests a wide spread army of thousands] **and surrounded the camp of the saints** [Christians—those who are holy, devoted, sanctified, and consecrated to God, 1 Thes. 4:7] **and the beloved city**, [Christ’s church on earth] **and fire came down from God out of heaven and devoured them** [it looks as though Satan and his large army will win, but the battle is not fought—God steps in with fire and destroys them].

**Rev. 20:10** And the devil [the leader of this evil army, Rev. 12:9] who deceived them [vs. 8] was cast [thrown] into the lake of fire and brimstone, [this is the final destiny of the devil and all his followers—the Greek: *gehenna*, translated hell in the New Testament is described as a place of fire and torment, Mt. 5:22; 18:9; 23:33; Lk. 12:5; Jas. 3:6] where the beast and the false prophet are [Rev. 19:20]. And they will be tormented day and night forever and ever [this is eternal punishment].

## The Great White Throne And Judgment

**Rev. 20:11** And I [John] saw a great white throne and Him [God will judge the world through Jesus, Mt. 25:31-33; John 5:22; Acts 17:31; cf. 1 Cor. 15:24] who sat on it, from whose face [presence] the earth and the heaven fled away, and there was found no place for them [this physical heaven and earth will be completely destroyed, cf. 2 Pet. 3:10-13].

**Rev. 20:12** And I saw the dead, small and great, [no one is exempt from this appearance] standing before God, [the throne] and the books [the plural used could suggest people from both Testaments] were opened. And another book was opened, which is the Book of Life [a book containing those who are saved, cf. Rev. 3:5; 13:8; 17:8; 21:27]. And the dead were judged from those things which were written in the books, [the books that were opened] according to their works [Jesus taught that He would judge according to each one's works, Mt. 16:27; even though salvation is by grace, Eph. 2:8; Titus 2:11, obedience to God's gospel is essential to prepare the heart to receive it—also good works are essential for Christian growth and faithfulness, cf. Jas. 2:14-26].

**Rev. 20:13** And the sea gave up the dead who were in it, [all the dead are included, vs. 12] and Death and Hades [the unseen realm—the evil dead are included who will be cast into the lake of fire—those who will experience the second death, vs. 14] delivered up the dead who were in them. And they were judged every one according to their works [while on earth, each one must decide to live for the Lord or the devil—at judgment, rewards will be given according to one's choice].

**Rev. 20:14** And Death [the last enemy, 1 Cor. 15:26] and Hades [the

unseen realm, vs. 13] **were cast into the lake of fire** [see vs. 10]. **This is the second death** [all must die physically, Heb. 9:27; the soul separates from the body, Jas. 2:26, but only those who are spiritually separated from God will experience the second death, Rev. 21:8].

**Rev. 20:15** **And whoever was not found written in the Book of Life** [see vs. 12] **was cast into the lake of fire** [see vs. 10; cf. Rev. 19:20].

## CHAPTER 21

### **New Heaven, New Earth, New Jerusalem**

**Rev. 21:1** **And I** [John, vs. 2] **saw a new heaven and a new earth**, [2 Pet. 3:13; heaven, the everlasting kingdom, 2 Pet. 1:11; cf. John 14:1-3] **for the first heaven and the first earth** [making up the physical creation] **were passed away** [as Peter taught, 2 Pet. 3:10]. **And there was no more sea** [certainly no more physical sea, but this suggests also no more separation from God or one another, cf. Rev. 4:6].

**Rev. 21:2** **And I, John, saw the holy city, new Jerusalem**, [a new heavenly city] **coming down out of heaven from God**, [suggests its origin—from God] **prepared as a bride adorned for her husband** [this city has been prepared for those who are prepared, John 14:6].

**Rev. 21:3** **And I heard a great** [loud] **voice out of heaven saying**, [this is a great announcement] **“Behold, the tabernacle** [presence or dwelling] **of God is with men, and He will dwell** [live] **with them, and they shall be His people, and God Himself will be with them and be their God** [under the Levitical system, the High Priest had to go into the Most Holy Place for the people—now God will personally be with them, Rev. 22:4].

**Rev. 21:4** **And God will wipe away all tears from their eyes**; [the many difficulties and bereavement had been many on earth—now no more tears] **and there shall be no more death**, [at this point, this last enemy has disappeared, 1 Cor. 15:26] **nor sorrow, nor crying**, [all persecutions have passed] **neither shall there be any more pain, for the former** [old order of]

**things have passed away”** [the victory in Jesus has now been won, 1 Cor. 15:57].

**Rev. 21:5** **And He who sat on the throne** [see Rev. 20:11] **said, “Behold, I make [am making] all things new”** [a new heaven, a new earth, a prepared place, John 14:1-3]. **And He said to me, “Write, [Rev. 1:19] for these words are true and faithful”** [that which is from God is always true].

**Rev. 21:6** **And He** [He who sat on the throne, vs. 5; cf. Rev. 1:8] **said to me, “It is done [Rev. 16:17]. I am the Alpha** [the first letter in the Greek alphabet] **and the Omega,** [the last letter in the Greek alphabet] **the Beginning and the End** [Rev. 1:8,11; the first and the last, Isa. 41:4; cf. Rev. 21:6; 22:13]. **I will give to him who thirsts** [John 4:10; 7:37] **from the fountain of the water of life freely** [this eternal water is free, but the sinner is required to thirst and to drink, John 4:14; those who are disobedient refuse this free eternal water, cf. Heb. 5:9].

**Rev. 21:7** **He who overcomes** [remains faithful as a Christian—compare this admonition to the seven churches, Rev. 2:7,11,17,26; 3:5,12,21] **shall inherit all things,** [Christians are children of God and joint heirs with Christ, Rom. 8:16,17; cf. Eph. 1:14] **and I will be his God, and he shall be My son** [there is no higher honor in this life and in eternity].

**Rev. 21:8** **But** [in contrast] **the fearful** [the cowardly] **and unbelieving** [those who do not have a true active faith in God, His Son, and the gospel of salvation, Mk. 16:15,16; John 8:24; Rom. 1:16] **and the abominable** [the vile—those who are defiled in every way] **and murderers** [those who take human lives while being motivated by malice and hatred] **and sexual immoral** [persons, cf. Rom. 13:13; Gal. 5:19-21] **and sorcerers** [those who practice magic art through drugs and enchantments] **and idolaters** [those who bow before and worship idols rather than the true God, 1 Cor. 5:11; 6:9; Eph. 5:5] **and all liars,** [God hates liars, Prov. 6:17] **shall have their part in the lake which burns with fire and brimstone,** [Rev. 20:10] **which is the second death”** [this is the picture of eternal separation from God, see Rev. 20:14; Gal. 5:21].

## **The New And Holy Jerusalem**

**Rev. 21:9** And one of the seven angels [heavenly messengers] who had the seven vials [bowls—not told which plague] full of the seven last plagues, [calamities—that which destroys, cf. Rev. 9:18,20; 11:6; 15:1; compare the plagues against Egypt, Ex. 7-12] came to me [John] and talked with me, saying, “Come here, I will show you the bride, the Lamb's wife” [the spiritual bride of Jesus, the church, Rev. 19:7; 21:2; cf. Eph. 5:23-32].

**Rev. 21:10** And he [one of the seven angels, vs. 9] carried me away in the Spirit [Rev. 1:10; this is another vision] to a great and high mountain, and showed me that great city, the holy Jerusalem, [compare to the new Jerusalem, vs. 2] descending out of heaven from God, [repeats verse two for the purpose of giving the description of this city, cf. Rev. 3:12].

**Rev. 21:11** having the glory of God [this is not a physical city, but physical glories are used for humanity to comprehend its God-given glory and the presence of God, vs. 23; cf. Rev. 15:8]. And her light [Rev. 22:5] was like a most precious stone, like a jasper [a translucent stone of various colors—especially red like fire, cf. vs. 18,19] stone, clear [shinning or transparent] as crystal [Rev. 4:6].

**Rev. 21:12** And it [this holy city, vs. 10] had a great and high wall, [symbolizes a well fortified and secure city] and with twelve gates, and at the gates twelve angels; [heavenly messengers—God has control as to who will enter—only His faithful will be allowed] and names were written on them, which are the names of the twelve tribes of the children of Israel: [those under the Old Testament who were in covenant relationship with God are represented—the New Testament is also represented by the twelve apostles, vs. 14; when combined—all of God's spiritual Israel, symbolized by the twenty-four elders, Rev. 4:4].

**Rev. 21:13** on the east, three gates; on the north, three gates; on the south, three gates, and on the west three gates [compare this to Ezk. 48:30-35].

**Rev. 21:14** And the wall of the city had twelve foundations, [a complete

and solid foundation with Jesus Christ the chief cornerstone, Eph. 2:20; this symbolizes those saved under Christ and the new covenant] **and on them** [the foundations] **the names of the twelve apostles of the Lamb** [the One who takes away the sins of the world, John 1:29].

**Rev. 21:15** **And he** [the heavenly messenger, vs. 9] **who talked with me had a golden reed** [rod] **to measure the city**, [for dimensions of this city, see vs. 16] **and its gates and its wall** [for dimensions of wall, see vs. 17].

**Rev. 21:16** **And the city is laid out foursquare**, [like a square] **and its length is as large** [great] **as the breadth** [width]. **And he measured the city with the reed**, [rod] **twelve thousand furlongs** [approximately fifteen hundred miles]. **The length and the breadth** [width] **and the height of it are equal** [this city is described as a perfect cube—consider the fact that the Most Holy Place was also a perfect cube, 1 Kgs. 6:20; perhaps this heavenly city is being compared to the Most Holy Place—such a large figure surely symbolizes the fact that God has a place for all the saved].

**Rev. 21:17** **And he** [one of the seven angels, vs. 9] **measured its wall one hundred and forty-four cubits**, [216 feet—either referring to its thickness or height—in either case, the size is symbolic and suggests security and protection] **according to the measure of a man**, [human measurement] **that is, of an angel** [which is the way the angel measured].

**Rev. 21:18** **And the construction** [material] **of its wall was of jasper**; [a translucent stone of various colors—especially red like fire, vss. 11,19; cf. Rev. 4:3] **and the city was pure gold, like clear glass** [perhaps he means that the gold was shining as pure glass since gold is opaque].

**Rev. 21:19** **And the foundations** [stones] **of the wall of the city were garnished** [adorned] **with all kinds of precious stones** [all materials in this city with its foundations and walls suggest something precious and of great value, cf. Isa. 54:11]. **The first foundation** [stone] **was jasper**, [see vs. 18] **the second, sapphire**, [an azure sky blue with various shades—next to a diamond in hardness] **the third, a chalcedony**, [an uncrystallized translucent quartz with a shiny white like luster] **the fourth, emerald**, [a light green transparent color—one of the colors in the breastplate of the high

priest, Ex. 28:18; cf. Rev. 4:3].

**Rev. 21:20** the fifth, **sardonyx**, [color is reddish yellow, nearly orange—a silicious stone or gem, nearly allied to the onyx] **the sixth, sardius**, [a transparent, highly polished brilliant fiery-red, cf. Rev. 4:3] **the seventh, chrysolite**, [yellow stone—thought to include topaz—some classify it as green] **the eighth, beryl**, [a hard green or bluish-green stone similar to the emerald] **the ninth, a topaz**, [a pellucid yellowish color—sometimes also a greenish tint] **the tenth, a chrysoptase**, [a variety of semi-transparent quartz with a greenish golden color—almost hard as flint] **the eleventh, a jacinth**, [a gem with a deep purple or reddish color named after the hyacinth flower] **the twelfth, amethyst** [a species of quartz having a deep purple or violet color—out of these twelve stones, only the jasper and emerald are mentioned in the other books of the New Testament].

**Rev. 21:21** **And the twelve gates were twelve pearls**; [this is used to express that which is of great value, cf. Mt. 7:6; 13:45,46; 1 Tim. 2:9] **each one of the gates was [made] of one [a single] pearl. And the street of the city was pure gold, like transparent glass** [see vs. 18].

## No Need For The Sun Or Moon

**Rev. 21:22** **And I saw no temple [sanctuary] in it, for the Lord God Almighty and the Lamb are its temple** [being in the presence of God and the Lamb, Rev. 22:4, is superior to all other temples].

**Rev. 21:23** **And the city had no need of the sun or of the moon to shine in it**, [the thought seems to be that the light of the sun and moon would be superfluous in the presence of the light of God and the Lamb, cf. Isa. 60:19,20] **for the glory of God lighted [illuminated] it, and the Lamb is its light** [God and His son are considered light throughout the New Testament—no wonder then this light is seen by John in heaven, see John 1:4,5; 3:19; 8:12; 9:5; 12:46; 1 John 1:5; Rev. 22:5].

**Rev. 21:24** **And the nations [Jews and Gentiles] of those who are saved** [the gospel was sent to all nations and to every creature to save those who would believe and be baptized, Mt. 28:18-20; Mk. 16:15,16; Lk. 24:46,47]

will walk in its light, [1 John 1:7] and the kings of the earth bring their glory and honor into it [God's plan was for all to be saved by the gospel and to enjoy the light of this city].

**Rev. 21:25** And its gates shall not be shut at all by day, [this is opposite from the custom of ancient cities] for there shall be no night there [God and the Lamb as light are eternally present, vs. 23].

**Rev. 21:26** And they shall bring the glory and honor of the nations [those saved of the nations, vs. 24] into it.

**Rev. 21:27** And there shall in no wise enter into it anything that defiles, [no impurities] or causes an abomination [no shamefulness or idolatry] or a lie, [all lying is reserved for the devil and those who are eternally lost, Rev. 21:8] but only those who are written in the Lamb's Book of Life [those who are saved through Jesus the Lamb, Phil. 4:3].

## CHAPTER 22

### The Throne And The River Of Life

**Rev. 22:1** And he [probably the angel who measured the city, Rev. 21:15] showed me a pure river of water of life, [Jesus spoke of this water during His ministry, John 4:10,11; 7:38; cf. Rev. 7:17; 21:6; 22:17] clear as crystal, proceeding out of [from] the throne of God and of the Lamb [God and the Lamb represent the source of life, John 1:4; 5:26; 10:10; 14:6].

**Rev. 22:2** In the midst [middle] of the street of it, and on either side of the river, [of life, vs. 1] was the tree of life, [this tree was lost by Adam and Eve because of sin, Gen. 2:9; 3:22,23, but it is now regained because Jesus died for sin that those who obey and serve Him can eat of this tree and live forever, vs. 14; cf. Rev. 2:7] which bore twelve kinds [crops] of fruits, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations [one of the things in this physical life is pain and suffering—Christians under the evil power of Rome knew much pain and sorrow—this beautiful place brings healing from such pain forever].

**Rev. 22:3** And there shall be no more curse, [sin brought a curse to the human race, Gen. 3:17-19] **but** [instead] **the throne of God and of the Lamb shall be in it;** [where these are present, there can be no cursed thing] **and His servants shall serve Him:** [heaven is not a place of idleness, but provides the joy of serving, Rev. 7:15].

**Rev. 22:4** And they shall see His face, [a blessing provided for the saved and the pure in heart, Mt. 5:8; thus a privilege in heaven that was not allowed Moses on earth, Ex. 33:20,23] **and His name shall be on their foreheads** [consider the one hundred and forty-four thousand, Rev. 14:1].

**Rev. 22:5** And there shall be no night there: [Rev. 21:25] **and they need no candle,** [lamp] **nor the light of the sun; for the Lord God gives them light** [this is the only light that is needed, Rev. 21:23]. **And they shall reign forever and ever** [heaven is eternal].

**Rev. 22:6** And he [the angel, see vs. 1] **said to me, “These sayings are faithful and true”** [the true sayings of God, Rev. 19:9,11]. **And the Lord God of the** [spirits of the, cf. 1 Cor. 14:32] **holy prophets** [thus, God’s spokesmen] **sent His angel to show to his servants the things which must shortly be done** [take place—Rev. 1:1; this book was written during the time of the seven churches of Asia, therefore, the events specifically apply to their problems and needs—however, the same principles are still needed today to fight sin].

## **Announcement: Jesus Is Coming**

**Rev. 22:7** “Behold, I am coming [in judgment against Rome] **quickly** [vss. 12,20; cf. Rev. 2:5,16; 3:11]. **Blessed** [Greek: *makarios*—happy—the same word used in the Beatitudes, Mt. 5:3-11; cf. Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:14] **is he who keeps the sayings** [words] **of the prophecy of this book”** [also one must never add to or take away from them, vss. 18,19].

**Rev. 22:8** And I, John, [am the one who] **saw and heard these things** [Rev. 1:9,10]. **And when I heard and saw, I fell down** [at his feet, Rev. 19:10] **to worship** [to pay homage and adoration] **before the feet of the**

angel who showed me these things.

**Rev. 22:9** Then he said to me, "See that you do not do that; for I am your fellow servant and of your brethren [who have the testimony of Jesus, Rev. 19:10] the prophets, [God's spokesmen] and of those who keep the sayings [words] of this book: [vs. 7] worship [pay homage only to] God" [compare this to Cornelius and Peter, Acts 10:25,26].

**Rev. 22:10** And he [the angel, vs. 8] said to me, [to John] "Do not seal [up] the sayings [words] of the prophecy of this book, [for the distant future] for the time is at hand [the time is near—compare this to a book that is being sealed for the distant future, Dan. 8:26].

**Rev. 22:11** He who is unjust, [doing wrong] let him be unjust still; [continue to be wrong] and he who is filthy, [vile] let him be filthy still; [continue to be vile] and he who is righteous, [does right] let him be righteous still; [continue to be right] and he who is holy, let him be holy still" [continue to be holy—there will be no further warnings or revelations for repentance].

## Blessed Are Those Who Keep His Commandments

**Rev. 22:12** "And, behold, I am coming [in judgment, vs. 7] quickly, [the time is at hand, vss. 6,10] and My reward [the judgment against the enemy of Christians spoken of throughout this book—all evil ones will also face the Lord in the final judgment at His second coming, Rev. 20:11-15; cf. Heb. 9:27] is with Me, to give to every one according to his work [what he has done—this is the standard of judgment against Rome at this time, and also at final judgment, cf. 2 Cor. 5:10].

**Rev. 22:13** I am the Alpha [the first letter of the Greek alphabet] and the Omega, [the last letter of the Greek alphabet] the Beginning and the End, [Rev. 1:8] the First and the Last" [the eternal One—He has always existed, Isa. 41:4; cf. John 1:1-3; Col. 1:16].

**Rev. 22:14** Blessed [Greek: *makarios*—happy—the same word used in the Beatitudes, Mt. 5:3-11; cf. Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7] are those

**who do His commandments**, [some versions have this “wash their robes,” cf. Rev. 3:4; 7:14; 1 Cor. 6:11] **that they may have right to the tree of life**, [their robes are washed in the blood of Christ by obeying the gospel, Rom. 6:4, and then by walking in the light with Jesus, 1 John 1:7; only these will have the tree of life, Rev. 2:7; 20:12; cf. Prov. 11:30] **and may enter in through the gates into the city** [heaven, the new Jerusalem, Rev. 21:22-27].

**Rev. 22:15** **For outside** [this city, vs. 14] **are dogs** [those who are evil, Rev. 21:8] **and sorcerers** [those who practice magic art] **and sexually immoral** [adulterous ones—fornicators, cf. Rom. 13:13; Gal. 5:19-21] **and murderers** [the taking of human lives while being motivated by malice and hatred] **and idolaters**, [those who bow before and worship idols rather than the true God, 1 Cor. 5:11; 6:9; Eph. 5:5] **and whoever loves** [Greek: *phileo*] **and practices lying** [God hates liars, Prov. 6:17].

**Rev. 22:16** **“I Jesus** [this is all the Revelation of Jesus, Rev. 1:1] **have sent My angel** [heavenly messenger] **to testify to you these things in the churches** [the local churches specified in this book are the seven churches of Asia, Rev. 2,3, but the principles are helpful to all local churches of the Lord in every age]. **I am the Root and the Offspring of David** [see Rev. 5:5; He fulfilled all requirements of the Davidic descent, cf. 2 Sam. 7:12-16; Mt. 1:1] **and the Bright and Morning Star”** [it had been foretold that a star would come out of Judah, Num. 24:17, and Jesus was that Bright and Morning Star].

**Rev. 22:17** **And the Spirit** [Holy Spirit] **and the bride** [Christ’s church, Rev. 21:2,9] **say, “Come.” And let him who hears say, “Come”** [this is a powerful invitation]. **And let him who is thirsty come** [compare this invitation to Isa. 55:1]. **And whoever will**, [wishes] **let him take the water of life freely** [the water of life is offered by Jesus without cost, but it must be received and those coming to Him must drink it to receive life, John 4:14].

## **Do Not Add To Or Take From**

**Rev. 22:18** **For I testify to** [warn] **everyone who hears the words of the prophecy of this book:** [the contents and messages of these visions]. **If**

**anyone adds to these things, God shall add to him the plagues** [great calamities that destroy, cf. Rev. 9:18,20; 11:6] **that are written** [described] **in this book**; [compare to Deut. 4:2; 12:32].

**Rev. 22:19** **and if anyone takes away from the words of the book of this prophecy**, [the Book of Revelation—mankind has often been tempted to change God’s word, Gal. 1:8-10] **God shall take away his part from the Book of Life** [Rev. 20:15; cf. Ex. 32:33] **and from the holy city**, [the new Jerusalem—heaven, Rev. 21:22-27] **and from the things** [the many things of hope and promise from the Lord] **which are written in this book**.

### **He Is Coming Quickly**

**Rev. 22:20** **He** [Jesus] **who testifies to these things** [Rev. 1:1] **says**, **“Surely I am coming quickly”** [in all the judgments promised in this book]. **Amen** [so be it]. **Even so, come, Lord Jesus** [He will come to make things right with the church in John’s day—then some day He will also return to reward all the faithful saints with eternal life].

**Rev. 22:21** **The grace** [God’s unmerited favor that brings peace, cf. Rev. 1:4] **of our Lord Jesus Christ be with you all. Amen** [so be it].