{40} Matthew

Chapter 1

(1) The book of the record of Jesus Christ, the Descendant of David, the Descendant of Abraham.
(2) Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judas and his brothers;
(3) And Judas fathered Phares[a] and Zara by Tamar;[b] and Phares fathered Esrom; and Esrom fathered Aram;
(4) And Aram fathered Aminadab; and Aminadab fathered Naasson; and Naasson fathered Salmon;
(5) And Salmon fathered Boaz by Rahab;[b] and Boaz fathered Obed by Ruth;[b] and Obed fathered Jesse;
(6) And Jesse fathered David the king; and David the king fathered Solomon by her *who had been the wife* of Uriah;[c]
(7) And Solomon fathered Roboam; and Roboam fathered Abia; and Abia fathered Asa;
(8) And Asa fathered Jehoshaphat; and Jehoshaphat fathered Joram; and Joram fathered Ozias;
(9) And Ozias fathered Joatham; and Joatham fathered Achaz; and Achaz fathered Ezekias;
(10) And Ezekias fathered Manasses; and Manasses fathered Amon; and Amon fathered Josiah;
(11) And Josiah fathered Jechoniah and his brothers, about the time they were carried away to Babylon:
(12) And after they were brought to Babylon, Jechoniah fathered Shealtiel;[d] and Shealtiel fathered Zorobabel;
(13) And Zorobabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor;
(14) And Azor fathered Sadoc; and Sadoc fathered Achim; and Achim fathered Eliud;
(15) And Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob;
(16) And Jacob fathered Joseph the husband of Mary, of whom Jesus was born, Who is called Christ.
(17) So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon to Christ *are* fourteen generations.

1:3a - Gen. 38 - by physical descent Phares is Judah's son, by legal descent Judah raised up Phares as his son Er's son. Therefore legally, Phares is Judah's grandson even though physically he is his son. [4038 A.H./C-4 B.C.] {See: Appendix G: World Time Line of Biblical History}

1:3&5b - Note three women are named by name: Tamar [v3], Rahab [v5] and Ruth [v5]

1:6c - Note: Matthew does not call Bathesheba by name, but only refers to her as the wife of Uriah

1:12d - I Chr. 1-3 – Ahaziah, Joash, Amaziah, Jehoiakim – omitted by Matthew. The first three: Ahaziah, Joash, and Amaziah were descendants of Athaliah who reigned as a wicked queen following the death of her husband King Jehoram and her son Ahaziah who were assassinated [II Ki. 11:1-20].
Matthew gives the physical descent of Joseph rather than the legal descent. See Mat. 1:3 - See also: Appendix C: Genealogy of Jesus

(18) Now the birth of Jesus Christ took place this way: When His mother Mary was espoused {engaged} to Joseph, before they came together {sexually}, she was found *to be* with child by the Holy Spirit.
(19) Then Joseph her husband, being a just *man,* and not willing to make her a public example, decided to divorce her privately.
(20) But while he thought about these things, The Angel of the Lord appeared to him in a dream, saying, Joseph, descendant of David, do not be afraid to take Mary to be your wife; because that which is conceived in her is by the Holy Spirit.
(21) And she will bring forth a son, and you shall call His Name JESUS {Jehovah saves}:[e] because He will save His people from their sins.
(22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
(23) **Behold, a [the] virgin shall be with Child, and shall bring forth a Son, and they shall call His Name Emmanuel,**
which being interpreted is, God with us.[f]
(24) Then Joseph waking up from sleep did as The Angel of the Lord had commanded him, and took his wife to himself:
(25) But had no sex with her until she had brought forth her firstborn son: and he called His name JESUS {4038 A.H./C-4 B.C.}.[g]

Chapter 2
(1) Now when Jesus was born in Bethlehem of Judea in the days of Herod the king,[a] there came wise men from the east to Jerusalem,[b]
(2) Asking, Where is He Who is born King of the Jews? Because we have seen His star in the east, and have come to worship Him.

1:21e - Jesus {Ιησους}- from Hebrew Joshua { יהושע} - Jehovah saves -note the gematria {numerical value of the letters} of the name "Jesus" in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - See "Use of Numbers in Scripture" at www.TheWordNotes.com

1:23f – the virgin {η παρθενος} - Is. 7:14 - see: Appendix H: Does Isaiah 7:14 Refer to A Virgin? - Yes!!! - ha-almah {העלמה} -Hebrew: literally "the virgin"

1:25g - 450 years since Cyrus' decree to restore Jerusalem [4038 A.H./C-4 B.C.] {See: Appendix G: World Time Line of Biblical History}

2:1a – Herod I [Herod the Great] died of worms shortly after killing babies in Bethlehem. – See notes on: Mat. 14:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1; Acts 25:13 See: Appendix O:The Herods of Scripture.

2:1b – If the wisemen came from the Babylon area the trip was about four months - see Ezra 7:9

(3) When Herod the king had heard these things, he was troubled, and all Jerusalem
with him.
(4) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ was supposed to be born.
(5) And they said to him, In Bethlehem of Judea: because it is written by the prophet,
(6) **And you Bethlehem, in the land of Judah, are not the least among the princes of Judah: because out of you shall come a Governor, Who shall rule My people Israel.**[c]
(7) Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.
(8) And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when you have found *Him,* bring me word again, that I too may come and worship Him.
(9) When they had heard the king, they departed; and, the star, which they saw in the east, went before them, until it came and stood over where the young Child was.
(10) When they saw the star, they rejoiced with exceedingly great joy.
(11) And when they had come into the house, they saw the young Child with Mary His mother, and fell down, and worshiped Him: and when they had opened their treasures, they presented to Him gifts; gold, and frankincense, and myrrh.[d]
(12) And being warned by God in a dream that they should not return to Herod, they departed into their own country another way.
(13) And when they had departed, The Angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and stay there until I bring you word: because Herod will seek the young Child to destroy Him.
(14) When he arose, he took the young Child and His mother by night, and departed into Egypt:
(15) And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,
Out of Egypt I have called My Son.[e]

2:6c -Micah 5:2 -- According to tradition the wise men came to Jesus when He was twelve days old, hence the "twelve days of Christmas", and "epiphany". This fits with Luke's account Luke 2:22, 39 – but not with modern "pop" theology. The "star" probably first appeared at Jesus' conception so the wise men had 9 months to prepare and make their journey from the Babylonian area to Jerusalem and then to Bethlehem. Note: modern "pop" theology rejects Luke 2:22 and 2:39 and states the wise men came two years after Jesus' birth. See notes on "The Magi and The Date of Jesus' Birth" at www.TheWordNotes.com
2:11d – Is. 60:6
2:15e - Hosea 11:1

(16) Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent forth, and killed all the children that were in Bethlehem, and in all its surroundings, from two years old and under, according to the time which he had diligently inquired of the wise men.
(17) Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
(18) **A voice was heard in Ramah, lamentation {loud crying}, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they were no more.**[f]
(19) But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt,
(20) Saying, Arise, and take the young Child and His mother, and go into the land of Israel: because those who sought the young Child's life are dead.
(21) And he arose, and took the young Child and His mother, and came into the land of Israel.
(22) But when he heard that Archelaus[g] reigned in Judea in the place of his father Herod, he was afraid to go there: nevertheless, being warned by God in a dream, he turned aside into the parts of Galilee:
(23) And he came and lived in a city called Nazareth: that it might be fulfilled which was spoken by the prophets,
He shall be called a Nazarene.[h]

Chapter 3
(1) In those days John the Baptist came, preaching in the wilderness of Judea,
(2) And saying, Repent: because the kingdom of heaven is at hand.
(3) Because this is he who was spoken of by the prophet Isaiah, saying,
The voice of one crying in the wilderness, Prepare the way of the LORD {Jehovah}, make His paths straight.[a]
(4) And this same John had his clothing of camel's hair, and a leather belt about his waist;[b] and his food was locusts and wild honey.

2:18f - Jer. 31:15
2:22g – Herod Archelaus – 6th son of Herod I [Herod the Great] {see Josephus} – see notes on: Mat. 14:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1; Acts 25:13 - See Appendix O: The Herods of Scripture
2:23h - Num. 6:2; Jg 13:5; I Sam 1:11- Nazareth in Hebrew means "sprout" or "shoot" and the name is given to the Messiah in Is. 11:1
3:3a - Is. 40:3
3:4b – II Ki. 1:8; dressed as Elijah; Mk. 1:6; Mat. 11:14; Mat. 17:12; Mk. 9:13; Lk. 1:17

(5) Then Jerusalem and all Judea and all the region around the Jordan went out to him.
(6) And were baptized by him in *the* Jordan River, confessing their sins.
(7) But when he saw many of the Pharisees and Sadducees[c] coming to his baptism, he said to them, O generation of vipers {snakes}, who has warned you to flee from the wrath {anger; judgment} to come?
(8) Therefore bring forth fruits worthy for repentance:
(9) And do not think to say within yourselves, We have Abraham as *our* forefather: because I say to you, that God is able of these stones to raise up children to Abraham.
(10) And now also the ax is laid to the root of the trees: therefore every tree which does not bring forth good fruit is cut down, and cast into the fire.
(11) I indeed baptize you with water for repentance: but He Who comes after me is mightier than I, Whose shoes I am not worthy to pick up: He shall baptize you with the Holy Spirit, and *with* fire:
(12) Whose {*winnowing*} fan[d] *is* in His hand, and He will thoroughly purge His floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.
(13) Then Jesus came from Galilee to *the* Jordan River to John, to be baptized by him.
(14) But John forbade Him, saying, I have need to be baptized by You, and You come to me?
(15) And Jesus answering said to him, Allow *it to be so* now: because it becomes us to fulfill all righteousness. Then he allowed Him.
(16) And Jesus, when He was baptized, went up straightway out of the water: and, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting upon Him:
(17) And a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased.[e]

Chapter 4
(1) Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. (2) And when He had fasted forty days and forty nights, He was hungry.
(3) And when the tempter came to Him, he said, If You are the Son of God, command that these stones be made bread.

3:7c - Pharisees and Sadducees – both teach scriptures – pharisees believe the old testament is literally true. They believe in the miracles of the old testament really happened; they believe in angels, and life after death. Sadducees do not believe the miracles of the old testament really happened; they do not believe in angels, or life after death. See Mat. 22:23-32; Acts 23:8
3:12d - winnowing fan - basically like a shovel used to scoop up the grain from the threshing floor and toss it up into the air in order to allow the wind to blow away dust and chaff [husks] which are lighter than the grain until all that is left is the clean grain
3:17e – Mk. 1:11; Lk. 3:22

(4) But He answered and said, It is written,

Man shall not live by bread alone, but by every word that proceeds out of the mouth of God [a]

(5) Then the devil took Him up into the holy city, and set Him on a pinnacle of the temple,

(6) And said to Him, If You are the Son of God, cast yourself down: because it is written,

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. [b]

(7) Jesus said to him, It is also written,

You shall not tempt the LORD {Jehovah} your God. [c]

(8) Again, the devil took Him up into an exceedingly high mountain, and showed Him all the kingdoms of the world, and their glory;

(9) And said to Him, All these things I will give You, if You will fall down and worship me.

(10) Then Jesus said to him, Get yourself away from here, Satan: because it is written,

You shall worship the LORD {Jehovah} your God, and Him only shall you serve. [d]

(11) Then the devil left Him, and, angels came and ministered to Him.

(12) Now when Jesus had heard that John was cast into prison, He departed into Galilee;

(13) And leaving Nazareth, He came and lived in Capernaum, which is upon the sea {of Galilee} coast, in the borders of Zebulun and Naphtali:

(14) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

(15) **The land of Zebulun, and the land of Naphtali, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles {non-Jews};** [e]

(16) **The people who sat in darkness saw great light; and to those who sat in the region and shadow of death light has sprung up.** [f]

(17) From that time Jesus began to preach, and to say, Repent: because the kingdom of heaven is at hand.

(18) And Jesus, walking by the sea of Galilee, saw two brothers, Simon called Peter,[g] and Andrew his brother, casting a net into the sea: because they were fishermen.

(19) And He said to them, Follow Me, and I will make you fishers of men.

(20) And they immediately left *their* nets, and followed Him.

4:4a - Deut. 8:3; Lk. 4:4
4:6b - Ps. 91:11-12
4:7c - Deut. 6:16; Lk. 4:12
4:10d - Deut. 6:13; Lk. 4:8
4:15e – Gentiles – people who do not know God
4:16f - Is. 9:2
4:18g – disciples – Mark 3:14-19, Luke 5:27f, John 1:45f
See also: Disciples of Jesus at the end of Matthew.

(21) And going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.
(22) And they immediately left the ship and their father, and followed Him.
(23) And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all kinds of sicknesses and all kinds of diseases among the people.
(24) And His fame went throughout all Syria: and they brought to Him all sick people who were taken with various diseases and torments, and those who were possessed with demons, and those who were lunatic, and those who had paralysis; and He healed them.
(25) And there followed *after* Him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

Chapter 5
(1) And seeing the multitudes, He went up into a mountain: and when He sat down, His disciples came to Him:
(2) And He opened His mouth, and taught them, saying,
(3) Blessed *are* the poor in spirit:[a] because theirs is the kingdom of heaven.
(4) Blessed *are* those who mourn: because they shall be comforted.
(5) Blessed *are* the meek {humble}:[b] because they shall inherit the earth.
(9) Blessed *are* the peacemakers: because they shall be called the children of God.
(10) Blessed *are* those who are persecuted because of righteousness' sake: because theirs is the kingdom of heaven.
(11) Blessed are you, when *men* shall revile {curse; say bad things about} you, and persecute *you,* and shall say all manner of evil against you falsely, because of Me.
(12) Rejoice, and be exceedingly glad: because great *is* your reward in heaven: because they also persecuted the prophets who were before you.
(13) You are the salt of the earth: but if the salt has lost its flavor, with what shall it be salted? it is from then on good for nothing, but to be cast out, and to be trodden under foot of men.
(14) You are the light of the world. A city that is set on a hill cannot be hid.
(15) Neither do men light a candle, and put it under a bushel {8 gal.; 30.2 liters}[c] {*basket or pot*}, but on a candlestick; and it gives light to all who are in the house.

5:3a - "poor in spirit" – submissive, servant attitude – a horse broken in spirit – willing to go where its master wants it to go
5:5b – meek - humble
5:15c – bushel - modios (μοδιος) - about 8 gallons or 30.2 liters – see Appendix J: Bible Weights and Measures
- Mark 4:21; Luke 11:33 – see Appendix B: Recorded Parables of Jesus

(16) Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven.
(17) Do not think that I have come to destroy the law, or the prophets: I have not come to destroy, but to fulfill.
(18) Because truly I say to you, Until heaven and earth pass *away*, not the smallest letter or stroke of the pen[d] shall pass from the law, until all is fulfilled.
(19) Whoever therefore shall break one of these least commandments, and shall teach men to do so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them,* the same shall be called great in the kingdom of heaven.
(20) Because I say to you, That unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you shall not enter into the kingdom of heaven.
(21) You have heard that it was said by those of old time, You shall not kill;[e] and whoever shall kill shall be in danger of the judgment:
(22) But I say to you, That whoever is angry with his brother without a cause[f] shall be in danger of the judgment: and whoever shall call his brother, "idiot",[g] shall be in danger of the council: but whoever shall call him, "stupid",[h] shall be in danger of hell fire.
(23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you;
(24) Leave your gift there before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.
(25) Agree with your creditor quickly, while you are in the way with him; lest at any time the creditor delivers you to the judge, and the judge delivers you to the officer, and you are thrown into prison.
(26) Truly I say to you, You shall by no means come out from there, until you have paid the last cent.
(27) You have heard that it was said by those of old time, You shall not commit adultery:[i]

5:18d - jot {Iota} - iota {ι}- eighth letter of the Greek alphabet or yod {י} - the tenth letter of the Hebrew alphabet -the smallest letter of each alphabet or tittle – keraia {κεραία} a small horn-like part of a Hebrew letter
5:21e – Ex. 20:13
5:22f - without a cause - i.e. without a godly reason
5:22g - Raca {ῥακά}- an insult - totally depraved - totally lacking in any good qualities - not worth your time
5:22h - fool - moros {μωρός}- lesser insult - lacking in knowledge or intelligence [word we get moron from] – either insult shows a disrespect for another human being whom God has created
5:27i – Ex. 20:14

(28) But I say to you, That whoever looks at a woman to lust after her has committed adultery with her already in his heart.
(29) And if your right eye offends you, pluck it out, and cast *it* from you: because it is better for you that one of your members perish, than *that* your whole body should be cast into hell.
(30) And if your right hand offends you, cut it off, and cast *it* from you: because it is better for you that one of your members should perish, than *that* your whole body should be cast into hell.[j]
(31) It has been said, Whoever shall divorce his wife, let him give her a writing of divorcement:
(32) But I say to you, That whoever shall divorce his wife, unless she is guilty of infidelity,[k] causes her to commit adultery: and whoever shall marry her who is divorced commits adultery.[l]

(33) Again, you have heard that it has been said by those of old time, You shall not swear in your own name, but shall perform to the Lord your oaths:
(34) But I say to you, Do not swear at all; neither by heaven; because it is God's throne:
(35) Nor by the earth; because it is His footstool: neither by Jerusalem; because it is the city of the great King.
(36) Neither shall you swear by your head, because you cannot make one hair white or black.
(37) But let your answer be, Yes, yes; No, no: because whatever is more than these comes from evil.
(38) You have heard that it has been said,
An eye for an eye, and a tooth for a tooth:[m]
(39) But I say to you, That you not resist evil {people}: but whoever shall strike you on your right cheek, turn to him the other also.

5:30j – Mat. 18:8f
5:32k - Fornication is having sex with someone you are not married to. If either of the individuals is married, then it is also adultery. Deut. 24:1 See Acts 15:20; I Cor. 6:9-13; Gal. 5:19-21; Rev. 2:4
5:32l - Since the only legitimate reason for a man to divorce a woman is because she has committed adultery – if another man marries her [knowing she is an adulteress] – he himself is guilty of adultery. Or if the man or woman gets a divorce for the purpose of marrying someone else, they are guilty of adultery (see Mark 10:11-12). [Note: a "divorce" by definition means that the woman and the man are legally free to marry someone else.] The certificate of divorce was primarily protection for the woman if she was innocent of adultery since she had no means of financial support. See I Cor. 7:10-11,15f
5:38m - Ex. 21:24; Deut. 19:21 - " Eye for eye" was not intended for revenge by individuals but the standard that judges were to render equal punishment for crimes committed. Men had twisted it to justify revenge.

(40) And if any man will sue you at the law, and take away your coat, let him have *your* cloak also.
(41) And whoever shall compel you to go a mile, go with him two.[n]
(42) Give to him who asks of you, and from him who would borrow from you do not turn away.
(43) You have heard that it has been said,
You shall love your neighbor,[o] and hate your enemy.
(44) But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you, and persecute you;
(45) That you may be the children of your Father Who is in heaven: because He causes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.
(46) Because if you love those who love you, what reward do you have? do not even the tax collectors do the same?
(47) And if you greet your brothers only, what do you do more *than others*? do not even the tax collectors do the same?
(48) You therefore be perfect, even as your Father Who is in heaven is perfect.[p]

Chapter 6

(1) Take heed that you do not do your charity before men, to be seen by them: otherwise you have no reward from your Father Who is in heaven.
(2) Therefore when you do *your* charity, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have praise from men. Truly I say to you, They have their reward.
(3) But when you do charitable works, do not let your left hand know what your right hand is doing:
(4) That your charity may be in secret: and your Father Who sees in secret He Himself shall reward you openly.
(5) And when you pray, you shall not be as the hypocrites *are*: because they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Truly I say to you, They have their reward.

5:41n - Roman soldiers could require people in occupied territories to carry their bags one mile.
5:43o – Lev. 19:18,30 – They were commanded to love their neighbor, but man had added to God's word.
5:48p – perfect – mature, complete, determined to do what is right

(6) But you, when you pray, enter into your closet,[a] and when you have shut your door, pray to your Father Who is in secret; and your Father Who sees in secret shall reward you openly.
(7) But when you pray, do not use worthless repetitions, as the heathen {ungodly; pagans}[b] *do*: because they think that they will be heard because of their many words.
(8) Therefore do not be like them: because your Father knows the things you have need of, before you ask Him.
(9) Therefore you pray in this way:[c] Our Father Who is in heaven, May Your Name be honored.
(10) Let Your kingdom come. Let Your will be done on earth, as *it is* in.
(11) Give us today our daily food.
(12) And heaven forgive us our debts, as we forgive those who are in debt to us.
(13) And do not lead us into temptation, but deliver us from evil: Because the kingdom, the power, and the glory are Yours, forever. Amen {let it be}.
(14) Because if you forgive men their sins against you, your heavenly Father will also forgive you:
(15) But if you do not forgive men their sins against you, neither will your Father forgive your sins.
(16) Furthermore when you fast, do not be, as the hypocrites, appearing sad: because they distort their faces, *in order* that they may appear to men to fast. Truly I say to you, They have their reward.
(17) But you, when you fast, anoint your head, and wash your face;
(18) So that you do not appear to men to fast, but *only* to your Father Who is in secret: and your Father, Who sees in secret, will reward you openly.
(19) Do not lay up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal:
(20) But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal:
(21) Because where your treasure is, there your heart will be also.
(22) The light of the body is the eye: if therefore your eye is good, your whole body will be full of light.
(23) But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great that darkness *is*!
(24) No man can serve two masters: because either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money.[d]

6:6a - enter a closet to pray - note that Jesus did not say to pray <u>only</u> in our minds - I believe the reason is because angels who are watching us cannot read our minds - and our lives and our prayers are also a witness to them -- so we pray out loud for their benefit, but <u>not to be heard by men</u> – this does not mean that we shouldn't <u>also</u> pray in our minds, but for the benefit of angelic beings we should also pray out loud as we have opportunity. Eph. 3:10
6:7b – heathen; ungodly - pagans - those who worship false gods
6:9c - Luke 11:2
6:24d – mammon – the god of money or wealth - materialism

(25) Therefore I say Do not take thought for your life, what you shall eat, or what you shall drink; nor even for your body, what you shall put on. Is life not more than food, and the body more than clothing?
(26) Consider the birds of the air: they do not sow, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they?
(27) Which of you by taking thought can add one cubit[e] {about 18 in.; 0.46 m.} to how tall you are?
(28) And why worry about your clothing? Consider the lilies of the field, how they grow; they do not toil, neither do they spin:
(29) And yet I say to you, That even Solomon in all his glory was not dressed like one of these.
(30) Therefore, if God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, *shall He* not much more *clothe* you, O you of little faith?
(31) Therefore do not worry, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?
(32) (Because all these things Gentiles {non-Jews}[f] seek after:) because your heavenly Father knows that you have need of all these things.
(33) But you seek first the kingdom of God, and His righteousness; and all these things will be added to you.
(34) Therefore do not worry about tomorrow: because tomorrow will have concerns of its own. Each day has enough evil of its own.

Chapter 7

(1) Do not judge, *so* that you *will* not be judged.
(2) Because with the judgment you judge, you shall be judged: and with the measure you give out, it shall be measured back to you.
(3) And why do you see the splinter that is in your brother's eye, but not consider the beam that *is* in your own eye?
(4) Or how will you say to your brother, Let me pull out the splinter out of your eye; when, *there is* a beam in your own eye?
(5) You hypocrite, first cast out the beam out of your own eye; and then you will see clearly to cast out the splinter out of your brother's eye.
(6) Do not give that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and attack you.[a]
(7) Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you:

6:27e - cubit - about 18 inches or 0.46 meters – see Appendix J: Bible Weights and Measures
6:32f – Gentiles – See note on Mat. 4:15
7:6a - Prov. 9:7-8 - those who reject God are sometimes referred to as "dogs" or "swine" which are unclean animals according to the law. See also Prov. 23:9

(8) Because everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.
(9) Or what man is there of you, whom if his son asks *for* food, will he give him a stone?
(10) Or if he asks *for* a fish, will he give him a snake?
(11) If you then, being evil, know how to give good gifts to your children, how much more shall your Father Who is in heaven give good things to those Who ask Him?
(12) Therefore all things that you would have men do to you, even so you do to them: because this is the law and the prophets.
(13) Enter in at the straight gate: because wide *is* the gate, and broad *is* the way, that leads to destruction, and there are many who enter there:
(14) But straight *is* the gate, and narrow *is* the way, which leads to life, and there are few who find it.[b]
(15) Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.
(16) You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
(17) Even so every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit.
(18) A good tree cannot bring forth bad fruit, neither *can* a corrupt tree bring forth good fruit.
(19) Every tree that does not bring forth good fruit is cut down, and cast into the fire.
(20) Therefore by their fruits you shall know them.
(21) Not everyone who says to Me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of My Father Who is in heaven.
(22) Many will say to Me in that day, 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?
(23) And then I will say to them, I never knew you: depart from Me, you who do works of sin.
(24) Therefore whoever hears these sayings of Mine, and does them, I will compare him to a wise man, who built his house upon a rock:
(25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall; because it was founded upon a rock.
(26) And everyone who hears these sayings of Mine, and does not do them, shall be compared to a foolish man, who built his house upon the sand:
(27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was its fall.
(28) And it came to pass, when Jesus had ended these sayings, the people were astonished at His teaching:
(29) Because He taught them as *one* having authority, and not as the scribes.

7:14b - we are called to live a righteous life and very few love the Lord enough to make the effort Mat. 5:20; 7:24; I Tim. 6:11-12 – A righteous way of life leads to a life of joy even in bad circumstances.

Chapter 8

(1) When He had come down from the mountain, great multitudes followed Him.
(2) And, there came a leper and worshiped Him, saying, Lord, if You will, You can make me clean.
(3) And Jesus put forth *His* hand, and touched him, saying, I will; be clean. And immediately his leprosy was cleansed.
(4) And Jesus said to him, See that you tell no man; but go your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them.[a]
(5) And when Jesus had entered into Capernaum, there came to Him a centurion, begging Him,
(6) And saying, Lord, my servant lies at home sick with the paralysis; in great pain.[b]
(7) And Jesus said to him, I will come and heal him.
(8) The centurion answered and said, Lord, I am not worthy that You should come under my roof: but speak the word only, and my servant shall be healed.
(9) Because I am a man under authority, having soldiers under me: 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*.
(10) When Jesus heard *it,* He marveled, and said to those who followed, Truly I say to you, I have not found so great a faith, no, not in Israel.
(11) And I say to you, That many will come from the east and west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
(12) But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
(13) And Jesus said to the centurion, Go your way; and as you have believed, *so* shall it be done for you. And his servant was healed in the very same hour.
(14) And when Jesus had come into Peter's house, he saw his wife's mother lying down, and sick with a fever.[c]
(15) And He touched her hand, and the fever left her: and she arose, and ministered to them.
(16) When the evening had come, they brought to Him many who were possessed with demons: and He cast out the spirits with *His* word, and healed all who were sick:
(17) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

> **He Himself took our sicknesses, and bore *our* pain.**[d]

8:4a – Lev. 14:3f – See Appendix A: Recorded Miracles in the Bible
8:6b – Lk. 7:2f
8:14c – Peter's mother-in-law – Mark 1:30; Luke 4:38
8:17d – Is. 53:4

(18) Now when Jesus saw great multitudes around Him, He gave commandment to depart to the other side.
(19) And a certain scribe came, and said to Him, Master, I will follow You wherever You go.
(20) And Jesus said to him, The foxes have holes, and the birds of the air *have* nests; but the Son of man has nowhere to lay *His* head.
(21) And another of His disciples said to Him, Lord, allow me first to go and bury my father.
(22) But Jesus said to him, Follow Me; and let the dead bury their dead.
(23) And when He had entered into a ship, His disciples followed Him,
(24) And, there arose a great storm on the sea {of Galilee}, so much so that the ship was covered with the waves: but He was asleep.[e]
(25) And His disciples came to *Him* and awoke Him, saying, Lord, save us: we are about to perish.
(26) And He said to them, Why are you fearful, O you of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.
(27) But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him!
(28) And when He had come to the other side into the country of the Gergesenes, there met Him two possessed with demons, coming out of the tombs, exceedingly fierce, so that no man might pass by that way.[f]
(29) And, they cried out, saying, What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?
(30) And there was a good way off from them a herd of many swine feeding.
(31) So the demons begged Him, saying, If You cast us out, allow us to go away into the herd of swine.
(32) And He said to them, Go. And when they had come out, they went into the herd of swine: and, the whole herd of swine ran violently down a steep place into the sea {of Galilee}, and perished in the waters.[g]
(33) And those who kept them fled, and went their ways into the city, and told everything, and what had happened to those possessed of the demons.
(34) And, the whole city came out to meet Jesus: and when they saw Him, they begged *Him* that He would depart out of their coasts.

Chapter 9

(1) And He entered into a ship, and passed over, and came into His own city.
(2) And, they brought to Him a man paralyzed, lying on a bed: and Jesus seeing their faith said to the paralyzed one; Son, be of good cheer; your sins are forgiven you.

8:24e – Mk. 4:37f
8:28f – Mk. 5:1; Lk. 8:26 – see Appendix A: Recorded Miracles in the Bible
8:32g – "perished in the waters" demons seem to have an attraction to water and a dislike for dry places– see Matt. 12:43-45 ; Luke 11:24-26

(3) And, certain of the scribes said within themselves, This *man* blasphemes {claims to be God}.[a]
(4) And Jesus knowing their thoughts said, Why do you think evil in your hearts?
(5) Which is easier, to say, *Your* sins are forgiven you; or to say, Arise, and walk?
(6) But that you may know that the Son of Man has power on earth to forgive sins, (He then said to the paralyzed one,) Arise, take up your bed, and go to your house.
(7) And he arose, and departed to his house.
(8) But when the multitudes saw *it,* they marveled, and glorified God, Who had given such power to men.
(9) And as Jesus passed forth from there, He saw a man, named Matthew, sitting at the receipt of taxes: and He said to him, Follow Me. And he arose, and followed Him.
(10) And it came to pass, as Jesus sat at a meal in the house, many tax collectors and sinners came and sat down with Him and His disciples.
(11) And when the Pharisees saw *it,* they said to His disciples, Why does your Master eat with tax collectors and sinners?
(12) But when Jesus heard *that,* He said to them, Those who are well do not need a physician, but those who are sick.
(13) But you go and learn what *this* means,

I will have mercy, and not sacrifice:[b]

because I have not come to call the righteous, but sinners to repentance.[c]

(14) Then the disciples of John came to Him, saying, Why do we and the Pharisees fast often, but Your disciples do not fast?[d]
(15) And Jesus said to them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then they will fast.
(16) No man puts a piece of new cloth onto old clothing, because that which is put on to fill it up tears from the clothing, and the tear is made worse.
(17) Neither do men put new wine into old wine skins: else the bottles will break, and the wine runs out, and the wine skins perish: but they put new wine into new wine skins, and both are preserved.[e]

9:3a – blasphemes – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God's authority. If Jesus was not God, He was guilty, but since He is God, they were wrong. – see Lev. 24:11, 16
9:13b - Hos. 6:6
9:13c - not that the Pharisees were righteous, but they <u>thought</u> they were righteous
9:14d – Mk. 2:18
9:17e - wine was kept in bottles made of animal skin (leather). New wine (grape juice) as it ferments causes the skins to expand. If the wine skin is old, the skin will burst instead of expand. - see <u>Appendix B: Recorded Parables of Jesus</u>

(18) While He spoke these things to them, there came a certain ruler, and worshiped Him, saying, My daughter is even now dead: but come and lay Your hand upon her, and she shall live.[f]
(19) And Jesus arose, and followed him, and *so did* His disciples.
(20) And, a woman, who was diseased with an issue of blood twelve years, came behind *Him,* and touched the hem of His clothing:[g] (21) Because, she said within herself, If I may but touch His clothing, I shall be healed.
(22) But Jesus turned Himself around, and when He saw her, He said, Daughter, be of good comfort; your faith has made you well. And the woman was made well from that hour.
(23) And when Jesus came into the ruler's house, and saw the musicians and the people making a noise,
(24) He said to them, Make room: because the maid is not dead, but sleeps. And they laughed Him to scorn.
(25) But when the people were put out, He went in, and took her by the hand, and the maid arose.
(26) And the fame of it went abroad into all the land.
(27) And when Jesus departed from there, two blind men followed Him, crying, and saying, *You* Descendant of David,[h] have mercy on us.
(28) And when He had come into the house, the blind men came to Him: and Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord.
(29) Then He touched their eyes, saying, According to your faith so be it to you.
(30) And their eyes were opened; and Jesus strictly charged them, saying, See *that* no man knows *it*.
(31) But they, when they had departed, spread abroad His fame in all that country.
(32) As they went out, they brought to Him a dumb man {unable to speak}[i] possessed with a demon.
(33) And when the demon was cast out, the dumb spoke: and the multitudes marveled, saying, This has never *been* so seen in Israel.
(34) But the Pharisees said, He casts out demons through the prince of the demons.[j]
(35) And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
(36) But when He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd.

9:18f – Mark 5:22- See Appendix A: Recorded Miracles in the Bible
9:20g – Mark 5:25
9:27h - Descendant of David - i.e. the Messiah
9:32i - dumb - unable to speak
9:34j – see note on Mat. 10:25

(37) Then He said to His disciples, The harvest truly *is* plentiful, but the laborers *are* few;
(38) You pray therefore to the Lord of the harvest, that He will send forth laborers into His harvest.

Chapter 10
(1) And when He had called to *Himself* His twelve disciples, He gave them power *against* unclean spirits, to cast them out, and to heal all kinds of sicknesses and all kinds of diseases.
(2) Now the names of the twelve apostles are these;[a] The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;
(3) Philip, and Bartholomew; Thomas, and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus whose surname was Thaddaeus;
(4) Simon the Canaanite, and Judas Iscariot, who also betrayed Him.
(5) These twelve Jesus sent forth, and commanded them, saying, Do not go into the way of the Gentiles {non-Jews}, and do not enter into *any* city of the Samaritans:[b]
(6) But go rather to the lost sheep of the house of Israel.
(7) And as you go, preach, saying, The kingdom of heaven is at hand.
(8) Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely you have received, freely give.
(9) Provide neither gold, nor silver, nor brass in your purses,
(10) Nor money for *your* journey, neither two coats, neither shoes, nor staff: because the workman is worthy of his food.
(11) And into whatever city or town you enter, inquire who in it is worthy; and stay there until you leave from there.
(12) And when you come into a house, salute {greet} it.
(13) And if the house is worthy, let your peace come upon it: but if it is not worthy, let your peace return to you.
(14) And whoever will not receive you, nor hear your words, when you depart out of that house or city, shake off the dust from your feet.
(15) Truly I say to you, It shall be more tolerable for the land of Sodom and Gomorrah[c] in the day of judgment, than for that city.
(16) Indeed, I send you forth as sheep in the midst of wolves: therefore be wise as serpents {snakes}, and harmless as doves.
(17) But beware of men: because they will deliver you up to the councils, and they will scourge you in their synagogues;
(18) And you shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles {non-Jews}.

10:2a – see list of disciples at the end of Matthew
10:5b – Mk. 6:7f
10:15c – Gen. 18:16f; Mark 6:11; Luke 10:12

(19) But when they deliver you up, do not worry how or what you shall speak: because it shall be given you in that same hour what you shall speak.
(20) Because it is not you who speak, but the Spirit of your Father Who speaks in you.
(21) And the brother will deliver up the brother to death, and the father the child: and the children will rise up against *their* parents, and cause them to be put to death.
(22) And you will be hated by all *men* because of My Name's sake: but he who endures to the end will be saved.
(23) But when they persecute you in this city, flee into another: because truly I say to you, You will not have gone through the cities of Israel, before the Son of Man comes.
(24) The disciple is not above *his* master, nor the servant above his lord.
(25) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub {prince of demons},[d] how much more *will they call* those of His household?
(26) Therefore do not fear them: because there is nothing covered, that will not be revealed; and hid, that will not be known.
(27) What I tell you in darkness, *that* you speak in light: and what you hear in the ear, *that* preach upon the housetops.
(28) And do not be afraid of 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.
(29) Are not two sparrows sold for a farthing[e] {about a penny}? and yet not one of them shall fall on the ground without your Father.
(30) But the very hairs of your head are all numbered.
(31) Therefore do not be afraid, you are of more value than many sparrows.
(32) Therefore whoever will confess Me before men, him I will also confess before My Father Who is in heaven.
(33) But whoever denies Me before men, him I will also deny before My Father Who is in heaven.
(34) Do not think that I have come to send peace on earth: I have not come to send peace, but a sword.
(35) Because I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.
(36) And a man's foes *shall be* those of his own household.
(37) He who loves father or mother more than Me is not worthy of Me: and he who loves son or daughter more than Me is not worthy of Me.[f]
(38) And he who does not take his cross, and follow after Me, is not worthy of Me.

10:25d– Beelzebub - [βεελζεβουλ] – "dung god" – "god of flies" – "prince of demons" i.e. Satan - Mat. 9:34; Mat. 12:24; Mk 3:22, 30
10:29e – farthing – [ασσαριου] (assarion) small copper/bronze coin – penny
10:37f – Lk. 14:26

(39) He who finds his life shall lose it: and he who loses his life for My sake shall find it.
(40) He who receives you receives Me, and he who receives Me receives Him Who sent Me.
(41) He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.
(42) And whoever shall give a cup of cold *water* to drink to one of these little ones in the name of a disciple, truly I say to you, he shall in no wise lose his reward.

Chapter 11
(1) And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed from there to teach and to preach in their cities.
(2) Now when John had heard in the prison the works of Christ, he sent two of his disciples,
(3) And said to Him, Are You the One Who is to come, or do we look for another?
(4) Jesus answered and said to them, Go and tell John again those things which you are hearing and seeing:
(5) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
(6) And blessed is *he,* whoever shall not be offended in Me.
(7) And as they departed, Jesus began to say to the multitudes concerning John, What did you go out into the wilderness to see? A reed shaken with the wind?
(8) But what did you go out to see? A man clothed in soft clothing? Indeed, those who wear soft *clothing* are in kings' houses.
(9) But what did you go out to see? A prophet? yes, I say to you, and more than a prophet.
(10) Because this is *he,* of whom it is written,

> **Look, I send My messenger before Your face, who shall prepare Your way before You.**[a]

(11) Truly I say to you, Among those who are born of women there has not risen one greater than John the Baptist: nevertheless he who is least in the kingdom of heaven is greater than he.
(12) And from the days of John the Baptist until now the kingdom of heaven allows violence, and the violent take it by force.
(13) Because all the prophets and the law prophesied until John.
(14) And if you will receive *it,* this is Elijah,[b] who was to come.
(15) He who has ears to hear, let him hear.

11:10a – Mal. 3:1; Mk. 1:2; Lk. 7:27; Rev. 2:1
11:14b – Mal. 4:5; Mat. 3:4

(16) But to what shall I compare this generation? It is like children sitting in the markets, and calling to their fellows,
(17) And saying, We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.
(18) Because John came neither eating nor drinking, and they say, He has a demon.
(19) The Son of Man came eating and drinking, and they say, Look a gluttonous[c] man, and a drunk, a friend of tax collectors and sinners. But wisdom is justified of her children.
(20) Then He began to scold the cities in which most of His mighty works were done, because they did not repent:
(21) Woe to you, Chorazin! woe to you, Bethsaida {house of hunter}![d] because if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
(22) But I say to you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
(23) And you, Capernaum, who are exalted to heaven, shall be brought down to hell: because if the mighty works, which have been done in you, had been done in Sodom,[e] it would have remained until this day.
(24) But I say to you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for you.
(25) At that time Jesus answered and said, I thank You, O Father, Lord of heaven and earth, because You have hidden these things from the wise and prudent, and have revealed them to babes.
(26) Even so, Father: because it seemed good in Your sight.
(27) All things are delivered to Me by My Father: and no man knows the Son, except the Father; neither does any man know the Father, except the Son, and *he* to whomever the Son will reveal *Him*.
(28) Come to Me, all *you* who labor and are heavy burdened, and I will give you rest.
(29) Take My yoke upon you, and learn from Me; because I am humble and lowly in heart: and you shall find rest for your souls.
(30) Because My yoke *is* easy, and My burden is light.

11:19c - gluttonous - someone who stuffs themselves to excess with food – someone who eats uncontrollably, without moderation
11:21d – Bethsaida – house of hunter - Mk. 6:45; Lk. 9:10
11:23e - Gen. 19:16f

Chapter 12

(1) At that time Jesus went on the sabbath day {Saturday}, through the corn; and His disciples were hungry, and began to pluck the ears of corn, and to eat.[a]

(2) But when the Pharisees saw *it,* they said to Him, Look, Your disciples do that which is not lawful to do on the sabbath day {Saturday}.

(3) But He said to them, Have you not read what David did, when he was hungry, and those who were with him;

(4) How he entered into the house {tabernacle} of God, and ate the holy bread, which was not lawful for him to eat, nor for those who were with him, but only for the priests.[b]

(5) Or have you not read in the law, how that on the sabbath days {Saturdays}, the priests in the temple profane the sabbath {Saturday}, and are blameless

(6) But I say to you, That in this place is *One* greater than the temple.

(7) But if you had known what *this* means,

I will have mercy, and not sacrifice,[c]

you would not have condemned the innocent.

(8) Because the Son of Man is Lord even of the sabbath day {Saturday}.[d]

(9) And when He had departed from there, He went into their synagogue:

(10) And, there was a man who had a withered hand.[e] And they asked Him, saying, Is it lawful to heal on the sabbath days {Saturdays}? that they might accuse Him.

(11) And He said to them, What man is there be among you, who has one sheep, and if it falls into a pit on the sabbath day {Saturday}, will he not lay hold on it, and lift *it* out?

(12) How much then is a man better than a sheep? Therefore it is lawful to do good on the sabbath days {Saturdays}.

(13) Then He said to the man, Stretch forth your hand. And he stretched *it* forth; and it was restored whole, like the other.

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

(15) But when Jesus knew *it,* He withdrew Himself from there: and great multitudes followed Him, and He healed them all;

(16) And charged them that they should not make Him known:

(17) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

12:1a – Deut. 23:24-25
12:4b - I Sam. 21:1-6
12:7c – Hos. 6:6
12:8d – Mk. 2:28
12:10e – withered hand – Mark 3:1f; Luke 6:6f – see Appendix A: Recorded Miracles in the Bible

(18) **Look My servant, Whom I have chosen; My beloved, in Whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles {non-Jews}.**
(19) **He shall not strive, nor cry; neither shall any man hear His voice in the streets.**
(20) **A bruised reed He shall not break, and smoking flax He shall not quench, until He sends forth judgment to victory.**
(21) **And in His Name shall the Gentiles {non-Jews} trust.**[f]
(22) Then one possessed with a demon, blind, and dumb was brought to Him: and He healed him, so that the blind and dumb both spoke and saw.
(23) And all the people were amazed, and said, Is not this The Descendant of David?[g]
(24) But when the Pharisees heard *it,* they said, This *fellow* does not cast out demons, except by Beelzebub[h] the prince of the demons.
(25) And Jesus knew their thoughts, and said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
(26) And if Satan casts out Satan, he is divided against himself; how shall then his kingdom stand?
(27) And if I by Beelzebub cast out demons, by whom do your children cast *them* out? therefore they will be your judges.
(28) But if I cast out demons by the Spirit of God, then the kingdom of God has come to you.
(29) Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man and then he will spoil his house.
(30) He who is not with Me is against Me; and he who does not gather with Me scatters abroad.
(31) Therefore I say to you, All manner of sin and blasphemy shall be forgiven men: but the blasphemy *against* the *Holy* Spirit shall not be forgiven men.[i]
(32) And whoever speaks a word against the Son of Man, it shall be forgiven him: but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the *world* to come.
(33) Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: because the tree is known by *its* fruit.
(34) O generation of vipers {snakes}, how can you, being evil, speak good things? because out of the abundance of the heart the mouth speaks.

12:18-21f -Is 42:1-4
12:23g - The Descendant of David - i.e. the Messiah
12:24h – Beelzebub - [βεελζεβουλ] – "dung god" – "god of flies" – "prince of demons" i.e. Satan - Mat. 9:34; Mat. 12:24; Mk 3:22, 30
12:31i – blasphemy against the Holy Spirit – Jesus does not tell us here what blasphemy against the Holy Spirit is, but it is implied based upon the events that transpired that it may be attributing the work of the Holy Spirit to the works of Satan. – Mark 3:28-29; Luke 12:10 - See note on Mat. 9:3; Lev. 24:11, 16

(35) A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things.
(36) But I say to you, That every idle word that men shall speak, they shall give account for it in the day of judgment.
(37) Because by your words you shall be justified, and by your words you shall be condemned.
(38) Then certain of the scribes and of the Pharisees answered, saying, Master, we want to see a sign from You.
(39) But He answered and said to them, An evil and adulterous generation seeks after a sign; but there shall no sign be given to it, but the sign of the prophet Jonah:[j]
(40) Because as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.[k]
(41) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah;[l] and, indeed, a greater than Jonah *is* here.
(42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: because she came from the uttermost parts of the earth to hear the wisdom of Solomon;[m] and, indeed, a greater than Solomon *is* here.
(43) When the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finds none.[n]
(44) Then he says, I will return into my house from where I came out; and when he has come, he finds *it* empty, swept, and decorated.
(45) Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and live there: and the last *state* of that man is worse than the first. Even so shall it be also to this wicked generation.
(46) While He yet talked to the people, *His* mother and His brothers stood outside, desiring to speak with Him.
(47) Then one said to Him, Look, Your mother and Your brothers stand outside, desiring to speak with You.[o]
(48) But He answered and said to the one who told Him, Who is My mother? and who are My brothers?
(49) And He stretched forth His hand toward His disciples, and said, See My mother and My brothers!
(50) Because whoever does the will of My Father Who is in heaven, that one is My brother, and sister, and mother.

Chapter 13
(1) The same day Jesus went out of the house, and sat by the sea side.
(2) And great multitudes were gathered together to Him, so that He went into a ship, and sat; and the whole multitude stood on the shore.

12:39j – sign of Jonah – Lk. 11:29
12:40k – see Appendix K: What Day of The Week Was Jesus Crucified?
12:41l - Jonah 3:5
12:42m - I Ki. 10:1; Lk. 11:31
12:43n – dry places - see 8:32 – demons do not like dry places
12:47o – Mk. 3:31

(3) And He spoke many things to them in parables, saying, Listen, a sower went out to sow;[a]
(4) And when he sowed, some *seed* fell by the side of the road, and the birds came and ate them:
(5) Some fell upon stony places, where they did not have much earth: and quickly they sprang up, because they had no depth of earth:
(6) And when the sun came up, they were scorched; because they had no root, and they withered away.
(7) And some fell among thorns; and the thorns sprang up, and choked them:
(8) But other *seed* fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.[b]
(9) Let the one who has ears to hear, hear.
(10) And the disciples came, and said to Him, Why do You speak to them in parables?
(11) He answered and said to them, Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.
(12) Because whoever has, to him shall be given, and he shall have more abundance: but whoever does not have, from him shall be taken away even what he has.
(13) Therefore I speak to them in parables: because even though they see they do not see; and even though they hear they do not hear, neither do they understand.
(14) And in them is fulfilled the prophecy of Isaiah, which says,

By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive:

(15) **Because this people's heart has hardened, 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.**[c]
(16) But blessed *are* your eyes, because they see: and your ears, because they hear.
(17) Because truly I say to you, That many prophets and righteous *men* 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*.
(18) Therefore hear the parable of the sower.
(19) When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away that which was sown in his heart. This is the one who received seed by the side of the road.
(20) But he who receives the seed into stony places, the same is he who hears the word, and at once receives it with joy;

13:3a – parable of the sower – explained in 13:19f - see Appendix B: Recorded Parables of Jesus 13:8b - note: all grains yield even numbers – see "Interesting Number Facts in Nature" at: www.TheWordNotes.com – See Lk. 8:8
13:14-15c – Is. 6:9-10

(21) Yet he has no root in himself, but endures for a while: but when tribulation or persecution arises because of the word, by and by he is offended.
(22) Also he who received seed among the thorns is one who hears the word; but the cares of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.
(23) But he who receives seed in the good ground is he who hears the word, and understands *it*; and also bears fruit, and brings forth, some a hundredfold some sixty, some thirty.
(24) He put forth another parable to them, saying, The kingdom of heaven is like a man who sowed good seed in his field:[d]
(25) But while men slept, his enemy came and sowed weeds among the wheat, and went his way.
(26) But when the blade sprang up, and brought forth fruit, then the weeds also appeared.
(27) So the servants of the householder came and said to him, Sir, did you not sow good seed in your field? where then did the weeds come from?
(28) He said to them, An enemy has done this. The servants said to him, Do you want us to go and gather them up?
(29) But he said, No; lest while you gather up the weeds, you also root up the wheat with them.
(30) Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the weeds, and bind them in bundles to burn them: but gather the wheat into my barn.
(31) Another parable He put forth to them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field:[e]
(32) Which indeed is the smallest of all seeds: but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and live in its branches.
(33) Another parable He spoke to them; The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, until the whole was leavened.
(34) All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them:
(35) That it might be fulfilled which was spoken by the prophet, saying,

> **I will open My mouth in parables; I will speak things which have been kept secret from the foundation of the world.**[f]

(36) Then Jesus sent the multitude away, and went into the house: and His disciples came to Him, saying, Explain to us the parable of the weeds of the field.
(37) He answered and said to them, He who sows the good seed is the Son of Man;

13:24d – parable of the wheat and tares – explained in 13:37f
13:31e – parable of the mustard seed
13:35f – Ps. 78:2

(38) The field is the world; the good seed are the children of the kingdom; but the weeds are the children of the wicked *one*;
(39) The enemy who sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
(40) Therefore as the weeds are gathered and burned in the fire; so shall it be in the end of this world.
(41) The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and those who do evil;
(42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
(43) Then the righteous shall shine forth as the sun in the kingdom of their Father. The one who has ears to hear, let him hear.
(44) Again, the kingdom of heaven is like treasure hid in a field; which when a man has found it, he hides it, and because of his joy he goes and sells all that he has, and buys that field.[g]
(45) Again, the kingdom of heaven is like a merchant man, seeking precious pearls:[h]
(46) Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
(47) Again, the kingdom of heaven is like a net, that was cast into the sea, and gathered of every kind:[i]
(48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
(49) So shall it be at the end of the world: the angels shall come forth, and separate the wicked from among the just,
(50) And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
(51) Jesus said to them, Have you understood all these things? They said to Him, Yes, Lord.
(52) Then He said to them, Therefore every scribe *who is* instructed in the kingdom of heaven is like a man *that is* a householder, who brings forth out of his treasure *things* new and old.[j]
(53) And it came to pass, *that* when Jesus had finished these parables, He departed from there.
(54) And when He had come into His own country, He taught them in their synagogue, so much so that they were astonished, and said, Where has this *man* this wisdom, and *these* mighty works?
(55) Is not this the carpenter's son? is not His mother called Mary? and His brothers, James, and Joses, and Simon, and Judas?[k]
(56) And His sisters, are they not all with us? Where then has this *man* all these things?

13:44g – parable of the hidden treasure – see Appendix B: Recorded Parables of Jesus
13:45h – parable of the pearl of great price
13:47i – parable of the fishing net
13:52j – parable of the old and new
13:55k – brothers of Jesus – Mk. 6:3

(57) And they were offended in Him. But Jesus said to them, A prophet is not without honor, except in his own country, and in his own house.
(58) And He did not do many mighty works there because of their unbelief.

Chapter 14
(1) At that time Herod the tetrarch[a] heard of Jesus' fame,
(2) And said to his servants, This is John the Baptist; he has risen from the dead;[a] and therefore mighty works are showing themselves in Him.
(3) Because Herod had laid hold on John, and bound him, and put *him* in prison because of Herodias' sake, his brother Philip's wife.
(4) Because John said to him, It is not lawful for you to have her.
(5) But when he wanted to put him to death, he feared the multitude, because they counted him as a prophet.
(6) But when Herod's birthday was celebrated, the daughter of Herodias danced before them, and pleased Herod.[b]
(7) Upon which he promised with an oath to give her whatever she would ask.
(8) And she, being instructed beforehand by her mother, said, Give me John the Baptist's head on a platter.
(9) And the king was sorry: nevertheless because the oath's sake, and those who sat with him at meal, he commanded *it* to be given *her*.
(10) And he sent, and beheaded John in the prison.
(11) And his head was brought in on a platter, and given to the girl: and she brought *it* to her mother.
(12) And his disciples came, and took up the body, and buried it, and went and told Jesus.
(13) When Jesus heard *of it,* He departed from there by ship to a desert place apart: and when the people had heard *of it,* they followed Him on foot out of the cities.[c]
(14) And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.
(15) And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, so that they may go into the villages, and buy food for themselves.
(16) But Jesus said to them, They do not need to depart; you give them *food* to eat.
(17) And they said to Him, We have here only five loaves, and two fish.
(18) He said, Bring them to Me.

14:1a – Herod the tetrarch – Herod Antipas – 5th son of Herod I {see Josephus}
– See notes on: Mat. 2:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1;
Acts 25:13 – Herod I executed his first 3 sons and disinherited his 4th son.
See Appendix O: The Herods of Scripture
14:2a – Mk. 6:16
14:6b – Mk. 6:21f
14:13c - Feeding of the 5000 - Mark 6:30, Luke 9:10, John 6:1 - the only miracle of Jesus which is recorded in all four gospels. - See Appendix A: Recorded Miracles in the Bible

(19) And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fish, and looking up to heaven, He blessed, and broke, and gave the loaves to *His* disciples, and the disciples to the multitude.
(20) And they all ate, and were filled: and they took up of the fragments that were left; twelve baskets[d] full.
(21) And those who had eaten were about five thousand men, besides women and children.
(22) And immediately Jesus commanded His disciples to get into a ship, and to go before Him to the other side, while He sent the multitudes away.
(23) And when He had sent the multitudes away, He went up into a mountain by Himself to pray: and when the evening had come, He was alone.
(24) But the ship was now in the midst of the sea, tossed with waves: because the wind was rough.
(25) And in the fourth watch of the night {between 3 a.m. and 6 a.m.}[e] Jesus went to them, walking on the sea.[f]
(26) And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
(27) But Jesus quickly spoke to them, saying, Be of good cheer; it is I; do not be afraid.
(28) And Peter answered Him and said, Lord, if it is You, call me to come to You on the water.
(29) And He said, Come. And when Peter had come down out of the ship, he walked on the water, to go to Jesus.
(30) But when he saw the rough wind, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
(31) And immediately Jesus stretched forth *His* hand, and caught him, and said to him, O you of little faith, why did you doubt?
(32) And when they had come into the ship, the wind ceased.
(33) Then those who were in the ship came and worshiped Him, saying, Truly You are the Son of God.
(34) And when they had crossed over, they came into the land of Gennesaret.
(35) And when the men of that place had knowledge of Him, they sent out into all around that country, and brought to Him all who were diseased;
(36) And sought for Him that they might only touch the hem of His clothing: and as many as touched Him were made perfectly whole.

Chapter 15
(1) Then scribes and Pharisees came to Jesus, who were from Jerusalem, saying,

14:20d - kopinos {κόφινος} - hand-basket [picnic basket] - See Mat. 15:37
14:25e – fourth watch – Mat. 14:25; Mk. 6:48 - The first watch began at six in the evening, the second at nine, the third at twelve midnight, the fourth at three in the morning. I.e sometime between 3:00 a.m. and 6:00 a.m. – see note on watches at Jg. 7:19
14:25f – Jesus walking on water – Mk. 6:49; Jn. 6:19

(2) Why do Your disciples transgress the tradition of the elders? Because they do not wash their hands[a] when they eat bread.
(3) But He answered and said to them, Why do you also transgress the commandment of God by your tradition?
(4) Because God commanded, saying, Honor your father and mother: and, He who curses father or mother, let him be put to death.
(5) But you say, Whoever shall say to *his* father or *his* mother, by whatever you might have profited from me, *It is* a gift *to the temple*;[b]
(6) And does not honor his father or his mother, *he shall be free*. So you have made the commandment of God of no effect by your tradition.
(7) *You* hypocrites, well did Isaiah prophesy of you, saying,
(8) **This people draws near to Me with their mouth, and honors Me with *their* lips; but their heart is far from Me.**
(9) **But in vain they do worship Me, teaching *for* doctrines the commandments of men.**[c]
(10) And He called the multitude, and said to them, Hear, and understand:
(11) It is not that which goes into the mouth that defiles a man; but that which comes out of the mouth, this is what defiles a man.[d]
(12) Then His disciples came, and said to Him, Do You know that the Pharisees were offended, after they heard this saying?
(13) But He answered and said, Every plant, which My heavenly Father has not planted, shall be rooted up.
(14) Let them alone: they are blind leaders of the blind. And if the blind leads the blind, both shall fall into the ditch.
(15) Then Peter answered and said to Him, Explain to us this parable.
(16) And Jesus said, Are you still also without understanding?
(17) Do you still not understand, that whatever enters in at the mouth goes into the belly, and is cast out into the waste?
(18) But those things which proceed out of the mouth come forth from the heart; and they defile the man.
(19) Because out of the heart proceeds evil thoughts, murders, adulteries, fornications,[c] thefts, false witness, blasphemies:

15:2a – wash their hands – the elders had a tradition that the hands were to be completely immersed in water and were to be washed to the elbows – the problem was not whether the disciples had clean hands, the problem was they had not followed the tradition by washing in the manner defined by tradition. Mk. 7:2
15:5b – gift to temple – Mk. 7:11 – Prov. 28:24
15:9c – Is. 29:13
15:11d – what defiles a man – explained 15:17f
15:19e - adulteries, fornications – things that defile a man - see Mat. 5:32; Mark 7:21-22; Gal. 5:19-21; I Cor. 6:9-20; Rev. 2:4

(20) These are *the things* which defile a man: but to eat with unwashed hands does not defile a man.
(21) Then Jesus went from there, and departed into the coasts of Tyre and Sidon.
(22) And, a woman of Canaan came out of the same coasts, and cried to Him, saying, Have mercy on me, O Lord, *You* Descendant of David;[f] my daughter is in great pain with a demon.
(23) But He did not answer her not a word. And His disciples came and sought Him, saying, Send her away; because she cries after us.
(24) But He answered and said, I am not sent except to the lost sheep of the house of Israel.
(25) Then she came and worshiped Him, saying, Lord, help me.
(26) But He answered and said, It is not right to take the children's bread, and to cast *it* to dogs.[g]
(27) And she said, That is true, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
(28) Then Jesus answered and said to her, O woman, great *is* your faith: it shall be for as you want it. And her daughter was made whole from that very hour.
(29) And Jesus departed from there, and came near to the Sea of Galilee; and went up into a mountain, and sat down there.
(30) And great multitudes came to Him, having with them *those who were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:
(31) So much so that the multitude marveled, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing: and they glorified the God of Israel.
(32) Then Jesus called His disciples *to Himself,* and said, I have compassion on the multitude, because they have stayed with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint along the road.[h]
(33) But His disciples said to Him, Where could we have so much food in the wilderness, as to fill so great a multitude?
(34) And Jesus said to them, How many loaves do you have? And they said, Seven, and a few little fish.
(35) And He commanded the multitude to sit down on the ground.
(36) And He took the seven loaves and the fish, and gave thanks, and broke *them,* and gave to His disciples, and the disciples to the multitude.
(37) And they all ate, and were filled: and they took up of the broken *food* that was left seven baskets[i] full.
(38) And those who ate were four thousand men, besides women and children.
(39) And He sent away the multitude, and took a ship, and came into the coasts of Magdala.

15:22f – woman of Canaan – Mk. 7:26 - Descendant of David - i.e. Messiah
15:26g - dogs - see note on Mat. 7:6
15:32h - Feeding of the 4000 - See Mark 8:1-9 – See Appendix A: Recorded Miracles in the Bible
15:37i - basket - spuris {σπυρίς} - large basket - hamper - See Acts 9:25

Chapter 16

(1) The Pharisees also came with the Sadducees,[a] and tempting Him desired that He would show them a sign from heaven.

(2) He answered and said to them, When it is evening, you say, *It will be* fair weather: because the sky is red.

(3) And in the morning, *It will be* foul weather today: because the sky is red and lowering. O *you* hypocrites, you can discern the face of the sky;[b] but you cannot *discern* the signs of the times?

(4) A wicked and adulterous generation seeks after a sign; but no sign shall be given to it, except the sign of the prophet Jonah.[c] And He left them, and departed.

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

(6) Then Jesus said to them, Take heed and beware of the leaven[d] of the Pharisees and of the Sadducees.

(7) And they reasoned among themselves, saying, *It is* because we have taken no bread.

(8) *But* when Jesus perceived it, He said to them, O you of little faith, why do you reason among yourselves, because you have brought no bread?

(9) Do you not yet understand, nor remember the five loaves of the five thousand, and how many baskets you took up?

(10) Nor the seven loaves of the four thousand, and how many baskets you took up?

(11) How is it that you do not understand that I did not speak to you concerning bread, but that you should beware of the leaven of the Pharisees and of the Sadducees?

(12) Then they understood how that He did not tell *them* to beware of the leaven of bread, but of the teaching of the Pharisees and of the Sadducees.

(13) When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of Man am?

(14) And they said, Some *say that You are* John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets.

(15) He said to them, But Whom do you say that I am?[e]

(16) And Simon Peter answered and said, You are the Christ, the Son of the living God.

(17) And Jesus answered and said to him, Blessed are you, Simon Bar-jona {son of John}:[f] because flesh and blood has not revealed *it* to you, but My Father Who is in heaven.

(18) And I also say to you, That you are Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

16:1a - Pharisees and Sadducees normally had nothing to do with each other, but because of their common hatred towards Jesus, they conspired together to test Him - See Mat. 3:7
16:3b – weather – Luke 12:54-55
16:4c - sign of Jonah - Mat. 12:39-40
16:6d - leaven - yeast - ingredient used to cause bread to rise - leaven usually represents evil in Scripture- Mk. 8:15
16:15e – Mark 8:27f; Luke 9:18
16:17f – Simon Bar-jona – Simon, son of John

(19) And I will give to you the keys of the kingdom of heaven: and whatever you shall bind on earth shall be bound in heaven:[g] and whatever you shall loose on earth shall be loosed[h] in heaven.
(20) Then He charged His disciples that they should tell no man that He was Jesus the Christ.
(21) From that time forth Jesus began to show to His disciples, how that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day.[i]
(22) Then Peter took Him, and began to rebuke Him, saying, Far be it from You, Lord: this shall not happen to You.
(23) But He turned, and said to Peter, You get behind me, Satan: you are an offense to Me: because You do not delight in the things that are of God, but those that are of men.
(24) Then Jesus said to His disciples, If any *man* will come after Me, let him deny himself, and take up his cross, and follow Me.
(25) Because whoever will save his life shall lose it: and whoever will lose his life for My sake shall find it.
(26) What does it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
(27) Because the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.
(28) Truly I say to you, There are some standing here, who will not taste of death, before they see the Son of Man coming in His kingdom.[j]

Chapter 17
(1) And after six days Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart,
(2) And His appearance was changed before their eyes:[a] and His face shone as the sun, and His clothing was white as the light.
(3) And, there appeared to them Moses and Elijah talking with Him.
(4) Then Peter spoke up, and said to Jesus, Lord, it is good for us to be here: if You are willing, let us make here three tabernacles; one for You, and one for Moses, and one for Elijah.
(5) While he was still speaking, a bright cloud overshadowed them: and a voice came out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; you listen to Him.
(6) And when the disciples heard *it,* they fell on their face, and were greatly afraid.
(7) And Jesus came and touched them, and said, Arise, and do not be afraid.

16:19g – estai dedemenon [εσται δεδεμενον] - literally - whatever you shall bind on earth shall have been bound in heaven - Mat. 18:18
16:19h - estai lelumenon [εσται λελυμενον] - literally - whatever you shall loose on earth shall have been loosed in heaven - Mat. 18:18
16:21i - this is the first time of several that Jesus told them He was going to Jerusalem to die and rise on the third day.
16:28j – taste of death – Mk. 9:1; Lk. 9:27
17:2a – Mark 9:2f; Luke 9:29f

(8) And when they had lifted up their eyes, they saw no man, except Jesus alone.
(9) And as they came down from the mountain, Jesus charged them, saying, Do not tell any man the vision, until the Son of Man has risen again from the dead.[b]
(10) And His disciples asked Him, saying, Why then do the scribes say that Elijah must first come?[c]
(11) And Jesus answered and said to them, Elijah truly shall come first, and restore all things.
(12) But I say to you, That Elijah has come already, and they did not know him, but have done to him whatever they wanted. Likewise also the Son of Man will suffer by them.
(13) Then the disciples understood that He spoke to them of John the Baptist.
(14) And when they had come to the multitude, there came to him a *certain* man, kneeling down to Him, and saying,
(15) Lord, have mercy on my son: because he is lunatic,[d] and in great pain: because often he falls into the fire, and often into the water.
(16) And I brought him to Your disciples, but they could not cure him.
(17) Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him here to Me.
(18) And Jesus rebuked the demon; and he departed out of him: and the child was cured from that very hour.
(19) Then the disciples came to Jesus apart, and said, Why could we not cast him out?
(20) And Jesus said to them, Because of your unbelief: because truly I say to you, If you have faith as a grain of mustard seed,[e] you shall say to this mountain, Remove from here to yonder place; and it shall remove; and nothing shall be impossible to you.
(21) Nevertheless this kind does not go out except by prayer and fasting.
(22) And while they stayed in Galilee, Jesus said to them, The Son of Man shall be betrayed into the hands of men:
(23) And they shall kill Hm, and the third day He shall be raised again.[f] And they were exceedingly sorrowful.

17:9b - this is the second time Jesus told them He was going to rise from the dead – Mat. 16:21
17:10c – Mal. 4:5; Mat. 11:14; Mk. 1:6; Mk, 9:11; Lk. 1:17
17:15d - lunatic - crazy - not capable of acting normal
17:20e - faith as a grain of mustard seed - note: faith as <u>small</u> as a mustard seed is a mistranslation! - All of creation recognizes its Creator with one notable exception - mankind – Luke 17:6 – see <u>Appendix B: Recorded Parables of Jesus</u>
17:23f - note - this is at least the third time that Jesus had told His disciples that He would die and rise from the dead and the fourth time that Peter, James, and John had heard that He was going to rise from the dead. – Mat. 16:21; 17:9

(24) And when they had come to Capernaum, those who received tax *money* came to Peter, and said, Does your master not pay taxes?
(25) He said, Yes. And when he had come into the house, Jesus stopped him, saying, What do you think, Simon? of whom do the kings of the earth take custom or taxes? of their own children, or of strangers?
(26) Peter said to Him, Of strangers. Jesus said to him, Then the children are free.
(27) Nevertheless, lest we should offend them, you go to the sea, and cast a hook, and take up the fish that first comes up; and when you have opened his mouth, you shall find a piece of money: take that, and give to them for Me and yourself.

Chapter 18
(1) At the same time the disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven?
(2) And Jesus called a little child to Himself, and set him in the midst of them,
(3) And said, Truly I say to you, Unless you are converted, and become as little children, you shall not enter into the kingdom of heaven.
(4) Whoever therefore will humble himself as this little child, the same is greatest in the kingdom of heaven.
(5) And whosoever will receive one such little child in My Name receives Me.
(6) But whoever offends one of these little ones who believe in Me, it would be better for him that a millstone were hung about his neck, and *that* he were drowned in the depth of the sea.
(7) Woe to the world because of offenses! Because it is necessary that offenses come; but woe to that man by whom the offense comes!
(8) Therefore if your hand or your foot offends you, cut them off, and cast *them* from you: it is better for you to enter into life handicapped or mutilated, rather than having two hands or two feet to be cast into everlasting fire.[a]
(9) And if your eye offends you, pluck 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 fire.
(10) Take heed that you do not despise one of these little ones; because I say to you, That in heaven their angels[b] are always looking upon the face of My Father Who is in heaven.
(11) Because the Son of Man has come to save that which was lost.
(12) What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine, and go into the mountains, and seek that which has gone astray?
(13) And if it happens that he finds it, truly I say to you, he rejoices more over that *sheep,* than in the ninety-nine which did not go astray.

18:8a – Mat. 5:29f
18:10b – their angels

(14) Even so it is not the will of your Father Who is in heaven, that one of these little ones should perish.
(15) Moreover if your brother sins against you, go and tell him his fault between you and him alone: if he will listen to you, you have gained your brother.
(16) But if he will not listen to *you, then* take with you one or two more, that in the mouth of two or three witnesses every word may be established.
(17) And if he refuses to listen to them, tell *it* to the church: but if he refuses to listen to the church, let him be to you as an unbeliever and a tax collector.[c]
(18) Truly I say to you, Whatever you shall bind on earth shall be bound in heaven[d]: and whatever you shall loose on earth shall be loosed in heaven.[e]
(19) Again I say unto you, That if two of you shall agree on earth concerning anything that they shall ask, it shall be done for them by My Father Who is in heaven.
(20) Because where two or three are gathered together in My Name, there am I in the midst of them.

(21) Then Peter came to Him, and said, Lord, how often shall my brother sin against me, and I forgive him? until seven times?
(22) Jesus said to him, I do not say to you, until seven times: but, until seventy times seven.
(23) Therefore the kingdom of heaven is compared to a certain king, who would take account of his servants.
(24) And when he had begun to reckon, one was brought to him, who owed him ten thousand talents {about 7.56 million lbs.; 343,000 kg.} {of silver}.[f]
(25) But since he was unable to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
(26) The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay you all.
(27) Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt.
(28) But the same servant went out, and found one of his fellow servants, who owed him a hundred pence:[g] and he laid hands on him, and took *him* by the throat, saying, Pay me what you owe.

18:17c - publican, tax collector - to the Jews the tax collectors were hated and treated as traitors because they took money from their fellow countrymen and gave it to the Romans
18:18d - estai dedemena [εσται δεδεμενα] - literally - whatever you shall bind on earth shall <u>have been</u> bound in heaven - Mat. 16:19
18:18e - estai lelumena [εσται λελυμενα] - literally - whatever you shall loose on earth shall <u>have been</u> loosed in heaven - Mat. 16:19
18:24f - talent – 75.6 pounds; 34.3 kg - 10,000 talents - more than the person could ever hope to repay - talent usually used to measure silver or gold. See <u>Appendix J: Bible Weights and Measures</u>.
18:28g - a hundred pence - a very small amount compared to the 10,000 talents of verse 24.

(29) And his fellow servant fell down at his feet, and begged him, saying, Have patience with me, and I will pay you all.
(30) But he would not *listen*: but went and cast him into prison, until he should pay the debt.
(31) So when his fellow servants saw what had happened, they were very sorry, and came and told to their lord all that had taken place.
(32) Then his lord, after he had called him, said to him, O you wicked servant, I forgave you all that debt, because you asked me:
(33) Should you not also have had compassion on your fellow servant, even as I had pity on you?
(34) And his lord was angry, and delivered him to the tormentors, until he should pay all that was owed to him.
(35) So likewise shall My heavenly Father do to you, if every one of you from your hearts do not forgive your brothers their sins against you.

Chapter 19
(1) And it came to pass, *that* when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judea beyond Jordan;
(2) And great multitudes followed Him; and He healed them there.
(3) The Pharisees also came to Him, tempting Him, and saying to Him, Is it lawful for a man to divorce his wife for any reason?
(4) And He answered and said to them, Have you not read, that He Who made *them* at the beginning made them male and female,
(5) And said, For this reason a man shall leave his father and mother, and shall cling to his wife: and they two shall be one flesh[a]
(6) Therefore they are no more two, but one flesh. What therefore God has joined together, let no man put asunder.
(7) They said to Him, Why did Moses then command to give a writing of divorcement, and to put her away?[b]
(8) He said to them, Moses because of the hardness of your hearts allowed you to put away your wives: but from the beginning it was not so.
(9) And I say to you, Whoever shall put away his wife, unless she is guilty of fornication,[c] and shall marry another, commits adultery: and whoever marries her who is put away commits adultery.[d]
(10) His disciples said to Him, If the case of the man is so with *his* wife, it is not good to marry.
(11) But He said to them, All *men* cannot receive this saying, except *those* to whom it is given.
(12) Because there are some eunuchs,[e] who were born so from *their* mother's womb: and there are some eunuchs, who were made eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to receive *it,* let him receive *it*.

19:5a – Gen. 2:24
19:7b – Deut. 24:1f
19:9c - fornication - See Matt. 5:32; Deut. 24:1
19:9d - adultery - See Matt. 5:32
19:12e – eunuch – a man who is castrated or for some reason is physically unable to perform sex

(13) Then there were brought to Him little children, that He should put *His* hands on them, and pray: but the disciples rebuked them.[f]
(14) But Jesus said, Allow little children to come to Me, and do not forbid them: because of such is the kingdom of heaven.[g]
(15) And He laid *His* hands on them, and departed from there.
(16) And, one came and said to Him, Good Master, what good thing shall I do, that I may have eternal life?
(17) And He said to him, Why do you call Me good? *there is* none good but One, *that is,* God:[h] but if you will enter into life, keep the commandments.
(18) He said to Him, Which *ones*? Jesus said,

You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,[i]

(19) **Honor your father and your mother: and, You shall love your neighbor as yourself.**[j]
(20) The young man said to Him, All these things have I kept from my youth up: what do I still lack?[k]
(21) Jesus said to him, If you want to be perfect, go *and* sell all that you have, and give to the poor, and you shall have treasure in heaven: and come *and* follow Me.
(22) But when the young man heard that saying, he went away sorrowful: because he had great possessions.
(23) Then Jesus said to His disciples, Truly I say to you, That a rich man shall hardly enter into the kingdom of heaven.[l]
(24) And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
(25) When His disciples heard *it,* they were exceedingly amazed, saying, Who then can be saved?
(26) But Jesus saw *them,* and said to them, With men this is impossible; but with God all things are possible.
(27) Then Peter answered and said to Him, Indeed, we have forsaken all, and followed You; therefore what shall we have?
(28) And Jesus said to them, Truly I say to you, That you who have followed Me, in the regeneration[m] when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.[n]
(29) And everyone who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive a hundredfold, and shall inherit everlasting life.
(30) But many *that are* first shall be last; and the last *shall be* first.

19:13f – Mark 10:13; Luke 18:16
19:14g – Mat. 18:2f
19:17h – Mark 10:19; Luke 18:19
19:18i – Ex. 20:13-16
19:19j – Ex. 20:12
19:20k – Lev. 19:18
19:23l – Mk. 10:23; Lk. 18:24
19:28m – regeneration – the millennial kingdom when Jesus restores all things
19:28n – disciples will sit on twelve thrones judging the twelve tribes of Israel

Chapter 20

(1) Because the kingdom of heaven is compared to a man *who was* a householder, who went out early in the morning to hire laborers into his vineyard.[a]

(2) And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

(3) And he went out about the third hour {9 a.m.}, and saw others standing idle in the marketplace,

(4) And said to them; You also go into the vineyard, and whatever is right I will give you. And they went their way.

(5) Again he went out about the sixth {noon} and the ninth hour {3 p.m.}, and did likewise.

(6) And about the eleventh hour {5 p.m.} he went out, and found others standing idle, and said to them, Why do you stand here all the day idle?

(7) They said to him, Because no man has hired us. He said to them, You also go into the vineyard; and whatever is right, *that* you shall receive.

(8) So when evening had come, the lord of the vineyard said to his steward, Call the laborers, and give them *their* hire, beginning with the last to the first.

(9) And when they came who *were hired* about 5:00 in the evening, they each received a penny.

(10) But when the first came, they supposed that they should have received more; and they likewise each received a penny.

(11) And when they had received *it,* they murmured against the good man of the house,

(12) Saying, These last have worked *only* one hour, and you have made them equal to us, who have borne the burden and heat of the day.

(13) But he answered one of them, and said, Friend, I am not doing you wrong: did you not agree with me for a penny?

(14) Take *what is* yours, and go your way: I will give to these last, even as I give to you.

(15) Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good?

(16) So the last shall be first, and the first last: because many are called, but few are chosen.

(17) And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said to them,

(18) Indeed, we are going up to Jerusalem: and the Son of Man will be betrayed to the chief priests and to the scribes, and they will condemn Him to death,

(19) And will deliver Him to the Gentiles {non-Jews} to mock, and to scourge, and to crucify *Him*: and the third day He will rise again.[b]

20:1a – parable of laborers in the vineyard – see Appendix B: Recorded Parables of Jesus

20:19b – see Mat. 17:23 – this is at least the fourth time Jesus has told His disciples that He is going to Jerusalem to be put to death and rise on the third day. Mat. 16:21; 17:9; 17:23; Mk. 8:31

(20) Then the mother of Zebedee's children with her sons came to Him, worshiping *Him,* and desiring something of Him.
(21) And He said to her, What is it you want? She said to Him, Grant that these my two sons may sit, the one on Your right hand, and the other on the left, in Your kingdom.[c]
(22) But Jesus answered and said, You do not know what you are asking. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said to Him, We are able.
(23) And He said to them, You shall indeed drink of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but *it shall be given to those* for whom it is prepared for by My Father.
(24) And when the ten heard *it,* they were moved with indignation against the two brothers.
(25) But Jesus called them *to Himself,* and said, You know that the princes of the Gentiles {non-Jews} exercise rule over them, and those who are great exercise authority over them.
(26) But it shall not be so among you: but whoever will be great among you, let him be your minister;
(27) And whoever will be chief among you, let him be your servant:
(28) Even as the Son of Man came not to be ministered to, but to minister, and to give His life a ransom for many.
(29) And as they departed from Jericho, a great multitude followed Him.
(30) And, two blind men sitting by the road side, when they heard that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, *You* son of David.
(31) But the multitude rebuked them, that they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *You* son of David.[d]
(32) And Jesus stood still, and called them, and said, What is it you want Me to do for you?
(33) They said to Him, Lord, that our eyes may be opened.
(34) So Jesus had compassion *on them,* and touched their eyes: and immediately their eyes received sight, and they followed Him.

Chapter 21
(1) And when they drew near to Jerusalem, and had come to Bethphage, to the mount of Olives, Jesus sent two disciples,
(2) Saying to them, Go into the village opposite you, and immediately you shall find a donkey tied, and a colt with her: loose *them,* and bring *them* to Me.[a]

20:21c – Mk. 10:35
20:31d – son of David – Messiah – Mat. 12:23
21:2a – Triumphal entry -Mk. 11:2; Lk. 19:30; Jn. 12:12 – see note on John 12:12 – Ex. 12:3. See Palm Sunday in OT and NT at www.TheWordNotes.com. See also Appendix K: What Day of the Week Was Jesus Crucified?

(3) And if any *man* says anything to you, you shall say, The Lord has need of them; and immediately he will send them.
(4) All this was done, that it might be fulfilled which was spoken by the prophet, saying,
(5) **Tell the daughter of Zion,**
Look, your king comes to you,
humble, and sitting upon a
donkey; a colt the foal of a
donkey.[b]
(6) And the disciples went, and did as Jesus commanded them,
(7) And brought the donkey, and the colt, and put their clothes upon them, and they set *Him* on the clothes.
(8) And a very great multitude spread their coats in the road; others cut down branches from the trees, and spread *them* in the road.
(9) And the multitudes who went before, and those who followed, cried, saying, Hosanna {Save us now} to the son of David: Blessed *is* He Who comes in the name of the Lord; Hosanna {Save us now} in the highest.
(10) And when He had come into Jerusalem, all the city was moved, saying, Who is this?
(11) And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
(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 moneychangers, and the seats of those who sold doves,
(13) And said to them, It is written,
My house shall be called the
house of prayer;[c]
but you have made it a den of thieves.[d]
(14) And the blind and the lame came to Him in the temple; and He healed them.
(15) And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna {Save us now} to the son of David; they were greatly displeased,
(16) And said to Him, Do You not hear what these say? And Jesus said to them, Yes; have you never read,
Out of the mouths of babes
and nursing children You
have perfected praise[e]
(17) And He left them, and went out of the city into Bethany; and He lodged there.
(18) Now in the morning as He returned into the city, He was hungry.
(19) And when He saw a fig tree by the road, He came to it, and found nothing upon it,[f] but leaves only, and said to it, Let no fruit grow on you from this time forward forever. And presently the fig tree withered away.

21:5b - Zech. 9:9
21:13c - Is. 56:7; Mk. 11:17; Lk. 19:46; Jn. 2:15
21:13d - Jer. 7:11
21:16e - Ps 8:2
21:19f – Mark 11:13 – it was not the season for figs, but the tree should have provided for the Creator of the universe; season or not

(20) And when the disciples saw *it,* they marveled, saying, How soon the fig tree has withered away!
(21) Jesus answered and said to them, Truly I say to you, If you have faith, and do not doubt, you shall not only do this *which has been done* to the fig tree, but also if you shall say to this mountain, Be removed, and be cast into the sea; it shall be done.
(22) And all things, whatever you shall ask in prayer, believing, you shall receive.
(23) And when He had come into the temple, the chief priests and the elders of the people came to Him as He was teaching, and said, By what authority do You do these things? and who gave You this authority?
(24) And Jesus answered and said to them, I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things.[g]
(25) The baptism of John, where was it from? from heaven, or from men? And they reasoned with themselves, saying, If we say, From heaven; He will say to us, Why did you not then believe him?
(26) But if we say, Of men; we fear the people; because all hold John as a prophet.
(27) And they answered Jesus, and said, We cannot tell. And He said to them, Neither will I tell you by what authority I do these things.
(28) But what do you think? A *certain* man had two sons; and he came to the first, and said, Son, go work today in my vineyard.
(29) He answered and said, I will not: but afterward he repented, and went.
(30) And he came to the second, and said likewise. And he answered and said, I *go,* sir: but did not go.
(31) Which of the two did the will of *his* father? They said to Him, The first. Jesus said to them, Truly I say to you, That the tax collectors and prostitutes shall go into the kingdom of God before you.
(32) Because John came to you in the way of righteousness, and you did not believe him; but the tax collectors and prostitutes believed him: and you, when you had seen *it,* did not afterward repent, that you might believe him.
(33) Hear another parable: There was a certain householder, who planted a vineyard, and encircled it with a hedge, and dug a wine-press in it, and built a tower, and let it out to gardeners,[h] and went into a far country:
(34) And when the time of the fruit drew near, he sent his servants to the gardeners, that they might receive of its fruits.
(35) And the gardeners took his servants, and beat one, and killed another, and stoned another.
(36) Again, he sent other servants more than the first: and they did to them the same.
(37) But last of all he sent to them his son, saying, They will respect my son.
(38) But when the gardeners saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

21:24g – Mk. 11:29f; Lk. 20:2f
21:33h - husbandmen – gardeners who took care of vineyards or trees
- Is. 5:1-3 - see Appendix B: Recorded Parables of Jesus - Mk. 12:1; Lk. 20:9

(39) And they caught him, and cast *him* out of the vineyard, and killed *him*.
(40) Therefore when the lord of the vineyard comes, what will he do to those gardeners?
(41) They said to Him, He will miserably destroy those wicked men, and will let out *his* vineyard to other gardeners, who shall render to him the fruits in their seasons.
(42) Jesus said to them, Did you never read in the Scriptures,

The Stone which the builders rejected, the same has become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?[i]

(43) Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth its fruits.
(44) And whoever shall fall on this stone shall be broken: but on whomever it shall fall, it will grind him to powder.[j]
(45) And when the chief priests and Pharisees had heard His parables, they perceived that He spoke of them.
(46) But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

Chapter 22

(1) And Jesus answered and spoke to them again by parables, and said,
(2) The kingdom of heaven is like a certain king, who made a wedding for his son.[a]
(3) And sent forth his servants to call those who were invited to the wedding: but they would not come.
(4) Again, he sent forth other servants, saying, Tell those who are invited, Look, I have prepared my dinner: my oxen and *my* fattened calves *are* killed, and all things *are* ready: come to the marriage.
(5) But they made light of *it,* and went their ways, one to his farm, another to his merchandise:
(6) And the remnant took his servants, and treated *them* spitefully, and killed *them*.
(7) But when the king heard *of it,* he was angry: and he sent forth his armies, and destroyed those murderers, and burned up their city.
(8) Then he said to his servants, The wedding is ready, but those who were invited were not worthy.
(9) Go therefore into the highways, and as many as you shall find, invite to the marriage.
(10) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

21:42i - Ps 118:22; Is. 28:16; Mark 12:10; Lk. 20:17
21:44j – Is. 8:14-15
22:2a – parable of the wedding feast – see Appendix B: Recorded Parables of Jesus

(11) And when the king came in to see the guests, he saw there a man who did not have on wedding clothes:
(12) And he said to him, Friend, how is it you came here without wedding clothes? And he was speechless.
(13) Then the king said to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.
(14) Because many are called, but few *are* chosen.
(15) Then the Pharisees went, and took counsel how they might entrap Him in *His* talk.
(16) And they sent out to Him their disciples with the Herodians,[b] saying, Master, we know that You are true, and teach the way of God in truth, neither do You care for any *man*: because You do not regard the person of men.
(17) Tell us therefore, What do You think? Is it lawful to pay taxes to Caesar, or not?
(18) But Jesus perceived their wickedness, and said, Why do you tempt Me, *you* hypocrites?
(19) Show Me the tax money. And they brought to Him a penny.
(20) And He said to them, Whose image and superscription *is* this?
(21) They said to him, Caesar's. Then He said to them, Therefore give to Caesar the things which are Caesar's; and to God the things that are God's.
(22) When they had heard *these words,* they marveled, and left Him, and went their way.
(23) The same day the Sadducees, who say that there is no resurrection, came to Him and asked Him,
(24) Saying, Master, Moses said, If a man dies, having no children, his brother shall marry his wife, and raise up offspring for his brother.[c]
(25) Now there were with us seven brothers: and the first, when he had married a wife, died, and, having no offspring, left his wife to his brother:
(26) Likewise the second also, and the third, to the seventh.
(27) And last of all the woman died also.
(28) Therefore in the resurrection whose wife shall she be of the seven? Because they all had her.
(29) Jesus answered and said to them, You do err, not knowing the Scriptures, nor the power of God.
(30) Because in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
(31) But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,
(32) **I am the God of Abraham, and the God of Isaac, and the God of Jacob?**[d]
God is not the God of the dead, but of the living.

22:16b – Herodians - as best we can determine were followers of Herod the Great who as far as we can tell was a Sadducee but supported Rome and the Jewish submission to Roman law. Normally the Pharisees had nothing to do with Sadducees and especially those who supported the Roman government, but because of their common hatred for Jesus they worked together to try to trick Him. Luke 20:23
22:24c - Deut. 25:5; Luke 20:27
22:32d - Ex. 3:6

(33) And when the multitude heard *this,* they were astonished at His teaching.
(34) But when the Pharisees had heard that He had put the Sadducees to silence, they gathered together.
(35) Then one of them, *which was* a lawyer, asked *Him* a *question,* tempting Him, and saying,
(36) Master, which *is* the greatest commandment in the law?
(37) Jesus said to him,
You shall love the LORD {Jehovah} your God with all your heart, and with all your soul, and with all your mind.[e]
(38) This is the first and greatest commandment.
(39) And the second *is* like it,
You shall love your neighbor as yourself.[f]
(40) On these two commandments hang all the law and the prophets.
(41) While the Pharisees were gathered together, Jesus asked them,
(42) Saying, What do you think of Christ? whose son is He? They said to Him, *The son* of David.
(43) He said to them, How then does David in spirit call him Lord, saying,
(44) **The LORD {Jehovah} said to my Lord,**
Sit on My right hand, until I make Your enemies Your footstool?[g]
(45) If David then calls Him, Lord, how is He his son?
(46) And no man was able to answer Him a word, neither did any *man* dare from that day forth ask Him any more *questions.*

Chapter 23
(1) Then Jesus spoke to the multitude, and to His disciples,
(2) Saying, The scribes and the Pharisees sit in Moses' seat:
(3) Therefore everything they bid you observe, *that* observe and do; but do not do according to their deeds: because they say, but do not do.
(4) Because they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
(5) But all their works they do in order to be seen by men: they make broad their phylacteries[a] {scripture pouches} and enlarge the borders of their robes,
(6) And love the uppermost rooms at feasts, and the chief seats in the synagogues,
(7) And greetings in the markets, and to be called by men, Rabbi, Rabbi.
(8) But you should not be called Rabbi: because one is your Master, *even* Christ; and all of you are brothers.
(9) And do not call any *man* your father upon the earth: because One is your Father, Who is in heaven.

22:37e - Deut. 6:5; 10:12; 30:6
22:39f - Lev. 19:18
22:44g - Ps. 110:1; Mk. 12:36; Lk. 20:43
23:5a – phylacteries – pouches to carry portions of scripture – they make them large so that they are clearly seen by others.

(10) Neither be called masters: because One is your Master, *even* Christ.
(11) But he who is greatest among you shall be your servant.
(12) And whoever shall exalt himself shall be humbled; but he who shall humble himself shall be exalted.
(13) But woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of heaven against men: because you neither go in *yourselves,* neither allow those who are entering to go in.
(14) Woe to you, scribes and Pharisees, hypocrites! because you devour widows' houses, and for a pretence make long prayers: therefore you shall receive the greater damnation.
(15) Woe to you, scribes and Pharisees, hypocrites! because you go around sea and land to make one convert, and when he is made, you make him twice the child of hell that you are.
(16) Woe to you, *you* blind guides, who say, If anyone swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is a debtor!
(17) *You* fools and blind: which is greater, the gold, or the temple that sanctifies the gold?
(18) And, Whoever swears by the altar, it is nothing; but whoever swears by the gift that is upon it, he is guilty.
(19) *You* fools and blind: which *is* greater, the gift, or the altar that sanctifies the gift?
(20) Whoever therefore swears by the altar, swears by it, and by all things upon it.
(21) And whoever swears by the temple, swears by it, and by Him Who lives in it.
(22) And he who swears by heaven, swears by the throne of God, and by Him Who sits upon it.
(23) Woe to you, scribes and Pharisees, hypocrites! because you pay tithe of mint and anise and cummin,[b] but have omitted the more important *matters* of the law, judgment, mercy, and faith: these you ought to have done, and not to leave the other undone.
(24) *You* blind guides, who strain out a gnat,[c] and swallow a camel.
(25) Woe to you, scribes and Pharisees, hypocrites! because you make clean the outside of the cup and of the platter, but inside they are full of extortion and excess.
(26) *You* blind Pharisee, cleanse first that *which is* inside the cup and platter, that the outside of them may be clean also.
(27) Woe to you, scribes and Pharisees, hypocrites! because you are like white-washed tombs, which indeed appear beautiful outwardly, but inside are full of dead *men's* bones, and of all uncleanness.

23:23b – Lk. 11:42
23:24c – strain out a gnat – drinks were often poured through cloth to strain out – remove – gnats or flies that had landed in the drink

(28) Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and sin.
(29) Woe to you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and decorate the tombs of the righteous,
(30) And say, If we had lived in the days of our forefathers, we would not have been partakers with them in the blood of the prophets.
(31) Therefore you are witnesses to yourselves, that you are the children of those who killed the prophets.
(32) Fill yourselves up then the measure of your forefathers.
(33) *You* snakes, *you* generation of vipers, how can you escape the damnation of hell?
(34) Therefore, I send to you prophets, and wise men, and scribes: and *some* of them you shall kill and crucify; and *some* of them you shall scourge in your synagogues, and persecute *them* from city to city:
(35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachias, whom you killed between the temple and the altar.[d]
(36) Truly I say to you, All these things shall come upon this generation.
(37) O Jerusalem, Jerusalem, *you* who killed the prophets, and stoned those who are sent to you, how often I would have gathered your children together, even as a hen gathers her chicks under *her* wings, but you would not!
(38) Look, your house is left to you desolate.
(39) Because I say to you, You shall not see Me from this time forward, until you shall say, Blessed *is* He Who comes in the Name of the Lord.

Chapter 24

(1) And Jesus went out, and departed from the temple: and His disciples came to *Him* to show Him the buildings of the temple.[a]
(2) And Jesus said to them, Do you not see all these things? Truly I say to you, There shall not be left here one stone upon another, that shall not be thrown down.[b]
(3) And as He sat upon the mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of Your coming, and of the end of the world?[c]
(4) And Jesus answered and said to them, Take heed that no man deceives you.
(5) Because many will come in My Name, saying, I am Christ; and will deceive many.

23:35d – II Chr. 24:21; Lk. 11:51
24:1a – Solomon's Porch – see note on Acts 3:11; John 10:23
24:2b – fulfilled – 68-72 A.D. when the Roman general Titus conquered Jerusalem {See Josephus.} – Mk. 13:2; Lk. 19:44
24:3c – see "A Comparison of Matthew 24 and Luke 21" at www.thewordnotes.com

(6) And you will hear of wars and rumors of wars: see that you are not troubled: because all *these things* must come to pass, but the end is not yet.
(7) Because nation will rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and earthquakes, in various places.[d]
(8) All these *are* the beginning of sorrows.
(9) Then they will deliver you up to be afflicted, and will kill you: and you will be hated by all nations for My Name's sake.
(10) And then many will be offended, and will betray one another, and will hate one another.
(11) And many false prophets will rise, and will deceive many.
(12) And because sin will abound, the love of many will grow cold.
(13) But he who endures to the end, the same will be saved.
(14) And this gospel of the kingdom will be preached in all the world for a witness to all nations; and then the end will come.
(15) Therefore, when you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,[e] (whoever reads, let him understand:)
(16) Then let those who are in Judea flee into the mountains:[f]
(17) Let him who is on the housetop not come down to take anything out of his house:
(18) Neither let him who is in the field return back to take his clothes.
(19) And woe to those that are with child, and to those who nurse children in those days!
(20) But pray that your flight not be in the winter, neither on the sabbath day {Saturday}:
(21) Because then
there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.[g]
(22) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days will be shortened.
(23) Then if any man says to you, Look, here *is* Christ, or there; do not believe *it*.
(24) Because there will arise false Christs, and false prophets, and will show great signs and wonders; insomuch that, if *it were* possible, they would deceive the very elect.
(25) Indeed, I have told you beforehand.
(26) Therefore if they say to you, Look, He is in the desert; do not go forth: see, *He is* in the secret chambers; do not believe *it*.

24:7d - Zech. 14:13
24:15e - Dan. 9:27; 12:11; II Thes. 2:4; Mark 13:14
24:16f – Rev. 7:1-8; Rev. 12:6
24:21g - Dan. 12:1

(27) Because as the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of Man be.
(28) Because wherever the body is, there the eagles[h] will be gathered together.
(29) Immediately after the tribulation of those days

the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:[i]

(30) And then there will appear the sign of the Son of Man in heaven: and then all the tribes of the earth will mourn, and they will see the Son of Man coming in the clouds of heaven with power and great glory.
(31) And He shall send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.
(32) Now learn a parable of the fig tree; When its branch is yet tender, and puts forth leaves, you know that summer *is* near:
(33) So likewise you, when you see all these things, know that it is near, *even* at the doors.
(34) Truly I say to you, This generation shall not pass, before all these things are fulfilled.
(35) Heaven and earth will pass away, but My words will not pass away.
(36) But of that day and hour no one knows no, not *even* the angels of heaven, but My Father only.[j]
(37) But as the days of Noah *were,* so also will the coming of the Son of Man be.[k]
(38) Because as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
(39) And did not know until the flood came, and took them all away; so also will the coming of the Son of Man be.

24:28h – eagles – carnivorous birds – eagles eat live meat; vultures eat dead meat – the King James version does not make a distinction between the two.
24:29i - Is. 13:10
24:36j - The phrase 'day and hour' has specific meaning with regard to the Jewish calendar which is based upon the New Moon. Note the present tense verb "knows" – to translate as "will know" is a mistranslation of God's word!! The verb "knows" literally means to "reckon" or to "calculate" or "to see" [οιδεν]. A correct translation would be: " But of that day and hour no one has presently calculated." -- Even if the verse is willfully mistranslated : "But of that DAY and HOUR no one WILL know." The limitation is to DAY and HOUR. On the earth at any given time there are two days present!!! In the Greek text the word 'oiden' [οιδεν] is actually in the aorist or past tense "of that day and hour no one <u>has seen</u>" – See Mk. 13:32; Acts 1:7
24:37k - Noah knew the exact day of the flood (Gen. 7:4) – unbelievers were caught off guard

(40) Then two will be in the field; the one will be taken, and the other left.
(41) Two *women will be* grinding at the mill; the one will be taken, and the other left.
(42) Watch therefore: because you do not know what hour your Lord comes.
(43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have allowed his house to be broken up.
(44) Therefore you also be ready: because in such an hour as you do not think the Son of Man comes.
(45) Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season?
(46) Blessed *is* that servant, whom his lord when he comes will find so doing.
(47) Truly I say to you, That he will make him ruler over all his goods.
(48) But if that evil servant says in his heart, My lord delays his coming;
(49) And begins to strike *his* fellow servants, and to eat and drink with the drunken;
(50) The lord of that servant will come in a day when he is not looking for *him,* and in an hour that he is not aware of,
(51) And will cut him apart, and appoint *him* his portion with the hypocrites: there will be weeping and gnashing of teeth.

Chapter 25

(1) Then the kingdom of heaven will be compared to ten virgins, who took their lamps, and went forth to meet the bridegroom.
(2) And five of them were wise, and five *were* foolish.
(3) Those who *were* foolish took their lamps, but took no oil with them:
(4) But the wise took oil in their vessels with their lamps.
(5) While the bridegroom tarried, they all slumbered and slept.
(6) And at midnight there was a cry made, Look, the bridegroom is coming; go out to meet him.
(7) Then all those virgins arose, and trimmed their lamps.
(8) And the foolish said to the wise, Give us of your oil; because our lamps have gone out.
(9) But the wise answered, saying, *Not so*; in case there is not enough for us and you: but you go rather to those who sell, and buy for yourselves.
(10) And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage: and the door was shut.
(11) Afterward the other virgins also came, saying, Lord, Lord, open to us.
(12) But he answered and said, Truly I say to you, I do not know you.
(13) Watch therefore, because you do not know either the day or the hour in which the Son of Man is coming.

(14) Because *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered to them his goods.
(15) And to one he gave five talents {of silver} {about 378 lbs.;171 kg.},[a] to another two {about 151.2 lbs.; 68.6 kg.}, and to another one {about 75.6 lbs.; 34.3 kg.}; to every man according to each one's ability; and immediately took his journey.
(16) Then he who had received the five talents went and traded with the same, and made *them* five more talents.
(17) And likewise he who *had received* two, he also gained two more.
(18) But he who had received one went and dug in the earth, and hid his lord's money.
(19) After a long time the lord of those servants came, and reckoned with them.
(20) And so he who had received five talents came and brought five talents more, saying, Lord, you delivered to me five talents: look, I have gained besides them five talents more.
(21) His lord said to him, Well done, *you* good and faithful servant: you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord.
(22) He also who had received two talents came and said, Lord, you delivered to me two talents: look, I have gained two other talents besides them.
(23) His lord 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 into the joy of your lord.
(24) Then he who had received the one talent came and said, Lord, I knew you that you are a hard man, reaping where you have not sown, and gathering where you have not planted:
(25) And I was afraid, and went and hid your talent in the earth: look, *there* you have *what is* yours.
(26) His lord answered and said to him, *You* wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not planted:
(27) You ought therefore to have put my money to the bankers, and *then* at my coming I should have received my own with interest.
(28) Take therefore the talent from him, and give *it* to him who has ten talents.
(29) Because to everyone who has shall *more* be given, and he shall have abundance: but from him who does not have shall be taken away even what he has.
(30) And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
(31) When the Son of Man shall come in His glory, and all the holy angels with Him, then He shall sit upon the throne of His glory:

25:15a - talent - see note on Mat. 18:24 – see Appendix J: Bible Weights And Measures

(32) And all nations shall be gathered before Him: and He shall separate them one from another, as a shepherd divides *his* sheep from the goats:
(33) And He shall set the sheep on His right hand, but the goats on the left.
(34) Then the King shall say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:
(35) Because 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:
(36) Naked, and you clothed Me: I was sick, and you visited Me: I was in prison, and you came to Me.
(37) Then the righteous will answer Him, saying, Lord, when did we see You hungry, and fed *You*? or thirsty, and gave *You* drink?
(38) When did we see You a stranger, and took *You* in? or naked, and clothed *You*?
(39) Or when did we see You sick, or in prison, and came to You?
(40) And the King shall answer and say to them, Truly I say to you, Inasmuch as you have done *it* for one of the least of these My brothers, you have done *it* for Me.
(41) Then He shall say also to those on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels:[b]
(42) Because I was hungry, and you gave Me no food: I was thirsty, and you gave Me no drink:
(43) I was a stranger, and you did not take Me in: naked, and you did not clothe Me: sick, and in prison, and you did not visit Me.
(44) Then they shall 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?
(45) Then He shall answer them, saying, Truly I say to you, Inasmuch as you did not do it for one of the least of these, you did not do it for Me.
(46) And these shall go away into everlasting punishment: but the righteous into life eternal.

Chapter 26

(1) And it came to pass, when Jesus had finished all these sayings, He said to His disciples,
(2) You know that after two days is *the feast of* the Passover, and the Son of Man is betrayed to be crucified.
(3) Then the chief priests, and the scribes, and the elders of the people, assembled together to the palace of the high priest, who was called Caiaphas,[a]
(4) And consulted that they might take Jesus secretly, and kill *Him*.
(5) But they said, Not on the feast *day*, lest there be an uproar among the people.

25:41b – hell prepared for the devil and his angels – if any human goes there it is because he/she chose to reject God's Son
26:3a - Caiaphas high priest - Caiaphas is the son-in-law of Annas - we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests
- see Lk. 3:2 John 18:13; Acts 46

(6) Now when Jesus was in Bethany, in the house of Simon the leper,
(7) There came to Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat *at meal.*
(8) But when His disciples saw *it,* they had indignation, saying, To what purpose *is* this waste?
(9) This ointment might have been sold for much, and given to the poor.
(10) When Jesus understood *it,* He said to them, Why do you trouble the woman? Because she has done a good work upon Me.
(11) Because you have the poor always with you; but Me you will not always have.
(12) Because in that she has poured this ointment on My body, she did *it* for My burial.
(13) Truly I say to you, Wherever this gospel shall be preached in the whole world, *there* shall this also, which this woman has done, be told for a memorial of her.
(14) Then one of the twelve, called Judas Iscariot, went to the chief priests,
(15) And asked *them,* What will you give me, and I will deliver Him to you? And they contracted with him for thirty pieces of silver.[b]
(16) And from that time he sought opportunity to betray Him.
(17) Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying to Him, Where do You want us to prepare for You to eat the Passover?[c]
(18) And He said, Go into the city to such a man, and say to him, The Master says, My time is at hand; I will keep the Passover at your house with My disciples.[d]
(19) And the disciples did as Jesus had appointed them; and they made ready the Passover.
(20) Now when the evening had come, He sat down with the twelve.
(21) And as they ate, He said, Truly I say to you, that one of you shall betray Me.
(22) And they were exceedingly sorrowful, and every one of them began to say to Him, Lord, is it I?
(23) And He answered and said, He who dips *his* hand with Mine in the dish, the same shall betray Me.
(24) The Son of Man goes as it is written of Him: 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.
(25) Then Judas, who betrayed him, answered and said, Master, is it I? He said to him, You have said so.
(26) And as they were eating, Jesus took bread, and blessed *it,* and broke *it,* and gave *it* to the disciples, and said, Take, eat; this is My body.

26:15b - Zec. 11:12 - the price of a slave Ex. 21:32
26:17c – the first day of the feast – the Passover – Lev. 23:5f – see Appendix K: What Day of The Week was Jesus Crucified
26:18d – Mk. 14:13; Lk, 22:10

(27) And He took the cup, and gave thanks, and gave *it* to them, saying, Drink all of it;
(28) Because this is My blood of the new testament, which is shed for many for the forgiveness of sins,[e]
(29) But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it anew with you in My Father's kingdom.
(30) And when they had sung a hymn, they went out into the mount of Olives.
(31) Then Jesus said to them, All of you will be offended because of Me this night: because it is written,

I will strike the Shepherd, and the sheep of the flock shall be scattered abroad.[f]

(32) But after I have risen again, I will go before you into Galilee.
(33) Peter answered and said to Him, Though all *men* shall be offended because of You, *yet* I will never be offended.
(34) Jesus said to him, Truly I say to you, That this night, before the cock crows, you shall deny Me three times.
(35) Peter said to Him, Though I should die with You, yet I will not deny You. All the disciples also said likewise.
(36) Then Jesus came with them to a place called Gethsemane {oil press [grape or olive]},[g] and said to the disciples, Sit here, while I go and pray over there.
(37) And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy hearted.
(38) Then He said to them, My soul is exceedingly sorrowful, even to death: stay here, and watch with Me.
(39) And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it can be possible, let this cup pass from Me: nevertheless not as I will, but as You *will*.
(40) And He came to the disciples, and found them asleep, and said to Peter, What, could you not watch with Me one hour?
(41) Watch and pray, that you not enter into temptation: the spirit indeed *is* willing, but the flesh *is* weak.
(42) He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, unless I drink it, Your will be done.
(43) And He came and found them asleep again: because their eyes were heavy.
(44) And He left them, and went away again, and prayed the third time, saying the same words.
(45) Then He came to His disciples, and said to them, Sleep on now, and take *your* rest: the hour is at hand, and the Son of Man is betrayed into the hands of sinners.
(46) Rise, let us be going: he is at hand who betrays Me.

26:28e - Note: that Judas was present when Jesus gave the ordinance of the Lord's supper see Mark 14:22f; Luke 22:19-22
26:31f - Zech 13:7
26:36g – Gethsemane - {oil press [grape or olive]} – Mk. 14:32

(47) And while He yet spoke, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.
(48) Now he who betrayed Him gave them a sign, saying, Whomever I shall kiss, that same one is He: hold Him tightly.
(49) And immediately he came to Jesus, and said, Hail, master; and kissed Him.
(50) And Jesus said to him, Friend, why have you come? Then they came, and laid hands on Jesus, and took Him.
(51) And, one of those who was with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and cut off his ear.[h]
(52) Then Jesus said to him, Put up away your sword in its place: because all who take the sword shall perish with the sword.
(53) Do you not think that I cannot now pray to My Father, and He shall immediately give Me more than twelve legions of angels?[i]
(54) But how then shall the Scriptures be fulfilled, that it must be this way?
(55) In that same hour Jesus said to the multitudes, Have you come out as against a thief with swords and clubs to take Me? I sat daily with you teaching in the temple, and you did not lay hold on Me.
(56) But all this was done, that the Scriptures of the prophets might be fulfilled.[j] Then all the disciples forsook {left} Him, and fled.
(57) And those who had laid hold on Jesus led *Him* away to Caiaphas the high priest,[k] where the scribes and the elders were assembled.
(58) But Peter followed Him from a distance to the high priest's palace, and went in, and sat with the servants, to see the end.
(59) Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death;
(60) But found none: yes, though many false witnesses came, *yet* they found none. At the last two false witnesses came,
(61) And said, this *fellow* said, I am able to destroy the temple of God, and to build it in three days.
(62) And the high priest arose, and said to Him, Do You answer nothing? what *is it which* these witness against You?
(63) But Jesus held His peace. And the high priest answered and said to Him, I command You by the living God, that You tell us whether You are the Christ, the Son of God.
(64) Jesus said to him, You have said so: nevertheless I say to you, Hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.[l]

26:51h - John 18:10 – Peter – Jesus touched his ear and healed it – Luke 22:51
26:53i - 2 Ki. 6:17; Dan. 7:10 – legion – no set number but could be anywhere from a couple of thousand up. See Mark 5:9
26:56j – Is. 53:12; Mk. 15:28
26:57k – Caiaphas the high priest – see Luke 3:2; Acts 4:6; John 18:13
26:64l – Mark 14:62; Luke 22:69

(65) Then the high priest tore his clothes, saying, He has spoken blasphemy {claims to be God}; what further need do we have of witnesses? Indeed, now you have heard His blasphemy.
(66) What do you think? They answered and said, He is guilty of death.[m]
(67) Then they spat in His face, and pushed Him; and others struck *Him* with the palms of their hands,
(68) Saying, Prophesy to us, You Christ, Who is the one who struck you?
(69) Now Peter sat outside in the palace: and a young girl came to him, saying, You also were with Jesus of Galilee.
(70) But he denied before *them* all, saying, I do not know what you are saying.
(71) And when he had gone out into the porch, another *maid* saw him, and said to those who were there, This *fellow* was also with Jesus of Nazareth.
(72) And again he denied with an oath, I do not know the Man.
(73) And after a while those who stood by came to *him*, and said to Peter, Surely you also are *one* of them; because your speech betrays you.
(74) Then he began to curse and to swear, *saying,* I do not know the Man. And immediately the cock crowed.
(75) And Peter remembered the word of Jesus, Who had said to him, Before the cock crows, you shall deny Me three times. And he went out, and wept bitterly.

Chapter 27
(1) When the morning had come, all the chief priests and elders of the people took counsel against Jesus to put Him to death:
(2) And when they had bound Him, they led *Him* away, and delivered Him to Pontius Pilate the governor.
(3) Then Judas, who had betrayed Him, when he saw that he was condemned, repented, and brought the thirty pieces of silver back to the chief priests and elders,
(4) Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see *to that* yourself.
(5) And he cast down the pieces of silver in the temple, and departed, and went and hung himself.
(6) And the chief priests took the silver pieces, and said, It is not lawful to put these coins into the treasury, because it is the price of blood.
(7) And they took counsel, and bought with the coins the potter's field, to bury strangers in.
(8) Therefore that field was called, The field of blood, to this day.

26:66m – blasphemy – see note on Mat. 9:3 – was punishable by death
– Lev. 24:11, 16. If Jesus was not God; they were right; but since He is God; they were wrong.

(9) Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

And they took the thirty pieces of silver, the price that He was valued, Whom those of the children of Israel did value;

(10) **And gave them for the potter's field, as the LORD {Jehovah}appointed Me[a].**

(11) And Jesus stood before the governor: and the governor asked Him, saying, Are You the King of the Jews? And Jesus said to him, You say so.

(12) And when He was accused of the chief priests and elders, He answered nothing.

(13) Then Pilate said to Him, Do You not hear how many things they witness against You?

(14) But He did not answer him a word; insomuch that the governor marveled greatly.

(15) Now at *that* feast the governor was willing to release to the people a prisoner, whom they chose.

(16) And they had then a notable prisoner, called Barabbas {Son of the Father}.[b]

(17) Therefore when they were gathered together, Pilate said to them, Whom do you want me to release to you? Barabbas {Son of the Father}, or Jesus Who is called Christ?

(18) Because he knew that out of envy they had delivered Him.

(19) When he was sat down on the judgment seat, his wife sent to him, saying, Have nothing to do with that just Man: because I have suffered many things this day in a dream because of Him.

(20) But the chief priests and elders persuaded the multitude that they should ask for Barabbas {Son of the Father}, and destroy Jesus.

(21) The governor answered and said to them, Which of the two do you want me to release to you? They said, Barabbas {Son of the Father}.

(22) Pilate said to them, What shall I do then with Jesus Who is called Christ? *They* all said to him, Let Him be crucified.[c]

(23) And the governor said, Why, what evil has He done? But they cried out the more, saying, Let Him be crucified.

(24) When Pilate saw that he could not prevail, but *that* rather a riot 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*.

(25) Then all the people answered, and said, His blood *be* on us, and on our children.[d]

(26) Then he released Barabbas {Son of the Father} to them: and when he had scourged Jesus, he delivered *Him* to be crucified.

27:10a - Zech. 11:12-13

27:16b - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free – Lev. 16:5-22 - Mk. 15:7; Lk. 23:18; Jn. 18:40

27:22.23c – "Let Him be crucified" is encoded in Isaiah 53 beginning in verse 8
- See Equidistant Letter Sequences at www.TheWordNotes.com

27:25d – His blood be on us and on our children – though Jesus was crucified by Romans the Jewish people accepted responsibility for His death

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27:22,23c – "Let Him be crucified" is encoded in Isaiah 53 beginning in verse 8 – see ELS at www.TheWordNotes.com.

27:25d – His blood be on us and on our children – though Jesus was crucified by Romans the Jewish people accepted responsibility for His death

(27) Then the soldiers of the governor took Jesus into the common hall, and gathered to Him the whole band *of soldiers*.
(28) And they stripped Him, and put on Him a scarlet robe.
(29) And when they had plaited a crown of thorns, they put *it* upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!
(30) And they spit upon Him, and took the reed, and struck Him on the head.[e]
(31) And after they had mocked Him, they took the robe off from Him, and put His own clothing on Him, and led Him away to crucify *Him*.
(32) And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.[f]
(33) And when they had come to a place called Golgotha, that is to say, a place of a skull,
(34) They gave Him vinegar to drink mingled with gall: and when He had tasted *of it,* He would not drink.[g]
(35) And they crucified Him, and parted His clothes, casting lots: that it might be fulfilled which was spoken by the prophet,

They parted My clothes among them, and for My robe they cast lots.[h]

(36) And sitting down they watched Him there;
(37) And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.[i]
(38) Then there were two thieves crucified with Him, one on the right hand, and another on the left.[j]
(39) And those who passed by spoke evil against Him, shaking their heads,
(40) And saying, You Who would destroy the temple, and build *it* in three days, save Yourself. If You are the Son of God, come down from the cross.
(41) Likewise also the chief priests mocking *Him,* with the scribes and elders, said,
(42) He saved others; He cannot save Himself. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.
(43) He trusted in God; let Him deliver Him now, if He will have Him: because He said, I am the Son of God.
(44) The thieves also, who were crucified with Him, mouthed the same in his teeth.

27:30e - Is. 50:6
27:32f – Simon of Cyrene -father of Alexander and Rufus – Mk 15:21; Rom. 16:13
27:34g - The vinegar and gall was a sedative. Jesus would not accept the sedative.
27:35h - Ps. 22:18
27:37i – This is Jesus King of the Jews – Mk. 15:26; Lk. 23:38; Jn. 19:19
27:38j – two thieves – Mk. 15:27; Lk. 23:32; Jn. 19:18

(45) Now from the sixth hour {noon}[k] to the ninth hour {3 p.m.}[l] darkness was over all the land.
(46) And about the ninth hour {3 p.m.} Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why have You forsaken Me?[m]
(47) Some of those who stood there, when they heard *that,* said, This *Man* is calling for Elijah.
(48) And immediately one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave it to Him to drink.
(49) The rest said, Let it be, let us see whether Elijah will come to save Him.
(50) Jesus, when He had cried again with a loud voice, yielded up the spirit {Nisan 14; Mar.-Apr.} {1/14/4071 A.H./C-29 A.D.}.[n]
(51) And, the veil {curtain} of the temple was torn in two from the top to the bottom;[o] and there was an earthquake, and the rocks tore;
(52) And the graves were opened; and many bodies of the saints who slept arose
(53) And came out of the graves after His resurrection, and went into the holy city, and appeared to many.[p]
(54) Now when the centurion, and those who were with him, watching Jesus, saw the earthquake, and those things which happened, they were greatly afraid, saying, Truly this was the Son of God.
(55) And many women were there watching from a distance, who followed Jesus from Galilee, ministering to Him:
(56) Among them was Mary Magdalene, and Mary the mother of James and Joses,[q] and the mother of Zebedee's children.
(57) When the evening had come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:[r]
(58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
(59) And when Joseph had taken the body, he wrapped it in a clean linen cloth,

27:45k - sixth hour – i.e. 12:00 noon – Note: Passover is celebrated on a full moon Lev. 23:5 – therefore a solar eclipse as some have speculated is not physically possible since a solar eclipse can only occur on a new moon. -- 6 the number for man
27:45l - ninth hour – i.e. 3:00 p.m. -- 9 the number for judgment
- See "Use of Numbers in Scriptures" at www.TheWordNotes.com
27:46m - Ps. 22:1; Mk. 15:34
27:50n - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [1/14/4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of BiblicalHistory - See Appendix L: The Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
27:51o - veil – curtain of the temple torn – Ex. 26:37; Mk. 15:38; Lk. 23:45
27:53p – Is. 26:19
27:56q – Mary the mother of Jesus – see Mark 6:3
27:57r - Joseph of Arimathaea and Nicodemus (John 19:38-39)
– note: evening had come – the new day had started – see Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?

(60) And laid it in his own new tomb,[s] which he had cut out in the rock: and he rolled a great stone to the door of the tomb, and departed.
(61) And there was Mary Magdalene, and the other Mary, sitting opposite the tomb.
(62) Now the next day, that followed the day of the preparation,[t] the chief priests and Pharisees came together to Pilate,
(63) Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.
(64) Command therefore that the tomb be made sure until the third day, in case His disciples come by night, and steal Him away, and say to the people, He has risen from the dead: so the last error shall be worse than the first.
(65) Pilate said to them, You have a watch: go your way, make *it* as sure as you can.
(66) So they went, and made the tomb sure, sealing the stone, and setting a watch.

Chapter 28
(1) At the end of the sabbath {Saturday},[a] as it began to dawn towards the first *day* of the week {Nisan 17; Mar.-Apr.} {1/17/4071 A.H./C-29 A.D.} that is Sunday,[b] Mary Magdalene[c] came and the other Mary to see the tomb.
(2) And, there was a great earthquake: because the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
(3) His appearance was like lightning, and his clothing white as snow:
(4) And because of their fear of him the keepers shook, and became as dead *men*.
(5) And the angel spoke and said to the women, Do not be afraid: I know that you seek Jesus, Who was crucified.
(6) He is not here: because He has risen, as He said. Come, see the place where the Lord lay.
(7) And go quickly, and tell His disciples that He has risen from the dead; and, indeed, He goes before you into Galilee; there you shall see Him: indeed, I have told you.

27:60s - Is. 53:9
27:62t - day of preparation - see Mark 15:42
28:1a - sabbath - seventh day of the week - see Gen. 2:2-3 - the first day of the week is Sunday. The early church usually met on Sunday- see I Cor. 16:2
- Easter and Biblical Pentecost are always on Sunday
– see Lev. 23:11-16.
28:1b - first day of the week after the sabbath after the Passover - Lev. 23:11
- First Fruits Offering – Easter - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [4071 A.H./C-29 A.D.]
- See: Appendix G: World Time Line of Biblical History
- See Appendix N: Fulfilled Holy Days
28:1c - Mary Magdalene – Mary – Mk. 16:1; Lk. 8:2-3; 24:10; Jn. 20:1

(8) And they departed quickly from the tomb with fear and great joy; and ran to bring His disciples word.
(9) And as they went to tell His disciples, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshiped Him.
(10) Then Jesus said to them, Do not be afraid: go tell My brothers that they should go into Galilee, and there they shall see Me.
(11) Now when they were going, some of the watch came into the city, and told to the chief priests all the things that had happened.
(12) And when they were assembled with the elders, and had taken counsel, they gave a large amount of money to the soldiers,
(13) Saying, You say, His disciples came by night, and stole Him *away* while we slept.
(14) And if this comes to the governor's ears, we will persuade him, and secure you.
(15) So they took the money, and did as they were told: and this saying is commonly reported among the Jews until this day.
(16) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
(17) And when they saw Him, they worshiped Him: but some doubted.[d]
(18) And Jesus came and spoke to them, saying, All power is given to Me in heaven and in earth.
(19) You go therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit:
(20) Teaching them to observe all things whatever I have commanded you: and, indeed, I am with you always, *even* until the end of the world. Amen {let it be}.

28:17d – John 20:24-31

List of disciples - Mat. 10:1-4, Mark 3: 14-19, Luke 6:13-16, Acts 1:13

Judas Iscariot replaced by Matthias - Acts 1:26
See: Equidistant Letter Sequences [ELS] {Signature of God #2} at:
http://www.TheWordNotes.com

```
Simon Peter    ---
                  |     brothers {Mat. 4:18}
Andrew        -----

James       -------
                  |     brothers  - sons of Zebedee --  sons of thunder  Mk 3:17
                  |    {Mat. 4:21}
John        --------

Philip      -----------------------
                                  |   brothers?
Bartholomew [Nathanael] ---         {John 1:45-46}

Matthew [Levi]  (son of Alpheus Mk 2:14) –{Mat 9:9}{Luke 5:27}-----------|
                                                                  brothers?
Thomas {also called Didymus [the twin] Jn. 21:2}                          |
 Simon Zealot                                                              |
 Judas (son of James  Lk 6:16)  [ Thaddaius]{Lebbaeus (Mat.)} --  --  --  --| |
                                                                 father & son?  | |
                                                                                | |
 James  (son of Alpheus Lk 6:15 )---------------------------------------------- | |

 Judas Iscariot (son of Simon Jn 12:4)
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Chapter 1

(1) The beginning of the gospel of Jesus Christ, the Son of God;

(2) As it is written in the prophets,[a]
Look, I send My messenger before Your face, who shall prepare Your way before You.[b]

(3) **The voice of one crying in the wilderness, Prepare the way of the LORD {Jehovah}, make His paths straight.**[c]

(4) John baptized in the wilderness, and preached the baptism of repentance for the forgiveness of sins.

(5) And all the land of Judea went out to him, and those of Jerusalem, and were all baptized by him in the river Jordan, confessing their sins.

(6) And John was clothed with camel's hair, and with a belt of a leather around his waist;[d] and he ate locusts and wild honey;

(7) And preached, saying, There comes One mightier than I after me, the latchet of Whose shoes I am not worthy to stoop down and unloose.

(8) I indeed have baptized you with water: but He will baptize you with the Holy Spirit.

(9) And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan River.

(10) And immediately coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him:

(11) And there came a voice from heaven, *saying,* You are My beloved Son, in Whom I am well pleased.[e]

(12) And immediately the Spirit drove Him into the wilderness.

(13) And He was there in the wilderness forty days, tempted by Satan; and was with the wild beasts; and the angels ministered to Him.

(14) Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

(15) And saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel.[f]

(16) Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: because they were fishermen.[g]

(17) And Jesus said to them, Come follow Me, and I will make you fishers of men.

(18) And immediately they left their nets, and followed Him.

1:2a – New Age translations incorrectly insert the name Isaiah to intentionally create an error - See Appendix I: Examples of Missing Words and Verses in Scripture and Holy Bible vs. New Age Bibles at www.TheWordNotes.com
1:2b – Mal. 3:1; Mat. 11:10; Lk. 7:27; Rev. 2:1
1:3c – Is. 40:3
1:6d – clothed like Elijah - II Ki. 1:8; Mat. 3:4; Mat. 11:14; Mat. 17:12; Mk. 9:13; Lk. 1:17
1:11e – Mat. 3:17; Lk. 3:22
1:15f – Mat. 4:17
1:17g – Mat. 4:18

(19) And when He had gone a little further from there, He saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.[h]
(20) And immediately He called them: and they left their father Zebedee in the ship with the hired servants, and followed after him.
(21) And they went into Capernaum; and immediately on the sabbath day {Saturday} He entered into the synagogue, and taught.
(22) And they were astonished at His teaching: because He taught them as one Who had authority, and not as the scribes.
(23) And there was in their synagogue a man with an unclean spirit; and he cried out,[i]
(24) Saying, Let *us* alone; what have we to do with You, You Jesus of Nazareth? have You come to destroy us? I know Who You are, the Holy One of God.
(25) And Jesus rebuked him, saying, Hold your peace, and come out of him.
(26) And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
(27) And they were all amazed, so much so that they questioned among themselves, saying, What is this? what new teaching *is* this? Because with authority He commands even the unclean spirits, and they obey Him.
(28) And immediately His fame spread abroad throughout all the region around Galilee.
(29) And it came to pass, when they had come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
(30) But Simon's wife's mother[j] lay sick with a fever, and they told Him about her.
(31) And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them.
(32) And at evening, when the sun had set, they brought to Him all who were diseased, and those who were possessed with demons.
(33) And all the city was gathered together at the door.
(34) And He healed many who were sick of various diseases, and cast out many demons and would not allow the demons to speak, because they knew Him.
(35) And in the morning, rising up a great while before daybreak, He went out, and departed into a solitary place, and prayed there.
(36) And Simon and those who were with him followed after Him.
(37) And when they had found Him, they said to Him, Everyone is looking for You.
(38) And He said to them, Let us go into the nearby towns, that I may preach there also: because for this reason I have come forth.
(39) And He preached in their synagogues throughout all Galilee, and cast out demons.

1:19h – Mat. 4:21
1:23i – Lk. 4:35
1:30j – Simon Peter's mother-in-law sick – Mat. 8:14-15; Luke 4:38
- see Appendix A: Recorded Miracles in the Bible

(40) And there came a leper to Him, begging Him, and kneeling down to Him, and saying to Him, If You are willing, You can make me clean.
(41) And Jesus, moved with compassion, put forth *His* hand, and touched him, and said to him, I will; be clean.
(42) And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
(43) And He strictly charged him, and sent him away;
(44) And said to him, See that you say nothing to any man: but go your way, show yourself to the priest, and offer those things which Moses commanded for your cleansing, for a testimony to them.[k]
(45) But he went out, and began to talk very much, and told what happened everywhere, so much so that Jesus could no more openly enter into the city, but remained outside in desert places: and they came to Him from every quarter.

Chapter 2
(1) And again He entered into Capernaum after *some* days; and it was told that He was in the house.
(2) And soon many were gathered together, so much so that there was no room to receive *them,* no, not so much as even around the door: and He preached the word to them.
(3) And they came to Him, bringing one sick with paralysis, who was carried by four {men}.[a]
(4) And when they could not come near to Him because of the crowd, they uncovered the roof above where He was: and when they had broken *it* up, they let down the bed in which the sick with paralysis lay.
(5) When Jesus saw their faith, He said to the one sick with paralysis, Son, your sins are forgiven you.
(6) But there were certain of the scribes sitting there, reasoning in their hearts,
(7) Why does this *Man* speak blasphemies {claims to be God}?[b] Who can forgive sins but God alone?
(8) And immediately when Jesus perceived in His Spirit that they so reasoned within themselves, He said to them, Why do you reason these things in your hearts?[c]
(9) Which is easier to say to one sick with paralysis, *Your* sins are forgiven you; or to say, Arise, and take up your bed, and walk?
(10) But that you may know that the Son of Man has power on earth to forgive sins, (He said to the one sick with paralysis,)
(11) I say to you, Arise, and take up your bed, and go your way into your house.

1:44k – Lev. 14:1f; Mat. 8:2-4
2:3a – Mat. 9:2; Lk. 5:18 – see Appendix A: Recorded Miracles in the Bible
2:7b – blasphemies – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God's authority. If Jesus was not God, He was guilty, but since He is God, they were wrong. – Mat. 9:3 – Lev. 24:11, 16
2:8c – in your hearts – no one ever seems to ask the question how He knew What they were thinking.

(12) And immediately he arose, took up the bed, and went forth before them all; so much so that they were all amazed, and glorified God, saying, We have never seen anything like this.
(13) And He went forth again by the sea side; and all the multitude came to Him, and He taught them.
(14) And as He passed by, He saw Levi the *son* of Alphaeus[d] sitting at the tax table, and said to him, Follow Me. And he arose and followed Him.
(15) And it came to pass, that, as Jesus sat at meal in his {Levi's} house, many tax collectors and sinners also sat together with Jesus and His disciples: because there were many, and they followed Him.
(16) And when the scribes and Pharisees saw Him eat with tax collectors[e] and sinners, they said to His disciples, How is it that He eats and drinks with tax collectors and sinners?
(17) When Jesus heard *it,* He said to them, Those who are whole have no need of the physician, but those who are sick: I came not to call the righteous, but sinners to repentance.[f]
(18) And the disciples of John and of the Pharisees used to fast: and they came and said to Him, Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?[g]
(19) And Jesus said to them, Can the children of the bridegroom fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
(20) But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.
(21) No man sews a piece of new cloth onto old clothing: else the new piece that filled in tears away from the old, and the tear is made worse.
(22) And no man puts new wine into old wine bottles: else the new wine will burst the bottles, and the wine is spilled, and the bottles will be damaged: but new wine must be put into new wine bottles.[h]
(23) And it came to pass, that He went through the corn fields on the sabbath day {Saturday}; and His disciples began, as they went, to pluck the ears of corn.
(24) And the Pharisees said to Him, Look, why do they do on the sabbath day {Saturday} that which is not lawful?
(25) And He said to them, Have you never read what David did, when he had need, and was hungry, he, and those who were with him?
(26) How he went into the house {tabernacle} of God in the days of Abiathar the high priest, and ate the holy bread, which is not lawful to eat except for the priests, and he also gave to those who were with him?[i]

2:14d – Levi – son of Alphaeus – Matthew – see list of disciples at end of Matthew's gospel
2:16e – tax collectors – see Mat. 18:17
2:17f – Mat. 9:13
2:18g – Mat. 9:14f
2:22h – wine bottles – see Mat. 9:17
2:26i – I Sam. 21:1-6

(27) And He said to them, The sabbath {Saturday} was made for man, and not man for the sabbath {Saturday}:
(28) Therefore the Son of Man is Lord also of the sabbath {Saturday}.[j]

Chapter 3
(1) And He entered again into the synagogue; and there was a man there who had a withered hand.
(2) And they watched Him, whether He would heal him on the sabbath day {Saturday}; that they might accuse Him.
(3) And He said to the man who had the withered hand, Stand forth.
(4) And He said to them, Is it lawful to do good on the sabbath day {Saturday}, or to do evil? to save life, or to kill? But they held their peace.
(5) And when He had looked around on them with anger, being grieved because of the hardness of their hearts, He said to the man, Stretch forth your hand. And he stretched *it* out: and his hand was restored whole as the other.[a]
(6) And the Pharisees went out, and immediately took counsel with the Herodians[b] against Him, how they might destroy Him.
(7) But Jesus withdrew Himself with His disciples to the sea {of Galilee}: and a great multitude from Galilee, and from Judea, followed Him.
(8) And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and those around Tyre and Sidon, a great multitude, when they had heard what great things He did, came to Him.
(9) And He spoke to His disciples, that a small ship should wait on Him because of the multitude, in case they should throng Him.
(10) Because He had healed many; many who had diseases pressed upon Him in order to touch Him.
(11) And unclean spirits, when they saw Him, fell down before Him, and cried, saying, You are the Son of God.
(12) And He strictly charged them that they should not make Him known.
(13) And He went up into a mountain, and called *to Himself* whomever He wanted: and they came to Him.
(14) And He ordained twelve,[c] that they should be with Him, and that He might send them forth to preach,
(15) And to have power to heal sicknesses, and to cast out demons:
(16) And Simon He surnamed Peter;

2:28j – Lord of the Sabbath – Mat. 12:8
3:3-5a – withered hand – Mat. 12:10-13 – see Appendix A: Recorded Miracles in the Bible
3:6b – Herodians – as best we can determine were followers of Herod the Great who as far as we can tell was a Sadducee but supported Rome and the Jewish submission to Roman law. Normally the Pharisees had nothing to do with Sadducees and especially those who supported the Roman government, but because of their common hatred for Jesus they worked together to try to trick Him.
3:14c – see list of disciples at the end of Matthew

(17) And James the *son* of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder:
(17) And James the *son* of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder:
(18) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,
(19) And Judas Iscariot, who also betrayed Him: and they went into a house.
(20) And the multitude came together again, so that they could not so much as eat bread.
(21) And when His friends heard *of it,* they went out to lay hold on Him: because they said, He is beside Himself.
(22) And the scribes who came down from Jerusalem said, He has Beelzebub,[d] and by the prince of the demons He casts out demons.
(23) And He called them *to Himself,* and said to them in parables, How can Satan cast out Satan?
(24) And if a kingdom is divided against itself, that kingdom cannot stand.[e]
(25) And if a house is divided against itself, that house cannot stand.
(26) And if Satan rises up against himself, and is divided, he cannot stand, but has an end.
(27) No man can enter into a strong man's house, and spoil his goods, unless he first binds the strong man; and then he will spoil his house.
(28) Truly I say to you, All sins shall be forgiven the sons of men, and blasphemies with which they shall blaspheme:
(29) But he who shall blaspheme against the Holy Spirit never has forgiveness,[f] but is in danger of eternal damnation:
(30) Because they said, He has an unclean spirit.
(31) Then His brothers and His mother came, and, standing outside, sent to Him, calling Him.[g]
(32) And the multitude sat around Him, and they said to Him, Look, Your mother and Your brothers are outside seeking You.
(33) And He answered them, saying, Who is My mother, or My brothers?
(34) And He looked around at those who sat around Him, and said, See My mother and My brothers!
(35) Because whosoever does the will of God, the same is My brother, and My sister, and mother.

Chapter 4

(1) And He began again to teach by the sea side: and there was gathered to Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

3:22d – Beelzebub – see note on Mat. 10:25; Mat. 9:34; Mat. 12:24
3:24e – Mat. 12:25
3:29f – Mat. 12:31; Luke 12:10 – Lev. 24:11, 16
3:31g – Mat. 12:47f

(2) And He taught them many things by parables, and said to them in His teaching,
(3) Listen; Consider, a sower went out to sow:[a]
(4) And it came to pass, as he sowed, some seed fell by the roadside, and the birds of the air came and devoured it up.
(5) And some seed fell on stony ground, where it did not have much soil; and immediately it sprang up, because it had no depth of soil:
(6) But when the sun came up, it was scorched; and because it had no root, it withered away.
(7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
(8) And other seed fell on good ground, and yielded fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred fold.[b]
(9) And He said to them, He who has ears to hear, let him hear.
(10) And when He was alone, those who were around Him with the twelve asked Him about the parable.
(11) And He said to them, To you it is given to know the mystery of the kingdom of God: but to those who are outside, all *these* things are done in parables:
(12) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.
(13) And He said to them, Do you not know this parable? and how then will you know any parables?
(14) The sower sows the word.
(15) And these are those by the way side, where the word is sown; but when they have heard, Satan comes immediately, and takes away the word that was sown in their hearts.
(16) And these are those who likewise are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;
(17) But have no root in themselves, and so endure only for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended.
(18) And these are those who are sown among thorns; such as hear the word,
(19) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.
(20) And these are those who are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

4:3a – parable of the sower – Mat. 13:3 - see Appendix B: Recorded Parables of Jesus - Explained Mk. 4:13f
4:8b – 30, 60, 100 – all even numbers – see note on Mat. 13:8 -see Interesting NumberFacts in Nature at www.TheWordNotes.com

(21) And He said to them, Is a candle brought to be put under a bushel {8 gal.; 30.2 liters} {basket or pot},[c] or under a bed? and not to be set on a candlestick?
(22) Because there is nothing hid, which shall not be revealed; neither was anything kept secret, but that it should be made known abroad.
(23) If any man has ears to hear, let him hear.
(24) And He said to them, Pay attention to what you hear: with the measure you measure out, it shall be measured to you: and to you who hear shall more be given.
(25) Because he who has, to him shall more be given: and to him who does not have, from him shall be taken even that which he has.
(26) And He said, So is the kingdom of God, as if a man should cast seed into the ground;
(27) And should sleep, and rise night and day,[d] and the seed should spring and grow up, he does not know how.
(28) Because the earth brings forth fruit of herself; first the blade, then the ear, after that the full ear of corn.
(29) But when the fruit is brought forth, immediately he puts in the sickle, because the harvest has come.
(30) And He said, To what shall we compare the kingdom of God? or with what comparison shall we compare it?
(31) *It is* like a grain of mustard seed,[e] which, when it is sown in the earth, is smaller than all the seeds that are in the earth:
(32) But when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches; so that the birds of the air may lodge under its shadow.
(33) And with many such parables He spoke the word to them, as they were able to hear *it*.
(34) But He did not speak to them except in parables: and when they were alone, He explained all things to His disciples.
(35) And the same day, when the evening had come, He said to them, Let us pass over to the other side.
(36) And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.
(37) And there arose a great storm of wind,[f] and the waves beat into the ship, so that it was now full of water.
(38) But He was in the back part of the ship, asleep on a pillow: and they awoke Him, and said to Him, Master, do You not care that we are perishing?
(39) And He arose, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm.
(40) And He said to them, Why are you so fearful? how is it that you have no faith?

4:21c – Mat. 5:15; Luke 11:33 – bushel - modios (μοδιος) - about 8 gallons or 30.2 liters – see Appendix J: Bible Weights and Measures
4:27d – night and day – note night always precedes day because the day begins with evening then morning – see Genesis 1. The Jewish day begins at 6:00 p.m.
4:31e – parable of the mustard seed – Mat. 13:31 - see Appendix B: Recorded Parables of Jesus
4:37f – Mat. 8:24f – see Appendix A: Recorded Miracles in the Bible

(41) And they were exceedingly afraid, and said one to another, What manner of Man is this, that even the wind and the sea obey Him?

Chapter 5

(1) And they came over to the other side of the sea {of Galilee}, into the country of the Gadarenes.
(2) And when He had come out of the ship, immediately out of the tombs a man with an unclean spirit met Him,[a]
(3) Who had *lived* among the tombs; and no man could bind him, no, not even with chains:
(4) Because he had been often bound with fetters and chains, and the chains had been broken by him, and the fetters broken in pieces: neither could any *man* tame him.
(5) And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
(6) But when he saw Jesus afar off, he ran and worshiped Him,
(7) And cried with a loud voice, and said, What have I to do with You, Jesus, *You* Son of the most high God? I beg of you by God, that You not torment me.
(8) Because He said to him, Come out of the man, *you* unclean spirit.
(9) And He asked him, What *is* your name? And he answered, saying, My name *is* Legion:[b] because we are many.
(10) And he pleaded with Him greatly that he would not send them away out of the country.
(11) Now there was there near to the mountains a great herd of swine feeding.
(12) And all the demons pleaded with Him, saying, Send us into the swine, that we may enter into them.
(13) And Jesus gave them permission. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea,[c] (they were about two thousand;) and were drowned in the sea.
(14) And those who fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that had happened.
(15) And they came to Jesus, and saw him who was possessed with the demon, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
(16) And those who saw *it* told them what had happened to him who had been possessed with the demon, and *also* what happened to the swine.
(17) And they began to ask Him to depart out of their coasts.
(18) And when He had come into the ship, he who had been possessed with the demon asked of Him that he might stay with Him.
(19) However Jesus did not allow him, but said to him, Go home to your friends, and tell them what great things the Lord has done for you, and has had compassion on you.

5:2a – Mat. 8:28; Lk. 8:26
5:9b – Legion – {λεγεων}a Latin word for a Roman regiment – no set number – the Roman legion could have anywhere from a couple of thousand members up
5:13c – went into the water – see Mat. 8:32

(20) And he departed, and began to tell in Decapolis what great things Jesus had done for him: and all *men* marveled.
(21) And when Jesus had passed over again by ship to the other side, many people gathered to Him: and He was near the sea.
(22) And, there came one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet,[d]
(23) And begged Him greatly, saying, My little daughter lies at the point of death: *I ask You,* to come and lay Your hands on her, that she may be healed; and she shall live.
(24) And *Jesus* went with him; and many people followed Him, and crowded Him.
(25) And a certain woman, who had an issue of blood for twelve years,[e]
(26) And had suffered many things from many physicians, and had spent all that she had, and was no better for it, but rather grew worse,
(27) When she had heard of Jesus, she came in the crowd behind, and touched His clothing.
(28) Because she said, If I may but touch His clothes, I shall be healed.
(29) And immediately the flow of her blood was dried up; and she felt in *her* body that she was healed of that disease.
(30) And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Himself around in the crowd, and said, Who touched My clothes?
(31) And His disciples said to Him, You see the multitude thronging You, and You ask, Who touched Me?
(32) And He looked around to see her who had done this thing.
(33) But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.
(34) And He said to her, Daughter, your faith has made you well; go in peace, and be healed of your disease.
(35) While He was still speaking, there came from the ruler of the synagogue's *house one* who said, Your daughter is dead: why should you trouble the Master any further?
(36) As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, Do not be afraid, only believe.
(37) And He allowed no man to follow Him, except Peter, and James, and John the brother of James.
(38) And He came to the house of the ruler of the synagogue, and seeing the tumult, and those who wept and wailed greatly.
(39) And when He had come in, He said to them, Why do you make this ado, and weep? the little girl is not dead, but sleeps.[f]
(40) And they laughed Him to scorn. But when He had put them all out, He took the father and the mother of the little girl, and those who were with Him, and entered in where the little girl was lying.

5:22d – Mat. 9:18– see Appendix A: Recorded Miracles in the Bible
5:25e – Mat. 9:20– see Appendix A: Recorded Miracles in the Bible
5:39f – Mat. 9:24– see Appendix A: Recorded Miracles in the Bible

(41) And He took the little girl by the hand, and said to her, Talitha cumi;[g] which is, being interpreted, Little girl, I say to you, arise.
(42) And immediately the little girl arose, and walked; because she was twelve years old. And they were astonished with a great astonishment.
(43) And He strictly charged them that no man should know it; and commanded that something should be given to her to eat.

Chapter 6
(1) And He went out from there, and came into His own country; and His disciples followed Him.
(2) And when the sabbath day {Saturday} had come, He began to teach in the synagogue: and many hearing *Him* were astonished, saying, From where has this *Man* these things? and what wisdom *is* this which is given to Him, that even such mighty works are performed by His hands?
(3) Is this not the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?[a] and are not His sisters here with us? And they were offended at Him.
(4) But Jesus said to them, A prophet is not without honor, except in his own country, and among his own kin, and in his own house.
(5) And He could do no mighty work there, except He laid His hands upon a few sick folks, and healed *them*.
(6) And He marveled because of their unbelief. And He went around the villages, teaching.
(7) And He called *to Himself* the twelve, and began to send them forth two by two; and gave them power over unclean spirits;[b]
(8) And commanded them that they should take nothing for *their* journey, except only a staff; no money, no bread, no change in *their* purse:
(9) But have sandals on their feet; and not wear two coats.
(10) And He said to them, In whatever place you enter into a house, stay there until you depart from that place.
(11) And whoever shall not receive you, nor hear you, when you depart from there, shake off the dust under your feet for a testimony against them. Truly I say to you, It shall be more tolerable for Sodom and Gomorrha[c] in the day of judgment, than for that city.
(12) And they went out, and preached that men should repent.
(13) And they cast out many demons, and anointed with oil many who were sick, and healed *them*.

5:41g – Talitha cumi – Jesus spoke in Aramaic (sometimes called Syriac or Chaldean) which was the common language of the Jews.
6:3a – brothers of Jesus – Mat. 13:55
6:7b – Mat. 10:5f
6:11c – Gen. 18:16f – Mat. 10:15; 11:23; Luke 10:12

(14) And king Herod[d] heard *of Him;* (because His Name was spread abroad:) and he said, That John the Baptist had risen from the dead, and therefore mighty works were showing themselves forth in Him.
(15) Others said, That it is Elijah. And others said, That it is a prophet, or as one of the prophets.
(16) But when Herod heard *of it,* he said, It is John, whom I beheaded: he has risen from the dead.[e]
(17) Because Herod himself had sent out and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: Because he had married her.
(18) Because John had said to Herod, It is not lawful for you to have your brother's wife.
(19) Therefore Herodias had a quarrel against him, and would have killed him; but she could not:
(20) Because Herod was afraid of John, knowing that he was a just and holy man, and observed him; and when he heard him, he did many things, and heard him gladly.
(21) And when a convenient day had come, that Herod on his birthday made a supper to his lords, high captains, and chief *leaders* of Galilee;
(22) And when the daughter of Herodias came in, and danced, and pleased Herod and those who sat with him, the king said to the young girl, Ask of me whatever you want, and I will give *it* to you.[f]
(23) And he swore to her, Whatever you shall ask of me, I will give *it* to you, up to half of my kingdom.
(24) And she went out, and said to her mother, What shall I ask? And she said, The head of John the Baptist.
(25) And she came in quickly with haste to the king, and asked, saying, I wish that you give me the head of John the Baptist on a platter.
(26) And the king was exceedingly sorry; *yet* for his oath's sake, and for the sakes of those who sat with him, he would not reject her.
(27) And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,
(28) And brought his head on a platter, and gave it to the young girl: and she gave it to her mother.
(29) And when his disciples heard *of it,* they came and took up his body, and laid it in a tomb.
(30) And the apostles gathered themselves together to Jesus, and told Him all things, both what they had done, and what they had taught.[g]

6:14d – Herod Antipas – 5th son of Herod I [Herod the Great] – see notes on Mat. 2:1; Mat. 14:1 Lk. 3:1; Lk. 13:31-32; Lk 23:7; Acts 12:1; Acts 25:13 {see Josephus} – See The Herods of Scripture at www.TheWordNotes.com
6:16e – Mat. 14:2
6:22f – Mat. 14:6f
6:30g - Feeding of the 5000 - See Mat. 14:13 - See Appendix A: Recorded Miracles in the Bible - Luke 9:10; John 6:1

(31) And He said to them, Come apart into a desert place, and rest a while: because there were many coming and going, and they had no leisure not even time to eat.
(32) And they departed privately into a desert place by a ship.
(33) And the people saw them departing, and many knew Him, and ran on foot there out of all cities, and out ran them, and came together to Him.
(34) And Jesus, when He came out, saw many people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and He began to teach them many things.
(35) And when the day was now far spent, His disciples came to Him, and said, This is a desert place, and now the time *is* far passed:
(36) Send them away, that they may go into the country nearby, and into the villages, and buy for themselves bread: because they have nothing to eat.
(37) He answered and said to them, You give them food to eat. And they said to Him, Shall we go and buy two hundred pennies worth of bread, and give them to eat?
(38) He said to them, How many loaves do you have? go and see. And when they knew, they said, Five, and two fish.
(39) And He commanded them to make everyone sit down by companies upon the green grass.
(40) And they sat down in ranks, by hundreds, and by fifties.
(41) And when he had taken the five loaves and the two fish, He looked up to heaven, and blessed, and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among them all.
(42) And they all ate, and were filled.
(43) And they took up twelve baskets[h] full of the fragments, and of the fish.
(44) And those who had eaten of the loaves were about five thousand men.[i]
(45) And quickly He constrained his disciples to get into the ship, and to go to the other side to Bethsaida {house of hunter},[j] while He sent the people away.
(46) And when He had sent them away, He departed into a mountain to pray.
(47) And when evening had come, the ship was in the midst of the sea, and He was alone on the land.
(48) And He saw them struggling in rowing; because the wind was strong against them: and about the fourth watch of the night {between 3 a.m. and 6 a.m.}[k] He came to them, walking upon the sea, and would have passed by them.
(49) But when they saw Him walking upon the sea,[l] they supposed it was a spirit, and cried out:
(50) Because they all saw Him, and were afraid. And immediately He talked with them, and said to them, Be of good cheer: it is I; do not be afraid.

6:43h – twelve hand baskets – see Mat. 14:20; 15:37
6:44i – Mat 14:21; Lk. 9:12; Jn. 6:5 – feeding of the 5000 – see Appendix A: Recorded Miracles in the Bible
6:45j – Bethsaida {house of hunter} Mat. 11:21; Lk. 9:10
6:48k – fourth watch – between 3 a.m. and 6 a.m. – see Mat. 14:25
6:49l – Jesus walking on water – Mat. 14:25; Jn. 6:19 – see Appendix A: Recorded Miracles in the Bible

(51) And He went up to them into the ship; and the wind ceased: and they were greatly amazed in themselves beyond measure, and wondered.
(52) Because they did not consider *the miracle* of the loaves: because their hearts were hardened.
(53) And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
(54) And when they had come out of the ship, soon {the people} recognized Him,
(55) And ran through that whole region all around, and began to carry about in beds those who were sick, where they heard He was.
(56) And wherever He entered, into villages, or cities, or country, they laid the sick in the streets, and asked Him that they might touch even the edge of His clothing: and as many as touched Him were made whole.

Chapter 7
(1) Then the Pharisees, and certain of the scribes, who came from Jerusalem came together to Him.
(2) And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed, hands,[a] they found fault.
(3) Because the Pharisees, and all the Jews, unless they wash *their* hands often, do not eat, holding the tradition of the elders.
(4) And *when they had come* from the market, unless they wash, they do not eat. And many other things there are, which they have received to hold as tradition, such *as* the washing of cups, and pots, brass vessels, and of tables.
(5) Then the Pharisees and scribes asked Him, Why do Your disciples not do according to the tradition of the elders, but eat bread with unwashed hands?
(6) He answered and said to them, Well has Isaiah prophesied of you hypocrites, as it is written,

This people honors Me with *their* lips, but their heart is far from Me.

(7) **It is in vain that they worship Me, teaching *for* doctrines the commandments of men.**[b]
(8) By laying aside the commandment of God, you hold the tradition of men, *as* the washing of pots and cups: and many other such like things you do.
(9) And He said to them, Full well you reject the commandment of God, that you may keep your own tradition.
(10) Because Moses said, Honor your father and your mother; and, Whoever curses father or mother, let him die the death:
(11) But you say, If a man shall say to his father or mother, *It is* a gift to the temple,[c] whatever you might have profited from me; that is to say, a gift to the synagogue or temple, *he shall be free*.
(12) And you no longer allow him to do more for his father or his mother;
(13) Making the word of God of no effect through your tradition, which you have delivered: and many such like things you do.
(14) And when He had called all the people *to Himself,* He said to them, Listen to Me every one *of you,* and understand:

7:2a - unwashed hands – Mat. 15:2
7:6-7b - Is. 29:13
7:11c – Corban – a gift to the temple – Mat. 15:5 – Prov. 28:24

(15) There is nothing from outside a man, that entering into him can defile him: but the things which come out of him, those are the things that defile the man.
(16) If any man has ears to hear, let him hear.
(17) And when He had entered into the house from the people, His disciples asked Him concerning the parable.
(18) And He said to them, Are you also without understanding? Do you not perceive, that whatever enters into the man from the outside, *it* cannot defile him;
(19) Because it does not enter into his heart, but into the belly, and goes out into the waste, purging all food?
(20) And He said, That which comes out of the man, is that which defiles the man.
(21) Because from inside, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
(22) Thefts, covetousness, wickedness, deceit, uncontrolled passions, an evil eye, blasphemy, pride, foolishness:[d]
(23) All these evil things come from inside, and defile the man.
(24) And from there He arose, and went into the borders of Tyre and Sidon, and entered into a house, and wanted no one to know *it:* but He could not be hid.
(25) Because a *certain* woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:
(26) The woman was a Greek, a Syrophenician by nation; and she begged Him that He would cast the demon out of her daughter.[e]
(27) But Jesus said to her, Let the children first be filled: because it is not meet to take the children's bread, and cast it to the dogs.[f]
(28) And she answered and said to Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. (29) And He said to her, Because you have said this, go your way; the demon has gone out of your daughter.
(30) And when she had returned to her house, she found the demon gone out, and her daughter lying upon the bed.
(31) And again, departing from the coasts of Tyre and Sidon, He came to the Sea of Galilee, through the midst of the coasts of Decapolis.
(32) And they brought to Him one who was deaf, and had an impediment in his speech; and they asked Him to put His hand upon him.
(33) And He took him aside from the multitude, and put His fingers into His ears, and He spit, and touched his tongue;
(34) And looking up to heaven, He sighed, and said to him, Ephphatha,[g] that is, Be opened.
(35) And immediately his ears were opened, and the string of his tongue was loosed, and he spoke plainly.
(36) And He charged them that they should tell no man: but the more He charged them, the more they talked about it;

7:22d – things that defile a man – Mat. 5:32; 15:19; Gal. 5:19-21; I Cor. 6:9-20; Rev. 2:14
7:26e – Mat. 15:22f
7:27f – dogs – Mat. 7:6; 15:26
7:34g – Ephphatha – Aramaic for "be opened"

(37) And were beyond measure astonished, saying, He has done all things well: He makes both the deaf to hear, and the dumb to speak.

Chapter 8

(1) In those days the multitude being very great, and having nothing to eat, Jesus called His disciples *to Himself,* and said to them,
(2) I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:
(3) And if I send them away fasting to their own houses, they will faint by the road: because various ones of them came from far away.
(4) And His disciples answered Him, How can a man satisfy these *men* with bread here in the wilderness?
(5) And He asked them, How many loaves do you have? And they said, Seven.
(6) And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and broke them, and gave them to His disciples to set before *them;* and they set *them* before the people.
(7) And they had a few small fish: and He blessed them, and commanded to set them also before *the people.*
(8) So they ate, and were filled: and they took up of the broken *food* that was left seven baskets.[a]
(9) And those who had eaten were about four thousand:[b] and He sent them away.
(10) And immediately He entered into a ship with His disciples, and came into the parts of Dalmanutha.
(11) And the Pharisees came, and began to question Him, seeking a sign from heaven of Him, tempting Him.
(12) And He sighed deeply in His Spirit, and said, Why does this generation seek after a sign? Truly I say to you, There shall no sign be given to this generation.
(13) And He left them, and entering into the ship again departed to the other side.
(14) Now *the disciples* had forgotten to take bread, neither did they have in the ship with them more than one loaf.
(15) And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.[c]
(16) And they reasoned among themselves, saying, *It is* because we have no bread.
(17) And when Jesus knew *it,* He said to them, Why do you reason, because you have no bread? Do you not yet perceive, nor understand? Have you still hardened your heart?
(18) Having eyes, do you not see? and having ears, do you not hear? and do you not remember?
(19) When I broke the five loaves among five thousand, how many baskets full of fragments did you take up? They answered Him, Twelve.

8:8a – 7 large baskets – hampers – Acts 9:25; Mat. 14:20; 15:37
8:9b – feeding of the 4000 – Mat. 15:32-38 – see Appendix A: Recorded Miracles in the Bible
8:15c – leaven of Pharisees – Mat. 16:6

(20) And when the seven among four thousand, how many baskets full of fragments did you take up? And they said, Seven.
(21) And He said to them, How is it that you do not understand?
(22) And He came to Bethsaida {house of hunter};[d] and they brought a blind man to Him, and asked Him to touch him.
(23) And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw anything.
(24) And he looked up, and said, I see men as trees, walking.
(25) After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
(26) And He sent him away to his house, saying, Do not go into the town, nor tell *it* to anyone in the town.
(27) And Jesus and His disciples, went out, into the towns of Caesarea Philippi: and beside the road He asked His disciples, saying to them, Whom do men say that I am?[e]
(28) And they answered, John the Baptist: but some *say,* Elijah; and others, One of the prophets.
(29) And He asked them, But Whom do you say that I am? And Peter answered and said to Him, You are the Christ.
(30) And He charged them that they should tell no man about Him.
(31) And He began to teach them, that the Son of Man must suffer many things, and be rejected by the elders, and *by* the chief priests, and scribes, and be killed, and after three days rise again.[f]
(32) And He spoke that saying openly. And Peter took Him, and began to rebuke Him.
(33) But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get behind me, Satan: because you do not desire the things that are of God, but the things that are of men.[g]
(34) And when He had called the people *to Himself* with His disciples also, He said to them, Whoever will come after Me, let him deny himself, and take up his cross, and follow Me.
(35) Because whoever will save his life shall lose it; but whoever shall lose his life for My sake and the gospel's, the same shall save it.
(36) Because what shall it profit a man, if he shall gain the whole world, and lose his own soul?
(37) Or what shall a man give in exchange for his soul?
(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels.

8:22d – Bethsaida – house of hunter – Mat. 11:21; Mk. 6:45
8:27e – Mat. 16:13f; Luke 9:18
8:31f – Mat. 16:21
8:33g – Mat. 16:23

Chapter 9

(1) And He said to them, Truly I say to you, That there are some of those who stand here, who shall not taste of death, until they have seen the kingdom of God come with power.[a]

(2) And after six days Jesus took *with Him* Peter, and James, and John, and lead them up into a high mountain apart by themselves: and His appearance was changed before them.[b]

(3) And His clothing became shining, exceedingly white as snow; so no fuller {professional launderer} on earth can make them whiter.

(4) And there appeared to them Elijah with Moses: and they were talking with Jesus.

(5) And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for You, and one for Moses, and one for Elijah.

(6) Because he did not know what to say; because they were greatly afraid.

(7) And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: listen to Him.

(8) And suddenly, when they had looked around, they saw no man any more, except Jesus alone with themselves.

(9) And as they came down from the mountain, He charged them that they should tell no man the things they had seen, until the Son of Man had risen from the dead.

(10) And they kept that saying within themselves, questioning with one another what the rising from the dead should mean.

(11) And they asked Him, saying, Why do the scribes say that Elijah must come first?[c]

(12) And He answered and told them, Elijah truly does come first, and restores all things; and how it is written of the Son of Man, that He must suffer many things, and be set at nothing.

(13) But I say to you, That Elijah has indeed come, and they have done to him whatever they wanted, as it is written of him.

(14) And when He came to *His* disciples, He saw a great multitude around them, and the scribes questioning them.

(15) And immediately all the people, when they saw Him, were greatly amazed, and running to *Him* greeted Him.

(16) And He asked the scribes, What are you questioning them about?

(17) And one of the multitude answered and said, Master, I have brought to You my son, who has a dumb spirit {and cannot speak};

(18) And wherever he takes him, he tears him: and he foams, and gnashes with his teeth, and cries away: and I spoke to your disciples that they should cast him out; and they could not.

(19) He answered him, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him to Me.

(20) And they brought him to Him: and when he saw Him, immediately the spirit tore him; and he fell on the ground, and wallowed around foaming {at the mouth}.

9:1a – taste of death – Mat. 16:28 - Pentecost
9:2b – transfiguration- Mat. 17:2; Luke 9:29f
9:11c – Mal. 4:5; Mat. 11:14; Mat. 17:10, Mk. 1:6; Lk. 1:17

(21) And He asked his father, How long ago has it been since this came into him? And he said, Since childhood.
(22) And often it has cast him into the fire, and into the waters, to destroy him: but if You can do anything, have compassion on us, and help us.[d]
(23) Jesus said to him, If you can believe, all things *are* possible to him who believes.
(24) And immediately the father of the child cried out, and said with tears, Lord, I believe; help my unbelief.
(25) When Jesus saw that the people came running together, He rebuked the foul spirit, saying to him, *You* dumb and deaf spirit, I charge you, come out of him, and do not enter into him again.
(26) And *the spirit* cried, and tore him greatly, and came out of him: and he was as one dead; so much so that many said, He is dead.
(27) But Jesus took him by the hand, and lifted him up; and he arose.
(28) And when he had come into the house, His disciples asked Him privately, Why could we not cast him out?
(29) And He said to them, This kind cannot come out by anything, except by prayer and fasting.
(30) And they departed from there, and passed through Galilee; and He did not want anyone to know it.
(31) Because He taught His disciples, and said to them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after He is killed, He shall arise the third day.[e]
(32) But they did not understand that saying, and were afraid to ask Him.
(33) And He came to Capernaum: and being in the house He asked them, What was it that you disputed among yourselves by the road?
(34) But they held their peace: because by the road they had disputed among themselves, who *should be* the greatest.
(35) And He sat down, and called the twelve, and said to them, If any man desires to be first, *the same* shall be last of all, and servant of all.
(36) And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said to them,
(37) Whoever shall receive one of such children in My Name, receives Me: and whoever shall receive Me, receives not Me, but Him Who sent Me.
(38) And John answered Him, saying, Master, we saw one casting out demons in Your Name, and he does not follow us: so we forbade him, because he does not follow us.
(39) But Jesus said, Do not forbid him: because there is no man who shall do a miracle in My Name, who can lightly speak evil of Me.
(40) Because he who is not against us is on our side.

9:22d – Mat. 17:14; Lk. 9:38
9:31e – Mat. 16:21; Mk. 8:31

(41) Because whoever shall give you a cup of water to drink in My Name, because you belong to Christ, truly I say to you, he shall not lose his reward.
(42) And whoever shall offend one of *these* little ones who believes in Me, it is better for him that a millstone were hung about his neck, and he were cast into the sea.
(43) And if your hand offends you, cut it off: it is better for you to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
(44) Where their worm does not die, and the fire is not quenched.
(45) And if your foot offends you, cut it off: it is better for you to enter lame into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
(46) Where their worm does not die, and the fire is not quenched.
(47) And if your eye offends you, pluck it out: it is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
(48) Where their worm does not die, and the fire is not quenched.
(49) Because everyone shall be salted with fire, and every sacrifice shall be salted with salt.
(50) Salt *is* good: but if the salt has lost its flavor, with what will you season it? Have salt in yourselves, and have peace with one another.

Chapter 10
(1) And He arose from there, and came into the coasts of Judea by the farther {east} side of Jordan: and the people came to Him again; and, as He wanted, He taught them again.
(2) And the Pharisees came to Him, and asked Him, Is it lawful for a man to divorce *his* wife? tempting Him.[a]
(3) And He answered and said to them, What did Moses command you?
(4) And they said, Moses allowed a bill of divorcement to be written, and to put *her* away.
(5) And Jesus answered and said to them, Because of the hardness of your heart he wrote you this precept.
(6) But from the beginning of the creation God made them male and female.
(7) For this reason a man shall leave his father and mother, and cling to his wife;
(8) And they two shall be one flesh: so then they are no more two, but one flesh.
(9) Therefore what God has joined together, let no man put asunder.
(10) And in the house his disciples asked Him again of the same *matter*.
(11) And He said to them, Whoever shall divorce his wife, and marry another, commits adultery against her.
(12) And if a woman shall divorce her husband, and be married to another, she commits adultery.[b]

10:2a – Gen. 2:24; Deut. 24:1; at. 5:32; Mat. 19:9f
10:12b – Mat. 19:3-9 – see Mat. 5:32

(13) And they brought young children to Him, that He should touch them: and *His* disciples rebuked those who brought *them*.[c]
(14) But when Jesus saw *it,* He was very displeased, and said to them, Allow the little children to come to Me, and do not forbid them: because of such is the kingdom of God.
(15) Truly I say to you, Whoever does not receive the kingdom of God as a little child, shall not enter into it.
(16) And He took them up in His arms, put *His* hands upon them, and blessed them.
(17) And when He had gone out into the road, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?
(18) And Jesus said to him, Why do you call Me good? *There is* none good but One, *that is,* God.
(19) You know the commandments,
Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not Defraud, Honor your father and mother.[d]
(20) And he answered and said to Him, Master, all these I have observed from my youth.
(21) Then Jesus looking at him loved him, and said to him, One thing you lack: go your way, sell whatever you have, and give to the poor, and you shall have treasure in heaven: and come, take up the cross, and follow Me.
(22) And he was sad at that saying, and went away grieved: because he had great possessions.
(23) And Jesus looked around, and said to His disciples, How hard it is for those who have riches to enter into the kingdom of God![e]
(24) And the disciples were astonished at His words. But Jesus answered again, and said to them, Children, how hard is it for those who trust in riches to enter into the kingdom of God!
(25) It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
(26) And they were astonished out of measure, saying among themselves, Who then can be saved?
(27) And Jesus looking upon them said, With men *it is* impossible, but not with God: because with God all things are possible.
(28) Then Peter began to say to Him, Look, we have left all, and have followed You.
(29) And Jesus answered and said, Truly I say to you, 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,
(30) But that he shall 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.

10:13c – Mat. 19:13; Luke 18:16
10:19d – Ex. 20:1f - Mat. 19:17; Luke 18:20
10:23e – Mat. 19:23; Lk. 18:24

(31) But many *who are* first shall be last; and the last first.
(32) And they were on the road going up to Jerusalem; and Jesus went ahead of them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen to Him,
(33) *Saying,* Look, we go up to Jerusalem; and the Son of Man shall be delivered to the chief priests, and to the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles {non-Jews}:
(34) And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.
(35) And James and John, the sons of Zebedee, came to Him, saying, Master, we want You to do for us whatever we shall desire.[f]
(36) And He said to them, What do you want Me to do for you?
(37) They said to Him, Grant to us that we may sit, one on Your right hand, and the other on Your left hand, in Your glory.
(38) But Jesus said to them, You do not know what you are asking: can you drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
(39) And they said to Him, We can. And Jesus said to them, You shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with you shall be baptized:
(40) But to sit on My right hand and on My left hand is not Mine to give; but *it shall be given to those* for whom it is prepared.
(41) And when the ten heard *it,* they began to be very displeased with James and John.
(42) But Jesus called them *to Himself,* and said to them, You know that those who are appointed to rule over the Gentiles {non-Jews} exercise lordship over them; and their great ones exercise authority over them.
(43) But it shall not be so among you: but whoever will be great among you, shall be your minister:
(44) And whoever of you will be the chief among you, shall be servant of all.
(45) Because even the Son of Man did not come to be ministered to, but to minister, and to give His life a ransom for many.
(46) And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the side of the highway begging.[g]
(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.
(48) And many charged him that he should hold his peace: but he cried all the more, Son of David, have mercy on me.[h]

10:35f – Mat. 20:21
10:46g – Mat. 16:21; Mk. 8:31
10:48h – Son of David – Messiah – Mat. 20:30 – see Appendix A: Recorded Miracles in the Bible

(49) And Jesus stood still, and commanded him to be called. And they called the blind man, saying to him, Be of good comfort, rise; He calls you.
(50) And he, casting away his coat, arose, and came to Jesus.
(51) And Jesus answered and said to him, What do you want Me to do for you? The blind man said to him, Lord, that I might receive my sight.
(52) And Jesus said to him, Go your way; your faith has made you whole. And immediately he received his sight, and followed Jesus on the road.

Chapter 11
(1) And when they came near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, He sent forth two of His disciples,
(2) And said to them, Go your way into the village opposite you: and as soon as you have entered into it, you shall find a colt tied, upon which no man has sat; loose him, and bring *him*.
(3) And if any man says to you, Why are you doing this? You say that the Lord has need of him; and immediately he will send him here.[a]
(4) And they went their way, and found the colt tied by the door outside in a place where two roads met; and they untied him.
(5) And certain ones of those who stood there said to them, What are you doing, untying the colt?
(6) And they said to them even as Jesus had commanded: and they let them go.
(7) And they brought the colt to Jesus, and put their coats upon him; and He sat upon him.
(8) And many spread their coats in the road: and others cut down branches off the trees, and scattered *them* in the road.
(9) And those who went ahead, and those who followed, cried, saying, Hosanna {Save us now}; Blessed *is* He Who comes in the Name of the Lord:
(10) Blessed *is* the kingdom of our father David, that comes in the Name of the Lord: Hosanna {Save us now} in the highest.
(11) And Jesus entered into Jerusalem, and into the temple: and when He had looked around upon all things, and now the evening had come, He went out to Bethany with the twelve.
(12) And in the morning, when they had come from Bethany, He was hungry:
(13) And seeing a fig tree afar off having leaves, He came, if perhaps He might find anything upon it: and when He came to it, he found nothing but leaves; because the season of figs had not yet come.
(14) And Jesus answered and said to it, May no man eat fruit from you hereafter forever.[b] And His disciples heard *it*.
(15) And they came to Jerusalem: and Jesus went into the temple, and began to cast out those who sold and bought in the temple, and overturned the tables of the moneychangers, and the seats of those who sold doves;

11:3a – Mat. 21:2f; Lk. 19:30; Jn. 12:12 – see note on John 12:12 – Ex. 12:3
See Palm Sunday in OT and NT at www.TheWordNotes.com.
See also Appendix K: What Day of the Week Was Jesus Crucified?
11:13-14b – Mat. 21:19-20 – see Appendix A: Recorded Miracles in the Bible

(16) And would not allow any man to carry any vessel through the temple.
(17) And He taught, saying to them, Is it not written,

My house shall be called the house of prayer;[c]

but you have made it a den of thieves.[d]
(18) And the scribes and chief priests heard *it,* and sought how they might destroy Him: because they were afraid of Him, because all the people were astonished at His teaching.
(19) And when evening had come, He went out of the city.
(20) And in the morning, as they passed by, they saw the fig tree dried up from the roots.
(21) And Peter remembering said to Him, Master, look, the fig tree which You cursed has withered away.
(22) And Jesus answering said to them, Have faith in God.
(23) Because truly I say to you, That whoever shall say to this mountain, Be removed, and be cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatever he says.
(24) Therefore I say to you, Whatever things you desire, when you pray, believe that you receive *them,* and you shall have *them.*
(25) And when you stand praying, forgive, if you have anything against anyone: that your Father also Who is in heaven may forgive you your sins.
(26) But if you do not forgive, neither will your Father Who is in heaven forgive your sins.
(27) And they came again to Jerusalem: and as He was walking in the temple, there came to him the chief priests, and the scribes, and the elders,
(28) And they said to Him, By what authority do You do these things? and who gave You this authority to do these things?
(29) And Jesus answered and said to them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things.[e]
(30) The baptism of John, was *it* from heaven, or of men? answer Me.
(31) And they reasoned within themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him?
(32) But if we shall say, Of men; they were afraid of the people: because all *men* counted John, that he was a prophet indeed.
(33) And they answered and said to Jesus, We do not know. And Jesus answering said to them, Neither will I tell you by what authority I do these things.

Chapter 12

(1) And He began to speak to them by parables. A *certain* man planted a vineyard, and set a hedge around *it,* and dug *a place for* the wine-vat, and built a tower, and let it out to gardeners, and went into a far country.[a]

11:17c - Is. 56:7; Mat. 21:13; Lk. 19:46; Jn. 2:15
11:17d - Jer. 7:11
11:29e – Mat. 21:24-25; Lk. 20:2f
12:1a – Is. 5:1-7; Mat. 21:33f

(2) And at the season he sent to the gardeners a servant, that he might receive from the gardeners of the fruit of the vineyard.
(3) And they caught *him,* and beat him, and sent *him* away empty.
(4) And again he sent to them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.
(5) And again he sent another; and him they killed, and many others; beating some, and killing some.
(6) Having yet therefore one son, his well-loved, he sent him also last to them, saying, They will respect my son.
(7) But those gardeners said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
(8) And they took him, and killed *him,* and cast *him* out of the vineyard.
(9) Therefore what shall the lord of the vineyard do? he will come and destroy the gardeners, and will give the vineyard to others.
(10) And have you not read this scripture;

The Stone which the builders rejected, the same has become the head of the corner:

(11) **This is the Lord's doing, and it is marvelous in our eyes?**[b]
(12) And they sought to lay hold on Him, but feared the people: because they knew that He had spoken the parable against them: and they left Him, and went their way.
(13) And they sent to Him certain of the Pharisees and of the Herodians,[c] to catch Him in *His* words.
(14) And when they had come, they said to Him, Master, we know that You are true, and do not care about any man's opinion: because You do not regard the person of men, but teach the way of God in truth: Is it lawful to pay taxes to Caesar, or not?
(15) Shall we give, or shall we not give? But He, knowing their hypocrisy, said to them, Why do you tempt Me? bring Me a penny, that I may see *it*.[d]
(16) And they brought *it*. And He asked them, Whose *is* this image and superscription? And they said to Him, Caesar's.
(17) And Jesus answering said to them, Give to Caesar the things that are Caesar's, and to God the things that are God's. And they marveled at Him.
(18) Then the Sadducees came to Him,[e] who say there is no resurrection; and they asked Him, saying,

12:11b – Ps. 118:22-23; Is. 28:16; Mat. 21:42; Lk. 20:17
12:13c - Herodians - as best we can determine were followers of Herod the Great who as far as we can tell was a Sadducee but supported Rome and the Jewish submission to Roman law. Normally the Pharisees had nothing to do with Sadducees and especially those who supported the Roman government, but because of their common hatred for Jesus they worked together to try to trick Him. - Mat. 22:16; Luke 20:23
12:15d – Mat. 22:18-21
12:18e – Mat. 22:23f

(19) Master, Moses wrote to us, If a man's brother dies, and leaves *his* wife *behind him,* and leaves no children, that his brother should take his wife, and raise up children for his brother.[f]
(20) Now there were seven brothers: and the first took a wife, and dying left no children.
(21) And the second took her, and died, neither did he leave any children: and the third likewise.
(22) And the seven had her, and left no children: last of all the woman died also.
(23) In the resurrection therefore, when they shall rise, whose wife shall she be of them? because the seven had her as a wife.
(24) And Jesus answering said to them, Do you not err, because you do not know the scriptures, nor the power of God?[g]
(25) Because when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
(26) And concerning the dead, that they rise: have you not read in the book of Moses, how in the bush God spoke to him, saying,

I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?[h]

(27) He is not the God of the dead, but the God of the living: you therefore greatly err.
(28) And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?
(29) And Jesus answered him, The first of all the commandments *is,*

Hear, O Israel; The Lord our God is one Lord:

(30) **And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength:**[i]
this *is* the first commandment.
(31) And the second *is* like it, *namely* this,

You shall love your neighbor as yourself.[j]

There is no other commandment greater than these.
(32) And the scribe said to Him, Well, Master, You have said the truth: because there is one God; and there is no other but Him:
(33) And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.
(34) And when Jesus saw that he answered discreetly, He said to him, You are not far from the kingdom of God. And no man after that dared ask Him *any question.*

12:19f – Deut. 25:5; Mat. 22:25f
12:24g – Mat. 22:29
12:26h - Ex. 3:6; Mat. 22:32
12:30i – Deut. 6:5; Mat. 22:37
12:31j – Lev. 19:34

(35) And Jesus answered and said, while He taught in the temple, How do the scribes say that Christ is the Son of David?
(36) Because David himself said by the Holy Spirit,

The LORD {Jehovah} said to My Lord,
Sit on My right hand, until I make Your enemies Your footstool.[k]

(37) Therefore David himself calls him Lord; and how then is He his son? And the common people heard Him gladly.
(38) And He said to them in His doctrine {teaching}, Beware of the scribes, who love to go in long robes, and *love* greetings in the marketplaces,
(39) And the chief seats in the synagogues, and the uppermost rooms at feasts:
(40) Who devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation.
(41) And Jesus sat opposite the treasury, and watched how the people cast money into the treasury: and many that were rich cast in much.
(42) And there came a certain poor widow, and she threw in two copper coins, which make a farthing.[l]
(43) And He called *to Himself* His disciples, and said to them, Truly I say to you, That this poor widow has cast more in, than all those who have cast into the treasury:
(44) Because all of them cast in of their abundance; but she of her want cast in all that she had, *even* all her living.

Chapter 13

(1) And as He went out of the temple, one of His disciples said to Him, Master, see what manner of stones and what buildings *are here!*[a]
(2) And Jesus answering said to him, Do you see these great buildings? there shall not be left one stone upon another, that shall not be thrown down.[b]
(3) And as He sat upon the mount of Olives opposite the temple, Peter and James and John and Andrew asked Him privately,[c]
(4) Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?
(5) And Jesus answering them began to say, Take heed lest any *man* deceive you:[d]
(6) Because many will come in My Name, saying, I am *Christ;* and will deceive many.
(7) And when you shall hear of wars and rumors of wars, do not be troubled: because *such things* must happen; but the end *shall* not *be* yet.
(8) Because nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in various places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

12:36k - Ps. 110:1; Mat. 22:44
12:42l – two mites – two copper coins - Luke 21:1
13:1a – Mat. 24:1 - Solomon's Porch – see Acts 3:11
13:2b – fulfilled – see note on Mat. 24:2; Lk. 19:44
13:3c – Mat. 24:3
13:5d – Mat. 24:4

(9) But take heed to yourselves: because they shall deliver you up to councils; and in the synagogues you shall be beaten: and you shall be brought before rulers and kings for My sake, for a testimony against them.
(10) And the gospel must first be published among all nations.
(11) But when they shall lead *you,* and deliver you up, take no thought beforehand what you shall speak, neither premeditate: but whatever shall be given you in that hour, that speak: because it is not you who speak, but the Holy Spirit.
(12) Now the brother shall betray brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.
(13) And you shall be hated by all *men* for My Name's sake: but he who shall endure to the end, the same shall be saved.
(14) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him who reads understand,)[e] then let those who are in Judea flee to the mountains:
(15) And let him who is on the housetop not go down into the house, neither enter *into it,* to take anything out of his house:
(16) And let him who is in the field not turn back again to take up his coat.
(17) But woe to those who are with child, and to those who nurse children in those days!
(18) And pray that your flight may not be in the winter.
(19) Because *in* those days there shall be affliction, such as has not been from the beginning of the creation which God created to this time, neither shall be.
(20) And unless the Lord had shortened those days, no flesh would be saved: but for the elect's sake, whom He has chosen, He has shortened the days.
(21) And then if any man shall say to you, Look, here *is* Christ; or, look, *He is* there; do not believe *him*:
(22) Because false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.
(23) But pay attention: I have told to you all things ahead of time.
(24) But in those days, after that tribulation,

the sun shall be darkened,
and the moon shall not give
her light,

(25) **And the stars of heaven shall**
fall, and the powers that are
in heaven shall be shaken:[f]
(26) And then they shall see the Son of Man coming in the clouds with great power and glory.

13:14e – Dan. 9:27; 12:11; II Thes. 2:4; Mat. 24:15; Rev. 7:1-8; Rev. 12:6
13:24-25f – Is. 13:10; Mat. 24:29

(27) And then He shall send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
(28) Now learn a parable of the fig tree;[g] When her branch is yet tender, and puts forth leaves, you know that summer is near:
(29) So in like manner, when you shall see these things come to pass, know that it is near, *even* at the doors.
(30) Truly I say to you, that this generation shall not pass, until all these things are done.
(31) Heaven and earth shall pass away: but My words shall not pass away.
(32) But of that day and *that* hour no man knows,[g] no, not the angels who are in heaven, neither the Son, but the Father alone.
(33) Pay attention, watch and pray: because you do not know when the time is.
(34) *Because the Son of Man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter {gate keeper} to watch.
(35) Watch therefore: because you do not know when the master of the house comes, at evening, or at midnight, or at the cock crowing, or in the morning:
(36) Lest coming suddenly He find you sleeping.
(37) And what I say to you I say to all, Watch.

Chapter 14
(1) After two days *the feast of* the Passover was coming, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put *Him* to death.
(2) But they said, Not on the feast *day,* lest there be an uproar of the people.
(3) And being in Bethany in the house of Simon the leper, as He sat at meal, there came a woman having an alabaster box of ointment of very costly spikenard; and she broke the box, and poured *it* on His head.[a]
(4) And there were some who had indignation within themselves, and said, Why was this waste of the ointment made?
(5) Because it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
(6) And Jesus said, Let her alone; why do you trouble her? she has done a good work on Me.
(7) Because you have the poor with you always, and whenever you want you may do good to them: but Me you do not always have.
(8) She has done what she could: she has come beforehand to anoint My body for burial.
(9) Truly I say to you, Wherever this gospel shall be preached throughout the whole world, what she has done shall be spoken of for a memorial to her.

13:28g – Mat. 24:32
13:32h – See note on Mat: 24:36; Acts 1:7
14:3a – Mat. 26g

(10) And Judas Iscariot, one of the twelve, went to the chief priests, to betray Him to them.
(11) And when they heard *it,* they were glad, and promised to give him money. And he sought how he might conveniently betray Him.
(12) And the first day of unleavened bread, when they killed the Passover lamb, His disciples said to Him, Where do You want us to go and prepare that You may eat the Passover?
(13) And He sent forth two of His disciples, and said to them, Go into the city, and there you shall meet a man carrying a pitcher of water: follow him.[b]
(14) And wherever he shall go in, you say to the good man of the house, The Master asks, Where is the guest chamber, where I shall eat the Passover with My disciples?
(15) And he will show you a large upper room[c] furnished *and* prepared: there make ready for us.
(16) And His disciples went, and came into the city, and found it as He had said to them: and they made ready the Passover.
(17) And in the evening He came with the twelve.
(18) And as they sat and ate, Jesus said, Truly I say to you, One of you who eats with Me shall betray Me.
(19) And they began to be sorrowful, and to said to Him one by one, *Is* it I? and another *said, Is* it I?
(20) And He answered and said to them, *It is* one of the twelve, who dips with Me in the dish.
(21) The Son of man indeed goes, as it is written of Him: but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had never been born.
(22) And as they ate, Jesus took bread, and blessed, and broke *it,* and gave to them, and said, Take, eat: this is My body.[d]
(23) And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it.
(24) And He said to them, This is My blood of the new testament, which is shed for many.
(25) Truly I say to you, I will drink no more of the fruit of the vine, until that day that I drink it anew in the kingdom of God.
(26) And when they had sung a hymn, they went out into the mount of Olives.
(27) And Jesus said to them, All of you shall be offended because of Me this night: because it is written,

I will strike the Shepherd, and the sheep shall be scattered.[e]

(28) But after I have risen, I will go before you into Galilee.
(29) But Peter said to Him, Although all shall be offended, yet I *will* not.[f]
(30) And Jesus said to him, Truly I say to you, That this day, *even* in this night, before the cock crows twice, you shall deny Me three times.

14:13b – Mat. 26:18; Lk. 22:10
14:15c – Mat. 26:18; Acts 1:13
14:22d – Lord's supper – Mat. 26:26f; Luke 22:19f
14:27e – Zec. 13:7; Mat. 26:31
14:29f – Mat. 26:33

(31) But he spoke the more vigorously, If I should die with You, I will not deny You in any way. Likewise they all said the same.
(32) And they came to a place which was named Gethsemane {oil press [olive or grape]}: and He said to His disciples, Sit here, while I shall pray.[g]
(33) And He took with Him Peter and James and John, and began to be greatly amazed, and to be very heavy;
(34) And {He} said to them, My soul is exceedingly sorrowful to death: stay here, and watch.
(35) And He went forward a little further, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.
(36) And He said, Abba, Father,[h] all things *are* possible for You; take away this cup from Me: nevertheless not what I will, but what You will.
(37) And He came, and found them sleeping, and said to Peter, Simon, do you sleep? could you not watch one hour?
(38) Watch and pray, lest you enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.
(39) And again He went away, and prayed, and spoke the same words.
(40) And when He returned, He found them asleep again, (because their eyes were heavy,) neither did they know how to answer Him.
(41) And He came the third time, and said to them, Sleep on now, and take *your* rest: it is enough, the hour has come; see, the Son of Man is betrayed into the hands of sinners.
(42) Rise up, let us go; look, he who betrays Me is at hand.
(43) And immediately, while He yet spoke, Judas came, one of the twelve, and with him a great multitude with swords and clubs, from the chief priests and the scribes and the elders.
(44) And he who betrayed Him had given them a sign, saying, Whomever I shall kiss, that same is He; take Him, and lead *Him* away safely.
(45) And as soon as he had come, he went immediately to Him, and said, Master, master; and kissed Him.
(46) And they laid their hands on Him, and took Him.
(47) And one of those who stood by drew a sword, and struck a servant of the high priest, and cut off his ear.[i]
(48) And Jesus answered and said to them, Have you come out, as against a thief, with swords and *with* clubs to take Me?
(49) I was daily with you in the temple teaching, and you did not take Me: but the scriptures must be fulfilled.
(50) And they all forsook Him, and fled.
(51) And there followed Him a certain young man, having a linen cloth cast around *his* naked *body;* and the young men laid hold on him:
(52) And he left the linen cloth, and fled from them naked.
(53) And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

14:32g – Gethsemane – oil press [olive or grape] -Mat. 26:36f
14:36h – Abba – Greek {Ἀββᾶ} transliterated from Hebrew {אב} – Father, or Daddy
14:47i – Peter cut off the ear – Jesus touched his ear and healed it -Mat. 26:51; Luke 22:51; John 18:10

(54) And Peter followed Him from a distance, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.
(55) And the chief priests and all the council looked for a witness against Jesus to put Him to death; and found none.
(56) Because many gave false witness against Him, but their witness did not agree together.
(57) And there arose certain ones, who gave false witness against Him, saying,
(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.
(59) But neither did their witness agree together.
(60) And the high priest stood up in the midst, and asked Jesus, saying, Do You answer nothing? what *is it that* these witness against You?
(61) But He held His peace, and did not answer anything. Again the high priest asked Him, and said to Him, Are You the Christ, the Son of the Blessed?
(62) And Jesus said, I Am: and you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.[j]
(63) Then the high priest tore his clothes, and said, Why do we need any further witnesses?
(64) You have heard the blasphemy: what do you think? And they all condemned Him to be guilty of death.[k]
(65) And some began to spit on Him, and to cover His face, and to strike Him, and to say to Him, Prophesy: and the servants struck Him with the palms of their hands.[l]
(66) And as Peter was beneath in the palace, there came one of the maids of the high priest:
(67) And when she saw Peter warming himself, she looked at him, and said, And you also were with Jesus of Nazareth.
(68) But he denied, saying, I do not know, neither do I understand what you are saying. And he went out into the porch; and the cock crowed.
(69) And a maid saw him again, and began to say to those who stood by, This is *one* of them.
(70) And he denied it again. And a little after, those who stood by said again to Peter, Surely you are *one* of them: because you are a Galilean, and your speech attests to that fact.
(71) But he began to curse and to swear, *saying,* I do not know this Man of Whom you speak.
(72) And the second time the cock crowed. And Peter remembered the word that Jesus said to him, Before the cock crows twice, you shall deny Me three times. And when he thought about it, he wept.

14:62j – Mat. 26:64; Luke 22:69
14:64k – blasphemy – see note on Mat. 9:3 – was punishable by death
– Lev. 24:11, 16 - If Jesus was not God; they were right; but since He is God; they were wrong.
14:65l – with the palms – i.e. they slapped Him

Chapter 15

(1) And immediately in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *Him* away, and delivered *Him* to Pilate.
(2) And Pilate asked Him, Are You the King of the Jews? And He answering said to him, You say so.
(3) And the chief priests accused Him of many things: but He answered nothing.
(4) And Pilate asked Him again, saying, Do You answer nothing? See how many things they witness against You.
(5) But Jesus still did not answer; so that Pilate marveled.
(6) Now at *that* feast he released to them one prisoner, whomever they desired.
(7) And there was *one* named Barabbas {Son of the Father},[a] *who lay* bound with them who had made an insurrection, who had committed murder in the insurrection.
(8) And the multitude crying aloud began to desire *him to do* as he had always done for them.
(9) But Pilate answered them, saying, Do you want me to release to you the King of the Jews?
(10) Because he knew that the chief priests had delivered Him out of envy.
(11) But the chief priests moved the people, that he should rather release Barabbas to them.
(12) And Pilate answered and said again to them, What do you want me to do *to Him* Whom you call the King of the Jews?
(13) And they cried out again, Crucify Him.
(14) Then Pilate said to them, Why, what evil has He done? And they cried out the more exceedingly, Crucify Him.
(15) And *so* Pilate, wanting to appease the people, released Barabbas to them, and delivered Jesus, when he had scourged *Him,* to be crucified.
(16) And the soldiers led Him away into the hall, called Praetorium; and they called together the whole band.
(17) And they clothed Him with purple, and braided a crown of thorns, and put it around His *head,*
(18) And began to salute Him, Hail, King of the Jews!
(19) And they struck Him on the head with a reed, and spat upon Him, and bowing *their* knees worshiped Him.
(20) And when they had mocked Him, they took the purple from off of Him, and put His own clothes on Him, and led Him out to crucify Him.
(21) And they compelled one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to carry His cross.[b]
(22) And they brought Him to the place Golgotha, which is, being interpreted, The place of a skull.
(23) And they gave Him to drink wine mingled with myrrh: but He refused.[c]

15:7a - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free -Lev. 16:5-22 -Mat. 27:16; Lk. 23:18; Jn. 18:40
15:21b – Mat. 27:32; Rom. 16:13
15:23c – myrrh is a sedative – see Mat. 27:34

(24) And when they had crucified Him, they parted His clothing, casting lots upon them, what every man should take.
(25) And it was the third hour {9 a.m.},[d] and they crucified Him.
(26) And the inscription of His accusation which was written above Him was, THE KING OF THE JEWS.[e]
(27) And with Him they crucified two thieves; the one on His right hand, and the other on His left.[f]
(28) And the scripture was fulfilled, which says,

> **And He was counted with the transgressors {sinners; criminals}.**[g]

(29) And those who passed by railed on {shouted obscenities at} Him, shaking their heads, and saying, Ah, You Who destroys the temple, and builds *it* in three days,
(30) Save Yourself, and come down from the cross.
(31) Likewise also the chief priests mocking said among themselves with the scribes, He saved others; He cannot save Himself.
(32) Let Christ the King of Israel descend now from the cross, that we may see and believe. And those who were crucified with Him also reviled {spoke bad things against} Him.
(33) And when the sixth hour {noon} had come, there was darkness over the whole land until the ninth hour {3 p.m.}[h]
(34) And at the ninth hour {3 p.m.} Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why have You forsaken Me? [i]
(35) And some of those who stood by, when they heard *it,* said, Listen, He is calling Elijah.
(36) And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave Him to drink, saying, Let Him alone; let us see whether Elijah will come to take Him down.
(37) And Jesus cried with a loud voice, and gave up the spirit {Nisan 14 [Mar.-Apr.]; 1/14/4071 A.H./C-29 A.D.}.[j]

15:25d – the third hour – 9 a.m.
15:26e – The King of the Jews – Mat. 27:37; Lk. 23:38; Jn. 19:19
15:27f – two thieves – Mat. 27:38; Lk. 23:32; Jn. 19:18
15:28g – Is. 53:12; Mat. 26:56
15:33h - sixth hour – i.e. 12:00 noon – Note: Passover is celebrated on a full Moon- Lev. 23:5 – therefore a solar eclipse as some have speculated is not physically possible since a solar eclipse can only occur on a new moon, ninth hour – 3:00 in the afternoon See Mat. 27:45
15:34i - Ps. 22:1; Mat. 27:46
15:37j - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [1/14/4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History - See Appendix L: The Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(38) And the veil {curtain} of the temple was torn in two from the top to the bottom.[k]
(39) And when the centurion, who stood opposite Him, saw that He so cried out, and gave up the spirit, he said, Truly this Man was the Son of God.
(40) There were also women looking on from a distance: among whom was Mary Magdalene,[l] and Mary the mother of James the less and of Joses, and Salome;
(41) (Who also, when He was in Galilee, followed Him, and ministered to Him;) and many other women who came up with Him to Jerusalem.
(42) And now when the evening had come, because it was the preparation {day},[m] that is, the day before the sabbath {Saturday},
(43) Joseph of Arimathaea, an honorable counselor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and requested the body of Jesus.[n]
(44) And Pilate marveled that He was already dead: and calling *to himself* the centurion, he asked him whether he had been dead for any length of time.
(45) And when he heard it from the centurion, he gave the body to Joseph.
(46) And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid him in a tomb which was cut out of a rock,[o] and rolled a stone against the door of the tomb.
(47) And Mary Magdalene and Mary *the mother* of Joses saw where He was laid.

Chapter 16
(1) And when the sabbath {Saturday} was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint Him.
(2) And very early in the morning the first *day* of the week, {that is Sunday}, {Nisan 17 [Mar.-Apr.] 1/17/4071 A.H./C-29 A.D.}[a] they came to the tomb at the rising of the sun.
(3) And they said among themselves, Who will roll away the stone from the door of the tomb for us?
(4) And when they looked, they saw that the stone was rolled away: because it was very large.

15:38k - Veil of the temple – Ex. 26:33; Mat. 27:51; Lk. 23:45
15:40l – Mary Madalene and Mary – Mat. 27:56; Lk. 8:2-3; Lk. 24:10; Jn. 19:25-26
15:42m - the day of preparation - evening had come – the new day had started
- for the Jews the new day starts at evening – see Genesis 1 - see Mat. 27:57
- see Appendix K: What Day of the Week Was Jesus Crucified?
15:43n – Mat. 27:57 - Joseph of Arimathaea and Nicodemus (John 19:38-39)
15:46o - Joseph of Arimathaea's personal tomb - see Mat. 27:60
16:2a - first day of the week after the sabbath after the Passover - Lev. 23:11
- First Fruits Offering – Easter - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History
- See Appendix N: Fulfilled Holy Days

(5) And entering into the tomb, they saw a young man sitting on the right side, clothed in a long white robe; and they were afraid.
(6) And he said to them, Do not be afraid: You seek Jesus of Nazareth, Who was crucified: He has risen; He is not here: see the place where they laid Him.
(7) But go your way, tell His disciples and Peter that He goes before you into Galilee: there you shall see Him, as He said to you.
(8) And they went out quickly, and fled from the tomb; because they trembled and were amazed: neither did they say anything to any *man;* because they were afraid.
(9) Now when *Jesus* had risen early the first *day* of the week {Sunday}, He appeared first to Mary Magdalene, out of whom He had cast seven demons.
(10) *And* she went and told those who had been with Him, as they mourned and wept.
(11) And they, when they had heard that He was alive, and had been seen by her, did not believe.
(12) After that He appeared in another form to two of them, as they walked, and went into the country.[b]
(13) And they went and told *it* to the remainder: neither did they believe them.
(14) Afterward He appeared to the eleven as they sat at meal, and scolded them for their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.
(15) And He said to them, Go into all the world, and preach the gospel to every creature.
(16) He who believes and is baptized shall be saved; but he who does not believe shall be damned.
(17) And these signs shall follow those who believe; In My Name they shall cast out demons; they shall speak with new tongues {languages};
(18) They shall take up snakes; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
(19) So then after the Lord had spoken to them, He was received up into heaven {Thursday, Iyar 26 [Apr.-May] 2/26/4071 A.H./C-29 A.D.},[c] and sat on the right hand of God.
(20) And they went forth, and preached everywhere, the Lord working with *them,* and confirming the word with signs following them. Amen {let it be}.

16:12b – Luke 24:13f – the road to Emmaus
16:19c – see Appendix K: What Day of the Week Was Jesus Crucified?
See Appendix L: The Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

{42} Luke	
Chapter 1 (1) Since many have attempted to write an orderly account of those things which we most surely believe, (2) Even as they delivered them to us, who were from the beginning eye witnesses,[a] and ministers of the word;	(3) It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in {chronological} order this account, most excellent Theophilus {friend of God},[b] (4) That you might know the certainty of those things, in which you have been instructed.

Note: many scholars assume that Luke was a Gentile based on Col. 4:11,14. According to Romans 3:1-2 the scriptures were entrusted to the Jews. Bishop Epiphanius of Salamis of the fourth century says that Luke was one of the seventy that Jesus sent out [Lk. 10:1]. This fits with Luke 1 and Acts 1 which show that Luke was not present at Jesus' baptism, but probably joined the disciples shortly thereafter. Internal evidence suggests that not only was Luke a Jew, but possibly a Levitical priest [as well as a physician] – consider his knowledge of the priestly duties in chapter 1 and his detailed knowledge of the Law in chapter 2. Luke records two on the road to Emmaus in Lk. 24:13-35 and specifically names Cleopas as one of the men suggesting the possibility that he himself was the second man. He records medical details of some of Jesus' miracles that none of the other gospel writers record suggesting he was actually present when they were performed. See note on Acts 21:29. See Appendix A: Recorded Miracles in the Bible. For more information see Was Luke a Gentile? at www.TheWordNotes.com.

1:2a - eyewitnesses - see for self - autoptas{αὐτόπτης} [word we get autopsy from]
1:3b – Theophilus {θεοφιλε} – friend of God – See Acts 1:1

(5) There was in the days of Herod, the king of Judea,[c] a certain priest named Zachariah {Jehovah has remembered}, of the course of Abijah:[d] and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth {God of the covenant}.[e]
(6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
(7) And they had no child, because Elisabeth was barren, and they both were *now* well advanced in years.
(8) And it came to pass, that while he executed the priest's office before God in the order of his course,
(9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
(10) And the whole multitude of the people were praying outside at the time of incense.
(11) And there appeared to him an angel of the Lord standing on the right side of the altar of incense.
(12) And when Zachariah saw *him,* he was troubled, and fear fell upon him.
(13) But the angel said to him, Do not be afraid, Zachariah: because your prayer has been heard; and your wife Elisabeth shall bear you a son, and you shall call his name John {Gracious}.[f]
(14) And you shall have joy and gladness; and many will rejoice at his birth.
(15) Because he will be great in the sight of the Lord, and will drink neither wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb.
(16) And he will turn many of the children of Israel to the Lord their God.
(17) And he will go before Him in the spirit and power of Elijah,[g] go turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
(18) And Zachariah said to the angel, How shall I know this? Because I am an old man and my wife well advanced in years.

1:5c – Herod king of Judah – Herod I {the Great} – see notes on Mat. 2:1; Mat. 2:22; Mat. 14:1; Lk. 3:1; Lk. 13:31; Lk. 23:7; Acts 12:1; Acts 25:13 - See The Herods of Scripture at www.TheWordNotes.com

1:5d – Zechariah {Gr. ζαχαριας}{Heb.- זכריה} - {Jehovah has remembered}

[Zec. 1:1] - course of Abijah – David divided the descendants of Levi into 24 courses – I Chr. 23:6 – The course of Abijah was the eighth {the Lord's number} course [IChr. 24:10] – Abijah was descended from Eleazar, Aaron's oldest son. – see "Use of Numbers in Scripture" at www.TheWordNotes.com

1:5e – Elisabeth {ελισαβετ} – from Hebrew {אלישבע} – God of the covenant

– Elishabeth [Ex. 6:23] was the wife of Aaron and the name was common to the Jews - note that Elisabeth was also a descendant of Aaron, Moses' brother

1:13f - John {Ἰωάννης} from Hebrew {יוחנן} – Gracious

1:17g – II Ki 1:8; Mat. 3:4; Mk. 1:6; Mat 11:14; Mat. 17:12; Mk. 9:13

(19) And the angel answering said to him, I am Gabriel {man of God},[h] who stands in the presence of God; and am sent to speak to you, and to declare to you this good news.
(20) And, indeed, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season.
(21) And the people waited for Zachariah, and marveled that he stayed so long in the temple.
(22) And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: because he motioned to them, and remained speechless. (23) And it came to pass, that, as soon as the days of his ministry were accomplished, he departed to his own house.
(24) And after those days his wife Elisabeth conceived, and hid herself five months, saying,
(25) In this way the Lord has dealt with me in the days in which He looked on *me,* to take away my reproach among men.

(26) And in the sixth month[i] the angel Gabriel was sent from God to a city of Galilee, named Nazareth,
(27) To a virgin engaged to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.[j]
(28) And the angel came in to her, and said, Hail, *you who are* highly favored, the Lord *is* with you: blessed *are* you among women.
(29) And when she saw *him,* she was troubled at his saying, and wondered in her mind what manner of greeting this should be.
(30) And the angel said to her, Do not be afraid, Mary: because you have found favor with God.
(31) And, indeed, you shall conceive in your womb, and bring forth a son, and shall call His Name JESUS {Jehovah saves}.[k]
(32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to Him the throne of His forefather David:
(33) And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

1:19h - Gabiel {גבריאל} - man of God - Dan. 8:16; 9:21

1:26i – the sixth month – there is some question as to which calendar Luke was referring to - See "The Magi and The Date of Jesus' Birth" at www.TheWordNotes.com it is also the sixth month of Elisabeth's pregnancy 1:36 – See Mat. 2:6 and Lk 2:39 notes.1:27j – Mary {μαριαμ} from Hebrew Miriam {מרים} – rebelliously – See

Appendix H: Does Isaiah 7:14 Refer to a Virgin? – Yes!!!

1:31k – Jesus {Ιησους} {Hebrew - ישוע}- from Hebrew Joshua {יהושע}

- Jehovah saves – see Acts 7:45 Note the gematria [numerical value of the letters] of the name "Jesus" in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - see "Use of Numbers in Scripture", "Equidistant Letter Sequences [ELS]", and "Examples of ELS Bible Codes" at www.TheWordNotes.com

(34) Then Mary said to the angel, How shall this be, since I do not know a man {in a sexual manner}?
(35) And the angel answered and said to her, The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you: therefore also that Holy One Who shall be born of you shall be called the Son of God.
(36) And, indeed, your cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.
(37) Because with God nothing shall be impossible.
(38) And Mary said, See the handmaid of the Lord; let it be to me according to your word. And the angel departed from her.
(39) And Mary arose in those days, and went quickly into the hill country, into a city of Judah;
(40) And entered into the house of Zachariah, and greeted Elisabeth.
(41) And it came to pass, that, when Elisabeth heard the greeting of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit:
(42) And she spoke out with a loud voice, and said, Blessed *are* you among women, and blessed *is* the Fruit of your womb.
(43) And how *is* this to me, that the mother of my Lord should come to me?
(44) Because, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.[l]
(45) And blessed *is* she who has believed because those things which were told her from the Lord shall be performed.
(46) And Mary said, My soul magnifies the Lord,
(47) And my spirit has rejoiced in God my Savior.
(48) Because He has regarded the low estate of His handmaiden: because, indeed, from this time forth all generations shall call me blessed.
(49) Because He Who is mighty has done to me great things; and holy *is* His Name.
(50) And His mercy *is* on those who fear Him from generation to generation.
(51) He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.
(52) He has put down the mighty from *their* seats, and exalted those of low degree.
(53) He has filled the hungry with good things; and the rich He has sent away empty.
(54) He has helped His servant Israel, in remembering *His* mercy;
(55) As He spoke to our forefathers, to Abraham, and to his descendants forever.
(56) And Mary stayed with her about three months, and returned to her own house.[m]

1:44l - note: John was conceived just over 6 months prior to Mary's coming, and Jesus had been conceived at the most a couple of weeks before Mary's arrival -- Yet John, still in his mother's womb, recognized Jesus in Mary's womb!! See Job 3:16

1:56m – three months – Mary went to see Elisabeth in her sixth month and stayed about three months. So she stayed until or near the time of John's birth.

(57) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
(58) And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her.
(59) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zachariah, after the name of his father.
(60) And his mother answered and said, Not *so*; but he shall be called John.
(61) And they said to her, There are none of your kin who are called by this name.
(62) And they made signs to his father, how he would have him called.
(63) And he motioned for a writing tablet, and wrote, saying, His name is John. And they all marveled.
(64) And his mouth was opened immediately, and his tongue *loosened,* and he spoke, and praised God.
(65) And fear came on all who lived around them: and all these sayings were spoken abroad throughout all the hill country of Judea.
(66) And all those who heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
(67) And his father Zachariah was filled with the Holy Spirit, and prophesied, saying,
(68) Blessed *is* the Lord God of Israel; because He has visited and redeemed His people,
(69) And has raised up a horn {King}[n] of salvation for us in the house of His servant David;
(70) As He spoke by the mouth of His holy prophets, who have been since the world began:
(71) That we should be saved from our enemies, and from the hand of all who hate us;
(72) To perform the mercy *promised* to our forefathers, and to remember His holy covenant;
(73) The oath which He swore to our forefather Abraham,
(74) That He would grant to us, that we being delivered out of the hand of our enemies might serve Him without fear,
(75) In holiness and righteousness before Him, all the days of our life.
(76) And you, child {John}, shall be called the prophet of the Highest: because you shall go before the face of the Lord to prepare His ways;
(77) To give knowledge of salvation to His people by the forgiving of their sins,
(78) Through the tender mercy of our God; whereby the Day-spring {Creator of days}[o] from on high has visited us,
(79) To give light to those who sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.
(80) And the child grew, and grew strong in spirit, and was in the deserts until the day of his being revealed to Israel.

1:69n - horn - king - see Daniel 7
1:78o - Day-spring - Creator of days - Creator of Life

Chapter 2

(1) And it came to pass in those days, that there went out a decree {command} from Caesar Augustus, that all the world should be taxed. (2) (*And* this taxing was first made when Cyrenius was governor of Syria.)

(3) And all went to be taxed, every one into his own city.

(4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem {house of bread};[a] because (he was of the house and lineage of David:)

(5) To be taxed with Mary who was pledged to be his wife, who was great with child.

(6) And so it was, that, while they were there, the days were completed that she should be delivered.

(7) And she brought forth her firstborn son, and wrapped Him in baby cloths, and laid Him in a manger {feed trough};[b] because there was no room for them in the inn {4038 A.H./C-4 B.C.}.[c]

(8) And there were in the same country shepherds out in the field, keeping watch over their flock by night.

(9) And, the angel of the Lord stood above them, and the glory of the Lord shone around them: and they were greatly afraid.

(10) And the angel said to them, Do not be afraid: because, listen, I bring you good news of great joy, which shall be to all people.

(11) Because to you is born this day in the city of David a Savior, Who is Christ the Lord.

(12) And this *shall be* a sign to you; You shall find the babe wrapped in baby cloths, lying in a manger {feed trough}.

(13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

(14) Glory to God in the highest, and on earth peace, good will towards men.

(15) And it came to pass, as the angels went away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which has come to pass, which the Lord has made known to us.

(16) And they quickly came, and found Mary, and Joseph, and the babe lying in a manger {feed trough}.

(17) And when they had seen *it,* they made known abroad the saying which was told to them concerning this Child.

(18) And all those who heard *it* wondered at those things which were told them by the shepherds.

(19) But Mary kept all these things, and pondered *them* in her heart.

(20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.

2:4a – Bethlehem {βηθλεεμ} from Hebrew {בית לחם} – house of bread

2:7b – manger – a feed bin for livestock

2:7c - 450 years since Cyrus' decree to restore Jerusalem [4038 A.H./C-4 B.C.]

{See: Appendix G: World Time Line of Biblical History}

(21) And when eight days were completed for the circumcising of the Child, His Name was called JESUS {Jehovah saves}, Who was so named by the angel before He was conceived in the womb.[d]
(22) And when the days of her purification according to the law of Moses were accomplished {when Jesus was 40 days old},[e] they brought Him to Jerusalem, to present *Him* to the Lord;
(23) (As it is written in the law of the Lord,

Every male that opens the womb shall be called holy to the Lord;)[f]

(24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.[g]
(25) And, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the comforting {redemption} of Israel: and the Holy Spirit was upon him.
(26) And it was revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.
(27) And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for Him according to the custom of the law,
(28) Then he took Him up in his arms, and blessed God, and said,
(29) Lord, now let Your servant depart in peace, according to Your word:
(30) Because my eyes have seen Your salvation,
(31) Which You have prepared before the face of all people;
(32) A light to lighten the Gentiles {non-Jews; nations}, and the glory of Your people Israel.[h]
(33) And Joseph and His mother marveled at those things which were spoken of Him.
(34) And Simeon blessed them, and said to Mary His mother, Indeed, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
(35) (Yes, a sword shall pierce through your own soul also,) that the thoughts of many hearts may be revealed.

2:21d - Jesus {Ιησοῦς}- from Hebrew Joshua {יהושע} - Jehovah saves -note the gematria [numerical value of the letters] of the name "Jesus" in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - See "Use of Numbers in Scripture" at www.TheWordNotes.com – circumcised the eighth day – Lev. 12:3; Mat. 1:31
2:22e - when Jesus is 40 days old – Lev. 12:1-8 - see note on: "The Magi and the Date of Jesus'Birth" at: www.TheWordNotes.com - see note on Lk. 2:39
2:23f – Ex. 13:2
2:24g – Lev. 12:2-4,6
2:32h – light to the Gentiles {non-Jews} – Is. 9:2

(36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;
(37) And she *was* a widow of about eighty-four years, who did not leave the temple, but served *God* with fastings and prayers night and day.
(38) And she coming in that instant gave thanks likewise to the Lord, and spoke of Him to all those who looked for the redemption in Jerusalem.
(39) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.[i]
(40) And the Child grew, and grew strong in spirit, filled with wisdom: and the grace of God was upon Him.
(41) Now His parents went to Jerusalem every year at the feast of the Passover.[j]
(42) And when He was twelve years old,[k] they went up to Jerusalem after the custom of the feast.
(43) And when they had fulfilled the days, as they returned, the Child Jesus stayed behind in Jerusalem; and Joseph and His mother did not know *it*.
(44) But they, supposing Him to have been in the company, went a day's journey; and they sought Him among *their* kinsfolk and acquaintances.
(45) And when they did not find Him, they turned back again to Jerusalem, seeking Him.
(46) And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors {of the law}, both hearing them, and asking them questions.
(47) And all who heard Him were astonished at His understanding and answers.
(48) And when they saw Him, they were amazed: and His mother said to Him, Son, why have You dealt with us in this way? indeed, Your father and I have sought You sorrowing.
(49) And He said to them, How is it that you sought Me? Did you not know that I must be about My Father's business?
(50) And they did not understand the saying which He spoke to them.
(51) And He went down with them, and came to Nazareth, and was subject to them: but His mother kept all these sayings in her heart.
(52) And Jesus increased in wisdom and stature, and in favor with God and man.

2:39i – note: when Mary's purification according to the Law of Moses was completed 40 days after Jesus' birth (Lev. 12:1-8), the family returned to Nazareth. See note on Matthew 2:6. The shepherds came the night of Jesus' birth. The wise men according to tradition came when Jesus' was twelve days old. This fits with Luke's account of Mary and Joseph returning to Nazareth after her days of purification. See note: "The Magi and The Date of Jesus' Birth" at www.TheWordNotes.com

2:41j – Lev. 23:14, 17; Ex. 34:22-24 – the Jews were required to appear before the Lord three times a year – Passover, Pentecost, and the Feast of Tabernacles – if they were too poor or lived too far away then they went at the Passover

2:42k – a Jewish boy was considered a man at age 12.

Chapter 3

(1) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee,[a] and his brother Philip tetrarch of Ituraea[b] and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

(2) Annas and Caiaphas being the high priests,[c] the word of God came to John the son of Zachariah in the wilderness.

(3) And he came into all the country around the Jordan {River}, preaching the baptism of repentance for the forgiveness of sins;

(4) As it is written in the book of the words of Isaiah the prophet, saying,

The voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight.

(5) **Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;**

(6) **And all flesh shall see the salvation of God.**[d]

(7) Then he said to the multitude that came forth to be baptized by him, O generation of vipers {snakes}, who has warned you to flee from the wrath {anger; judgment} to come?

(8) Therefore bring forth fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham as *our* forefather: because I say to you, That God is able of these stones to raise up children to Abraham.

(9) And now also the ax is laid to the root of the trees: every tree therefore which does not bring forth good fruit is cut down, and cast into the fire.

(10) And the people asked him, saying, What shall we do then?

(11) He answered and said to them, He who has two coats, let him give to him who has none; and he who has food, let him do likewise.

(12) Then also tax collectors came to be baptized, and said to him, Master, what shall we do?

(13) And he said to them, Exact no more than that which is appointed you.

(14) And the soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

(15) And as the people were in expectation, and all men wondered in their hearts of John, whether he were the Christ, or not;

3:1a – Herod tetrarch of Galilee – Herod Antipas – 5th son of Herod I
– see notes on Mat. 2:1; Mat. 14:1; Lk. 13:31; Lk. 23:7; Acts 12:1;
Acts 25:13 - See Appendix O: The Herods of Scripture

3:1b - Philip tetrarch of Trachonitis – Herod Philip – 8th son of Herod I

3:2c - Annas and Caiaphas high priests - Caiaphas is the son-in-law of Annas
- we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests
- see John 18:13; Acts 4:6

3:4-6d – Is. 40:3-5

(16) John answered, saying to *them* all, I indeed baptize you with water; but One mightier than I is coming, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Spirit and with fire:
(17) Whose {winnowing}[e] fan *is* in His hand, and He will thoroughly purge His floor, and will gather the wheat into His barn; but the chaff He will burn with unquenchable fire.
(18) And many other things in his exhortation he preached to the people. (19) But Herod the tetrarch, being reproved {corrected; warned} by him because of Herodias his brother Philip's wife,[f] and for all the evils which Herod had done,
(20) Added yet this above all, that he shut up John in prison.
(21) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
(22) And the Holy Spirit descended in a bodily form like a dove upon Him, and a voice came from heaven, which said, You are My beloved Son; in You I am well pleased.[g]
(23) And Jesus Himself began to be about thirty years of age being (as was supposed) the son of Joseph,[h] who was *the son* of Heli,
(24) Who was *the son* of Matthat, who was *the son* of Levi, who was *the son* of Melchi, who was *the son* of Janna, who was *the son* of Joseph,
(25) Who was *the son* of Mattathias, who was *the son* of Amos, who was *the son* of Naum, who was *the son* of Esli, who was *the son* of Nagge,
(26) Who was *the son* of Maath, who was *the son* of Mattathias, who was *the son* of Semei, who was *the son* of Joseph, who was *the son* of Judah,
(27) Who was *the son* of Joanna, who was *the son* of Rhesa, who was *the son* of Zorobabel, who was *the son* of Shealtiel, who was *the son* of Neri,
(28) Who was *the son* of Melchi, who was *the son* of Addi, who was *the son* of Cosam, who was *the son* of Elmodam, who was *the son* of Er,
(29) Who was *the son* of Jose, who was *the son* of Eliezer, who was *the son* of Jorim, who was *the son* of Matthat, who was *the son* of Levi,
(30) Who was *the son* of Simeon, who was *the son* of Judah, who was *the son* of Joseph, who was *the son* of Jonan, who was *the son* of Eliakim,
(31) Who was *the son* of Melea, who was *the son* of Menan, who was *the son* of Mattatha, who was *the son* of Nathan,[i] who was *the son* of David,

3:17e – winnowing fan – see note on Mat. 3:12
3:19f – Mat. 14:3f – Herod the tetrarch – Herod Antipas- see note on Mat. 14:1
- See Appendix O: The Herods of Scripture
3:22g – Mat. 3:17; Mark 1:11
3:23h – (as was supposed) the son of Joseph – Jesus is technically the son of God and Mary so the phrase "as was supposed" is inserted in the text. The genealogy given here is Jesus' descent through Mary rather than Joseph and goes backwards to Adam. Note there are 77 generations from God to Jesus! See: Appendix C: Genealogy of Jesus - see Luke 3:31
3:31i – Mary – Jesus' mother is descended from David through David's son Nathan; Joseph is descended from David through David's son Solomon. See Appendix C: Genealogy of Jesus; Mat. 1:6

(32) Who was *the son* of Jesse, who was *the son* of Obed, who was *the son* of Boaz, who was *the son* of Salmon, who was *the son* of Naasson,
(33) Who was *the son* of Aminadab, who was *the son* of Aram, who was *the son* of Esrom, who was *the son* of Phares, who was *the son* of Judah,
(34) Who was *the son* of Jacob, who was *the son* of Isaac, who was *the son* of Abraham, who was *the son* of Terah, who was *the son* of Nahor,
(35) Who was *the son* of Serug, who was *the son* of Reu, who was *the son* of Phalec, who was *the son* of Heber, who was *the son* of Sala,
(36) Who was *the son* of Cainan, who was *the son* of Arphaxad, who was *the son* of Shem, who was *the son* of Noah, who was *the son* of Lamech,
(37) Who was *the son* of Methuselah, who was *the son* of Enoch, who was *the son* of Jared, who was *the son* of Maleleel, who was *the son* of Cainan,
(38) Who was *the son* of Enos, who was *the son* of Seth, who was *the son* of Adam, who was *the son* of God.

Chapter 4

(1) And Jesus being full of the Holy Spirit returned from the Jordan {River}, and was led by the Spirit into the wilderness,
(2) Being tempted forty days by the devil. And in those days He ate nothing: and when they were ended, He was hungry.
(3) And the devil said to Him, If You are the Son of God, command this stone that it be made bread.
(4) And Jesus answered him, saying, It is written,

> **That man shall not live by bread alone, but by every word of God.**[a]

(5) And the devil, taking Him up into a high mountain, showed to Him all the kingdoms of the world in a moment of time.
(6) And the devil said to Him, All this power I will give You, and their glory: because that is delivered to me; and I give it to whomever I choose.[b]
(7) If You therefore will worship me, all shall be Yours.
(8) And Jesus answered and said to him, Get behind me, Satan: because it is written,

> **You shall worship the Lord {Jehovah} your God, and Him only shall you serve.**[c]

(9) And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said to Him, If You are the Son of God, cast Yourself down from here:
(10) Because it is written,

> **He shall give His angels charge over you, to keep you:**

(11) **And in *their* hands they shall bear you up, lest at any time you dash your foot against a stone.**[d]

4:4a – Deut. 8:3; Mat. 4:4
4:6b – Note: God gave mankind rule over the birds of the air, the fish of the sea, and over all the earth, but mankind surrendered the rule to Satan. Jesus does not question Satan's rule, but He knows Satan can't do anything without the Father's consent
4:8c – Deut. 6:13; Mat. 4:10
4:11d – Ps. 91:11-12; Mat. 4:6

(12) And Jesus answering said to him, It is said,
You shall not tempt the Lord your God.[e]
(13) And when the devil had ended all the temptation, he departed from Him for a season.
(14) And Jesus returned in the power of the Spirit into Galilee: and His fame went out through all the region all around.
(15) And He taught in their synagogues, being glorified by all.
(16) And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day {Saturday}, and stood up to read.
(17) And there was delivered to Him the book {scroll} of the prophet Isaiah. And when He had opened the book {scroll}, He found the place where it was written,
(18) **The Spirit of the Lord *is* upon Me, because He has anointed Me to preach the good news to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bruised,**
(19) **To preach the acceptable year of the Lord.**[f]
(20) And He closed the book {scroll}, and He gave *it* again to the minister, and sat down. And the eyes of all those who were in the synagogue were fastened on Him.
(21) And He began to say to them, Today this Scripture is fulfilled in your hearing.
(22) And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is this not Joseph's son?
(23) And He said to them, You will surely say to Me this proverb, Physician, heal yourself: all we have heard done in Capernaum, do also here in Your own country.
(24) And He said, Truly I say to you, No prophet is accepted in His own country,
(25) But I tell you the truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;
(26) But to none of them was Elijah sent, except to Sarepta, *a city* of Sidon, to a woman *who was* a widow.[g]
(27) And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, except Naaman the Syrian.[h]
(28) And all those in the synagogue, when they heard these things, were filled with rage,
(29) And rose up, and threw Him out of the city, and led Him to the brow of the hill upon which their city was built, that they might cast Him down headlong.
(30) But He passing through their midst went His way,
(31) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days {Saturdays}.

4:12e – Deut. 6:16; Mat. 4:7
4:19f – Is. 61:1-2a – Notice that Jesus did not finish reading the rest of verse 2, because the end of the verse has not yet been fulfilled. - He also added part of Is. 35:5-6. – See also: Luke 4:18-19 Did Jesus Quote the Septuagint? at www.TheWordNotes.com
4:26g – I Ki. 17:9
4:27h – II Ki. 5:14

(32) And they were astonished at His teaching: because His word was with power.
(33) And in the synagogue there was a man, who had a spirit of an unclean demon, and cried out with a loud voice,
(34) Saying, Let *us* alone; what have we to do with You, *You* Jesus of Nazareth? have You come to destroy us? I know Who You are; the Holy One of God.
(35) And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the demon had thrown him in the midst, he came out of him, and did not hurt him.
(36) And they were all amazed, and spoke among themselves, saying, What a word *is* this! Because with authority and power He commands the unclean spirits, and they come out.
(37) And His fame went out into every place of the country all around.
(38) And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever;[i] and they called Him for her.
(39) And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.
(40) Now when the sun was setting, all those who had any sick with various diseases brought them to Him; and He laid His hands on every one of them, and healed them.
(41) And demons also came out of many, crying out, and saying, You are Christ the Son of God. And He rebuking *them* did not allow them to speak: because they knew that He was Christ.
(42) And when it was day, He departed and went into a desert place: and the people sought Him, and came to Him, and they wanted Him to stay, so that He should not depart from them.
(43) But He said to them, I must preach the kingdom of God to other cities also: because this is why I have been sent.
(44) And He preached in the synagogues of Galilee.

Chapter 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 {Sea of Galilee},[a]
(2) And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.
(3) And He entered into one of the ships, which was Simon's, and requested of him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.
(4) Now when He had finished speaking, He said to Simon, Launch out into the deep, and let down your nets for a catch.
(5) But Simon answering said to Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Your word I will let down the net.

4:38i – Simon's mother-in-law – Mat. 8:14; Mark 1:30 – See Appendix A: Recorded Miracles in the Bible
5:1a – lake of Gennesaret – Sea of Galilee

(6) And when they had done this, they enclosed a great multitude of fish: and their net broke.[b]
(7) And they motioned to *their* partners, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
(8) When Simon Peter saw *it,* he fell down at Jesus' knees, saying, Depart from me; because I am a sinful man, O Lord.
(9) Because he was astonished, and all who were with him, at the catch of the fish which they had taken:
(10) And so *was* also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not be afraid; from now on you shall catch men.
(11) And when they had brought their ships to land, they left all, and followed Him.
(12) And it came to pass, when He was in a certain city, a man full of leprosy: who seeing Jesus fell on *his* face, and begged Him, saying, Lord, if You will, You can make me clean.
(13) And He put forth *His* hand, and touched him, saying, I will: be clean. And immediately the leprosy departed from him.
(14) And He charged him to tell no man: but go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them.[c]
(15) But His fame went out so much the more abroad: and great multitudes came together to hear, and to be healed by Him of their diseases and handicaps.
(16) And He withdrew Himself into the wilderness, and prayed.
(17) And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, who had come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.
(18) And, men brought on a bed a man who was taken with a paralysis and they sought *means* to bring him in, and to lay *him* before Him. (19) And when they could not find a *way* that they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.[d]
(20) And when He saw their faith, He said to him, Man, your sins are forgiven you.
(21) And the scribes and the Pharisees began to reason, saying, Who is this Who speaks blasphemies {claims to be God}?[e] Who can forgive sins, but God alone?
(22) But when Jesus perceived their thoughts, He answering said to them, What do you reason in your hearts?[f]

5:6b – draught of fish – see Appendix A: Recorded Miracles in the Bible
5:14c - Lev. 14 – see also Appendix A: Recorded Miracles in the Bible
5:19d – Mark 2:4f – see Appendix A: Recorded Miracles in the Bible
5:21e - blasphemies – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God's authority. If Jesus was not God, He was guilty, but since He is God, they were wrong. – Mat. 9:3 - see Lev. 24:11, 16
5:22f – Jesus perceived their thoughts and answered them – notice it never occurs to them to question how He knew their thoughts

(23) Which is easier, to say, Your sins are forgiven you; or to say, Rise up and walk?
(24) But that you may know that the Son of Man has power upon earth to forgive sins, (He said to the sick of the paralysis,) I say to you, Arise, and take up your bed, and return to your house.
(25) And immediately he rose up before them, and picked up the bed upon which he lay, and departed to his own house, glorifying God.
(26) And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.
(27) And after these things He went forth, and saw a tax collector, named Levi,[g] sitting at the receipt of custom: and He said to him, Follow Me.
(28) And he left all, rose up, and followed Him.
(29) And Levi made for Him a great feast in his own house: and there was a great company of tax collectors and of others who sat down with them.
(30) But their scribes and Pharisees murmured against His disciples, saying, Why do you eat and drink with tax collectors and sinners?
(31) And Jesus answering said to them, Those who are whole do not need a physician: but those who are sick
(32) I did not come to call the righteous, but sinners to repentance.[h]
(33) And they said to Him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but Yours eat and drink?
(34) And He said to them, Can you make the wedding guests fast, while the bridegroom is with them?
(35) But the days will come, when the bridegroom will be taken away from them, and then they will fast in those days.
(36) And He spoke also a parable to them; No man puts a piece of a new cloth upon an old; because, the new makes a tear, and the piece that was *taken* out of the new does not agree with the old.[i]
(37) And no man puts new wine into old wine bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.[j]
(38) But new wine must be put into new wine bottles; and both are preserved.
(39) No man also having drunk old *wine* right away desires new: because he says, The old is better.

Chapter 6

(1) And it came to pass on the second sabbath {Saturday} after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and ate, rubbing *them* in *their* hands.
(2) And certain of the Pharisees said to them, Why do you do that which is not lawful to do on the sabbath days {Saturdays}.

5:27g – Levi – also called Matthew – see list of disciples at the end of Matthew
5:32h – see note on Mat. 9:13; Luke 18:10-14
5:36i – Mat. 9:16 – see Appendix B: Recorded Parables of Jesus
5:37j – Mat. 9:17

(3) And Jesus answering them said, Have you not read so much as this, what David did, when he himself was hungry, and those who were with him;
(4) How he went into the house {tabernacle} of God, and took and ate the holy bread, and gave also to those who were with him; which it is not lawful to eat except for the priests alone?[a]
(5) And He said to them, The Son of man is Lord also of the sabbath {Saturday}.
(6) And it came to pass also on another sabbath {Saturday}, that He entered into the synagogue and taught: and there was a man whose right hand was withered.[b]
(7) And the scribes and Pharisees watched Him, whether He would heal on the sabbath day {Saturday}; that they might find an accusation against Him.
(8) But He knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
(9) Then Jesus said to them, I will ask you one thing; Is it lawful on the sabbath days {Saturdays} to do good, or to do evil? to save life, or to destroy *it*?
(10) And looking all around upon them all, He said to the man, Stretch forth your hand. And he did so: and his hand was restored whole as the other.
(11) And they were filled with rage; and discussed with one another what they might do to Jesus.
(12) And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.
(13) And when it was day, He called *to Himself* His disciples: and of them He chose twelve, whom also He named apostles {ambassadors};[c]
(14) Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,
(15) Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,
(16) And Judas *the brother* of James, and Judas Iscariot, who also was the traitor.
(17) And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the {Mediterranean} sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases;
(18) And those who were harassed with unclean spirits: and they were healed.
(19) And the whole multitude sought to touch Him: because virtue {goodness; healing power} went out of Him, and healed *them* all.

6:4a - I Sam. 21:1-6
6:6b – withered hand – Mat. 12:9; Mark 3:11 – see Appendix A: Recorded Miracles in the Bible
6:13c – see list of disciples at end of Matthew
- a disciple is someone who studies under a teacher
- an apostle is someone who has studied under a teacher and is sent out as an ambassador to represent the teacher

(20) And He lifted up His eyes on His disciples, and said, Blessed *are you* poor: because yours is the kingdom of God.[d]
(21) Blessed *are you* who hunger now: because you shall be filled. Blessed *are you* who weep now: because you shall laugh.
(22) Blessed are you, when men shall hate you, and when they shall separate you *from their company,* and shall say bad things about *you,* and cast out your name as evil, because of the Son of Man's sake.
(23) Rejoice in that day, and leap for joy: because, indeed, your reward *is* great in heaven: because their forefathers did the same to the prophets.
(24) But woe to you who are rich! Because you have received your reward.
(25) Woe to you who are full because you shall hunger. Woe to you who laugh now! Because you shall mourn and weep.
(26) Woe to you, when all men shall speak well of you! Because so did their forefathers to the false prophets.
(27) But I say to you who hear, Love your enemies, do good to those who hate you,
(28) Bless those who curse you, and pray for those who despitefully use you.
(29) And to him who strikes you on the *one* cheek offer also the other; and to him who takes away your cloak do not forbid *to take your* coat also.
(30) Give to every man who asks of you; and of him who takes away your goods do not ask for *them* back.
(31) And as you would want men to do to you, you also do to them.
(32) Because if you love those who love you, what thanks do you have? Because sinners also love those who love them.
(33) And if you do good to those who do good to you, what thanks do you have? Because sinners also do the same.
(34) And if you lend *to those* of whom you hope to receive, what thanks do you have? Because sinners also lend to sinners, to receive as much again.
(35) But love your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and you shall be the children of the Highest: because He is kind to the unthankful and *to* the evil.
(36) You therefore be merciful, as your Father also is merciful.
(37) Do not judge, and you shall not be judged: do not condemn, and you shall not be condemned: forgive, and you shall be forgiven:[e]
(38) Give, and it shall be given to you, good measure, pressed down, and shaken together, and running over, men shall give to you. Because with the same measure that you give out it shall be measured to you again.
(39) And He spoke a parable to them, Can the blind lead the blind? shall they not both fall into the ditch?

6:20d – compare to Mat. 5:3
6:37e - Mat. 7:1f

(40) The disciple is not above his master: but everyone who is perfect {matured}[f] shall be as his master.
(41) And why do you see the splinter that is in your brother's eye, but do not perceive the beam that is in your own eye?
(42) Else how can you say to your brother, Brother, let me pull out the splinter that is in your eye, when you yourself do not see the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then you shall see clearly to pull out the splinter that is in your brother's eye.
(43) Because a good tree does not bring forth corrupt fruit; neither does a corrupt tree bring forth good fruit.
(44) Because every tree is known by his own fruit. Because men do not gather figs of thorn bushes, nor do they gather grapes from a bramble bush.
(45) 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: because of the abundance of the heart his mouth speaks.
(46) And why do you call Me, Lord, Lord, and do not do the things which I say?
(47) Whoever comes to me, and hears My sayings, and does them, I will show you to whom he is like:
(48) He is like a man who built a house, and dug deep, and laid the foundation on a rock: and when the flood arose, the stream beat greatly upon that house, and could not shake it: because it was founded upon a rock.[g]
(49) But he who hears, and does not do, is like a man who built a house upon the earth without a foundation; against which the waters greatly beat, and immediately it fell; and the ruin of that house was great.

Chapter 7

(1) Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.
(2) And a certain centurion's servant, who was dear to him, was sick, and ready to die.[a]
(3) And when he heard of Jesus, he sent to Him the elders of the Jews, urging Him to come and heal his servant.
(4) And when they came to Jesus, they sought Him instantly, saying, That he was worthy for whom He should do this:
(5) Because he loves our nation, and he has built us a synagogue.
(6) Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to Him, saying to Him, Lord, do not trouble yourself: because I am not worthy that you should enter under my roof:

6:40f – perfect – has reached maturity
6:48g – a wise man builds on the rock – see Appendix B: Recorded Parables of Jesus
7:2a – centurion's servant – see Appendix A: Recorded Miracles in the Bible

(7) Therefore neither did I think myself worthy to come to You: but say in a word, and my servant shall be healed.
(8) Because I also am a man set under authority, having under me soldiers, 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*.
(9) When Jesus heard these things, He marveled at him, and turned Himself around, and said to the people who followed Him, I say to you, I have not found so great faith, no, not in Israel.
(10) And those who were sent, returning to the house, found the servant who had been sick whole.
(11) And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and many people.
(12) Now when He came near to the gate of the city, there was a dead man carried out, the only son of his mother, and she was a widow: and many people of the city were with her.
(13) And when the Lord saw her, He had compassion on her, and said to her, Do not weep.
(14) And He came and touched the leader of the procession: and those who carried *him* stood still. And He said, Young man, I say to you, Arise.[b]
(15) And he who was dead sat up, and began to speak. And He delivered him to his mother.
(16) And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God has visited His people.
(17) And this rumor of Him went forth throughout all Judea, and throughout all the region around about.
(18) And the disciples of John showed him of all these things.
(19) And John calling *to himself* two of his disciples sent *them* to Jesus, saying, Are You He Who should come or should we look for another?
(20) When the men had come to Him, they said, John Baptist has sent us to You, saying, Are You He Who should come or should we look for another?
(21) And in that same hour He cured many of *their* diseases and handicaps, and of evil spirits; and to many *who were* blind He gave sight.
(22) Then Jesus answering said to them, Go your way, and tell John the 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, to the poor the gospel is preached.[c]
(23) And blessed is *he,* whoever shall not be offended in Me.
(24) And when the messengers of John had departed, He began to speak to the people concerning John, What did you go out into the wilderness to see? A reed shaken with the wind?
(25) But what did you go out to see? A man clothed in soft clothing? Indeed, those who are clothed gorgeously, and live delicately, are in kings' courts.
(26) But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet.

7:14b – raising widow's son – see Appendix A: Recorded Miracles in the Bible
7:22c – tell John – Mat. 11:4f

(27) This is *he,* of whom it is written,
Look, I send My messenger before Your face, who shall prepare Your way before You.[d]
(28) Because I say to you, Among those who are born of women there is not a greater prophet than John the Baptist: but he who is least in the kingdom of God is greater than he.
(29) And all the people who heard *Him,* and the tax collectors, obeyed God, being baptized with the baptism of John.
(30) But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized by him.
(31) And the Lord said, How then shall I compare the men of this generation? and to what are they like?
(32) They are like children sitting in the marketplace,[e] and calling one to another, and saying, We have piped for you, and you have not danced; we have mourned for you, and you have not wept.
(33) Because John the Baptist came neither eating bread nor drinking wine; and you say, He has a demon.
(34) The Son of Man has come eating and drinking; and you say, Look a gluttonous man, and a drunk, a friend of tax collectors and sinners!
(35) But wisdom is justified of all her children.
(36) And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to a meal.
(37) And, a woman in the city, who was a sinner, when she knew that *Jesus* sat at meal in the Pharisee's house, brought an alabaster box of ointment,[f]
(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.
(39) Now when the Pharisee who had invited Him saw *it,* he spoke within himself, saying, This man, if He were a prophet, would have known who and what manner of woman *this is* who touches Him: because she is a sinner.
(40) And Jesus answering said to him, Simon, I have somewhat to say to you. And he said, Master, speak on.
(41) There was a certain creditor who had two debtors: the one owed five hundred pence, and the other fifty.
(42) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
(43) Simon answered and said, I suppose that *he,* to whom he forgave most. And He said to him, You have rightly judged.
(44) And he turned to the woman, and said to Simon, Do you see this woman? I entered into 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.
(45) You gave Me no kiss: but this woman since the time I came in has not ceased to kiss My feet.
(46) You did not anoint My head with oil: but this woman has anointed My feet with ointment.

7:27d - Mal. 3:1; Mat. 11:10; Mk. 1:2; Rev. 2:1
7:32e – Mat. 11:16f
7:37f – Mat. 26:7f

(47) Therefore I say to you, Her sins, which are many, are forgiven; because she loved much: but to whom little is forgiven, *the same* loves little.
(48) And He said to her, Your sins are forgiven.
(49) And those who sat at meal with Him began to say within themselves, Who is this who forgives sins also?
(50) And He said to the woman, Your faith has saved you; go in peace.

Chapter 8
(1) And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad news of the kingdom of God: and the twelve *were* with Him,
(2) And certain women, who had been healed of evil spirits, diseases and handicaps, Mary called Magdalene,[a] out of whom seven demons went,
(3) And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to Him of their substance.
(4) And when many people were gathered together, and had come to Him out of every city, He spoke by a parable:
(5) A sower went out to sow his seed:[b] and as he sowed, some fell by the road side; and it was trodden down, and the birds of the air devoured it.
(6) And some fell upon a rock; and as soon as it had sprung up, it withered away, because it lacked moisture.
(7) And some fell among thorns; and the thorns sprang up with it, and choked it.
(8) And others fell on good ground, and sprang up, and bore fruit a hundredfold.[c] And when He had said these things, He cried, He who has ears to hear, let him hear.
(9) And His disciples asked Him, saying, What does this parable mean?
(10) And He said, To you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
(11) Now the parable is this: The seed is the word of God.
(12) Those by the road side are those who hear; then the devil comes, and takes away the word out of their hearts, lest they should believe and be saved.
(13) Those on the rock *are those,* who, when they hear, receive the word with joy; but these have no root, who for a while believe, and in time of temptation fall away.
(14) And that which fell among thorns are those, who, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
(15) But that on the good ground are those, who in an honest and good heart, having heard the word, keep *it,* and bring forth fruit with patience.

8:2-3a – Mary Magdalene and Joanna – Luke 24:10
8:5b – parable of the sower – Mat. 13:3f; Mk. 4:2f – see Appendix B: Recorded Parables of Jesus
8:8c – hundred fold – note: grain always bears fruit in even numbers – see Mat. 13:8 - see Interesting Number Facts in Nature at www.TheWordNotes.com - see Appendix B: Recorded Parables of Jesus

(16) No man, when he has lighted a candle, covers it with a vessel,[d] or puts *it* under a bed; but sets *it* on a candlestick, that those who enter in may see the light.
(17) Because nothing is secret, that shall not be revealed; neither *anything* hid, that shall not be known and come abroad.
(18) Take heed therefore how you hear: because whoever has, to him shall be given; and whoever does not have, from him shall be taken even that which he seems to have.
(19) Then *His* mother and His brothers came to Him,[e] and could not come near Him because of the crowd of people.
(20) And it was told to Him *by certain ones* who said, Your mother and your brothers stand outside, desiring to see You.
(21) And He answered and said to them, My mother and My brothers are these who hear the word of God, and do it.
(22) Now it came to pass on a certain day, that He went into a ship with His disciples: and He said to them, Let us go over to the other side of the lake {Sea of Galilee}. And they launched forth.
(23) But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled *with water,* and were in jeopardy.
(24) And they came to Him, and awoke Him, saying, Master, master, we are perishing. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.[f]
(25) And He said to them, Where is your faith? And they were afraid and wondered, saying to one another, What manner of man is this! Because He commands even the winds and water, and they obey Him.
(26) And they arrived at the country of the Gadarenes, which is opposite Galilee.
(27) And when He went forth to land, there met Him out of the city a certain man, who had demons for a long time, and wore no clothes, neither lived in *any* house, but in the tombs.
(28) When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with You, Jesus, *You* Son of God most High? I urge {ask; beg} You, do not torment me.
(29) (Because he had commanded the unclean spirit to come out of the man. Because often times it had caught him: and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.)

8:16d – candle under a bushel – Mat. 5:14-16; Mk. 4:21; Lk. 11:33-34 – see Appendix B: Recorded Parables of Jesus
8:19e – mother and brothers of Jesus – Mat. 12:46f
8:24f – tempest stilled – Mat. 8:26; Mk. 4:39 – see Appendix A: Recorded Miracles in the Bible

(30) And Jesus asked him, saying, What is your name? And he said, Legion:[g] because many demons had entered into him.
(31) And they urged {asked; begged} Him that He would not command them to go out into the deep.
(32) And there was there a herd of many swine feeding on the mountain: and they urged {asked; begged} Him that He would allow them to enter into them. And He allowed them.
(33) Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake {Sea of Galilee}, and were drowned.[h]
(34) When those who fed *them* saw what had happened, they fled, and went and told *it* in the city and in the country.
(35) Then they went out to see what had happened; and came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.
(36) Those who also saw *it* told them by what means he who was possessed of the demons was healed.
(37) Then the whole multitude of the country of the Gadarenes around urged {asked; begged} Him to depart from them; because they were taken with great fear: and He went up into the ship, and returned back again.
(38) Now the man out of whom the demons had departed urged {asked; begged} Him that he might remain with Him: but Jesus sent him away, saying,
(39) Return to your own house, and show what great things God has done for you. And he went his way, and published {told} throughout the whole city what great things Jesus had done for him.
(40) And it came to pass, that, when Jesus had returned, the people *gladly* received Him: because they were all waiting for Him.
(41) And, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and urged {asked; begged} Him that He would come into his house:
(42) Because he had only one daughter, about twelve years of age, and she lay dying. But as He went the people thronged Him.
(43) And a woman having an issue of blood twelve years,[i] who had spent all her living upon physicians, neither could be healed by any,
(44) Came behind *Him,* and touched the hem of His clothing: and immediately her issue of blood stopped.
(45) And Jesus said, Who touched Me? When all denied, Peter and those who were with Him said, Master, the multitude throngs You and press against *You,* and You ask, Who touched Me?

8:30g – Legion – Mat. 8:28; Mk. 5:1f – See note on Mk 5:9 – see Appendix A: Recorded Miracles in the Bible
8:33h – demons prefer water – see note on Mat. 8:32
8:43i – issue of blood – Mat. 9:20; Mk. 5:25 – see Appendix A: Recorded Miracles in the Bible

(46) And Jesus said, Somebody has touched Me: because I perceive that virtue {goodness; healing power} has gone out of Me.
(47) And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared to Him before all the people the reason she had touched Him, and how she was healed immediately.
(48) And He said to her, Daughter, be of good comfort: your faith has made you whole; go in peace.
(49) While He yet spoke, there came one from the ruler of the synagogue's *house,* saying to him, Your daughter is dead; do not trouble the Master.
(50) But when Jesus heard *it,* He answered him, saying, Do not be afraid: believe only, and she shall be made whole.
(51) And when He came into the house, He allowed no man to go in, except Peter, and James, and John, and the father and the mother of the maiden.
(52) And all wept, and loudly cried because of her: but He said, Do not weep; she is not dead, but sleeps.
(53) And they laughed Him to scorn, knowing that she was dead.
(54) And He put them all out, and took her by the hand, and called, saying, Maid, arise.[j]
(55) And her spirit came again, and she arose straightway: and He commanded to give her food.
(56) And her parents were astonished: but He charged them that they should tell no man what was done.

Chapter 9

(1) Then He called His twelve disciples together, and gave them power and authority over all demons, and to cure diseases.[a]
(2) And He sent them to preach the kingdom of God, and to heal the sick.
(3) And He said to them, Take nothing for *your* journey, neither clubs, nor money, neither bread, neither change; neither have two coats apiece.
(4) And whatever house you enter into, there stay, and from there depart.
(5) And whoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.
(6) And they departed, and went through the towns, preaching the gospel, and healing everywhere.
(7) Now Herod the tetrarch[b] heard of all that was done by Him: and he was perplexed, because it was said by some, that John had risen from the dead;
(8) And of some, that Elijah had appeared; and of others, that one of the old prophets was risen again.
(9) And Herod said, John I have beheaded: but Who is this, of Whom I hear such things? And he desired to see Him.

8:54j – raising Jairus' daughter – Mat. 8:28; Mk. 5:1 - see Appendix A: Recorded Miracles in the Bible
9:1a – Mat. 10:1f
9:7b – Herod the tetrarch – Herod Antipas – see Lk. 3:1 - See The Herods of Scripture at www.TheWordNotes.com

(10) And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida {house of hunter}.[c]
(11) And the people, when they knew *it,* followed Him: and He received them, and spoke to them of the kingdom of God, and healed those who had need of healing.
(12) And when the day began to wear away, then the twelve came, and said to Him, Send the multitude away, that they may go into the towns and country around, and lodge, and get food: because we are here in a desert place.
(13) But He said to them, You give them something to eat. And they said, We have nothing except five loaves and two fish; unless we go and buy food for all these people.
(14) Because they were about five thousand men. And He said to His disciples, Make them sit down by fifties in a company.
(15) And they did so, and made them all sit down.
(16) Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke, and gave to the disciples to set before the multitude.
(17) And they ate, and were all filled: and there was taken up of fragments that remained to them twelve baskets.[d]
(18) And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, Whom do the people say that I am?[e]
(19) They answering said, John the Baptist; but some *say,* Elijah; and others *say,* that one of the old prophets is risen again.
(20) He said to them, But Whom do you say that I am? Peter answering said, The Christ of God.[f]
(21) And He strictly charged them, and commanded *them* to tell no man this thing;
(22) Saying, The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.[g]
(23) And He said to *them* all, If any *man* will come after Me, let him deny himself, and take up his cross daily, and follow Me.
(24) Because whoever will save his life shall lose it: but whoever will lose his life for My sake, the same shall save it.
(25) Because what is a man advantaged, if he gains the whole world, and loses himself, or is cast away?

9:10c - Feeding of the 5000 - See Mat. 14:13; Mark 6:30; John 6:1 - the only recorded miracle of Jesus that appears in all four gospels - See Appendix A: Recorded Miracles in the Bible – Bethsaida – house of hunter – Mat. 11:21; Mk. 6:45
9:17d – twelve hand baskets – see Mat. 14:20; Mat. 15:37
9:18e – Mat. 16:13f; Mark 8:27f
9:20f – Mat. 16:16
9:22g – Mat. 16:1; Mk. 8:31; Lk. 18:3

(26) Because whoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and *in His* Father's, and of the holy angels.
(27) But I tell you of a truth, there are some standing here, who shall not taste of death, until they see the kingdom of God.[h]
(28) And it came to pass about eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.
(29) And as He prayed, His appearance was changed, and His clothing *was* white *and* shining.[i]
(30) And, there talked with Him two men, who were Moses and Elijah:
(31) Who appeared in glory, and spoke of His death which He should accomplish at Jerusalem.
(32) But Peter and those who were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men who stood with Him.
(33) And it came to pass, as they departed from Him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for You, and one for Moses, and one for Elijah: not knowing what he said.
(34) While he spoke, there came a cloud, and overshadowed them: and they were afraid as they entered into the cloud.
(35) And there came a voice out of the cloud, saying, This is My beloved Son: listen to Him.
(36) And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.[j]
(37) And it came to pass, that on the next day, when they had come down from the hill, many people met Him.
(38) And, a man of the company cried out, saying, Master, I beg You, look upon my son: because he is my only child.
(39) And, a spirit takes him, and he suddenly cries out; and it tears him so that he foams at the mouth again, and bruising him hardly departs from him.
(40) And I begged Your disciples to cast him out; and they could not.
(41) And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son here.
(42) And as he was yet coming, the demon threw him down, and tore *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
(43) And they were all amazed at the mighty power of God. But while everyone wondered at all these things which Jesus did, He said to His disciples,
(44) Let these sayings sink down into your ears: because the Son of Man shall be delivered into the hands of men.
(45) But they did not understand this saying, and it was hidden from them, that they did not perceive it: and they were afraid to ask Him of that saying.

9:27h – not taste death – Mat. 16:28; Mk. 9:1
9:29i – transfiguration - Mat. 17:1-8; Mark 9:2-8
9:36j – they told no man – because Jesus had commanded them not to Mat. 17:9

(46) Then there arose a discussion among them, which of them should be greatest.
(47) And Jesus, perceiving the thoughts of their hearts, took a child, and set him beside Him,
(48) And said to them, Whoever shall receive this child in My Name receives Me: and whoever shall receive Me receives Him Who sent Me: because He who is least among you all, the same shall be great.
(49) And John answered and said, Master, we saw one casting out demons in Your Name; and we forbade him, because he was not following us.
(50) And Jesus said to him, Do not forbid *him*: because he who is not against us is for us.
(51) And it came to pass, when the time had come that He should be received up, He steadfastly set His face to go to Jerusalem,
(52) And sent messengers before Him: and they went, and entered into a village of the Samaritans, to make ready for Him.
(53) And they did not receive Him, because His face was as though He would go to Jerusalem.
(54) And when His disciples James and John saw *this,* they said, Lord, do You want us to command fire to come down from heaven, and consume them, even as Elijah did?[k]
(55) But He turned, and rebuked them, and said, You do not know not what manner of spirit you are of.
(56) Because the Son of Man has not come to destroy men's lives, but to save *them*. And they went to another village.
(57) And it came to pass, that, as they went down the road, a certain *man* said to Him, Lord, I will follow You wherever You go.
(58) And Jesus said to him, Foxes have holes, and birds of the air *have* nests; but the Son of man has nowhere to lay *His* head.
(59) And He said to another, Follow Me. But he said, Lord, allow me first to go and bury my father.
(60) Jesus said to him, Let the dead bury their dead: but you go and preach the kingdom of God.
(61) And another also said, Lord, I will follow You; but let me first go bid them farewell, who are at home at my house.
(62) And Jesus said to him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Chapter 10

(1) After these things the Lord also appointed seventy others, and sent them two by two before Him into every city and place, wherever He Himself would come.
(2) Therefore He said to them, The harvest truly *is* great, but the laborers *are* few: pray therefore to the Lord of the harvest, that He would send forth laborers into His harvest.

9:54k - II Ki. 1:10

(3) Go your ways: indeed, I send you forth as lambs among wolves.
(4) Carry neither purse, nor money, nor shoes: and do not stop to talk to anyone along the way.
(5) And into whatever house you enter, first say, Peace to this house.
(6) And if the son of peace is there, your peace shall rest upon it: if not, it shall turn to you again.
(7) And in the same house remain, eating and drinking such things as they give: because the laborer is worthy of his hire. Do not go from house to house.
(8) And into whatever city you enter, and they receive you, eat such things as are set before you:
(9) And heal the sick that are in it, and say to them, The kingdom of God has come near to you.
(10) But into whatever city you enter, and they do not receive you, go your ways out into the streets of the same, and say,
(11) Even the very dust of your city, which clings on us, we do wipe off against you: nevertheless you be sure of this, that the kingdom of God has come near to you.
(12) But I say to you, that it shall be more tolerable in that day for Sodom, than for that city.[a]
(13) Woe to you, Chorazin! woe to you, Bethsaida! because if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented a great while ago, sitting in sackcloth and ashes.
(14) But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
(15) And you, Capernaum, who are exalted to heaven, shall be thrust down to hell.
(16) He who listens to you listens to Me; and he who despises you despises Me; and he who despises Me despises Him Who sent Me.
(17) And the seventy returned again with joy, saying, Lord, even the demons are subject to us through Your Name.
(18) And He said to them, I saw Satan fall as lightning from heaven.[b]
(19) Indeed, I give to you power to tread on snakes and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
(20) Nevertheless do not rejoice in this, that the spirits are subject to you; but rather rejoice, because your names are written in heaven.
(21) In that hour Jesus rejoiced in spirit, and said, I thank You, O Father, Lord of heaven and earth, that You have hid these things from the wise and prudent, and have revealed them to babes: even so, Father; because it seemed good in Your sight.

10:12a – Gen. 18:16f; Mat. 10:15; Mat. 11:23; Mark 6:11
10:18b – Jesus is referring to a future event which He knows will happen
– Rev. 12:7-12 - At the present time Satan still has access to go to heaven [see the book of Job], but at a future date, he will be cast out permanently from heaven [Rev. 12:7-12].

(22) All things are delivered to Me by My Father: and no man knows who the Son is, but the Father; and Who the Father is, except the Son, and *he* to whom the Son will reveal *Him*.
(23) And He turned Himself towards *His* disciples, and said privately, Blessed *are* the eyes which see the things that you see:
(24) Because I tell you, that many prophets and kings 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*.
(25) And, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?
(26) He said to him, What is written in the law? how do you read it?
(27) And he answering said,
You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind;[c]
and your neighbor as yourself.[d]
(28) And He said to him, You have answered right: do this, and you shall live.
(29) But he, wanting to justify himself, said to Jesus, And who is my neighbor?
(30) And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, and wounded *him,* and departed, leaving *him* half dead.
(31) And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
(32) And likewise a Levite, when he was at the place, came and looked *on him,* and passed by on the other side.
(33) But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him,*
(34) And went to *him,* and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
(35) And in the morning when he departed, he took out two pence, and gave *them* to the host, and said to him, Take care of him; and whatever you spend more, when I come again, I will repay you.
(36) Which now of these three, do you think, was a neighbor to him who fell among the thieves?
(37) And he said, He who showed mercy on him. Then Jesus said to him, Go, and you do likewise.
(38) Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house.
(39) And she had a sister called Mary, who also sat at Jesus' feet, and heard His word.
(40) But Martha was encumbered with much serving, and came to Him, and said, Lord, Do You not care that my sister has left me to serve alone? Therefore tell her that she should help me.

10:27c - Deut. 6:5; 10:12; 30:6
10:27d - Lev. 19:18

(41) And Jesus answered and said to her, Martha, Martha, you are careful and troubled about many things:
(42) But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.

Chapter 11
(1) And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples.
(2) And He said to them, When you pray, say,[a] Our Father in heaven, Your Name be honored. Your kingdom come. Your will be done on earth, as it is in heaven.
(3) Give us day by day our daily bread.
(4) And forgive us our sins; because we also forgive everyone who sins against us. And do not lead us into temptation; but deliver us from evil.
(5) And He said to them, Which of you shall having a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves;
(6) Because a friend of mine in his journey has come to me, and I have nothing to set before him?
(7) And he from within shall answer and say, Do not trouble me: the door is now shut, and my children are with me in bed; I cannot rise and give to you.
(8) I say to you, Though he will not rise and give to him, because he is his friend, yet because of his inconvenience he will rise and give him as many as he needs.
(9) And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.
(10) Because everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.
(11) If a son shall ask for bread of any of you who is a father, will he give him a stone? or if *he asks for* a fish, will he for a fish give him a snake?
(12) Or if he shall ask an egg, will he offer him a scorpion?
(13) If you then, being evil, know how to give good gifts to your children: how much more shall *your* heavenly Father give the Holy Spirit to those who ask Him?
(14) And He was casting out a demon, and it was dumb. And it came to pass, when the demon had gone out, the dumb spoke; and the people wondered.
(15) But some of them said, He casts out demons through Beelzebub[b] the chief of the demons.
(16) And others, tempting *Him,* sought of Him a sign from heaven.
(17) But He, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and a house *divided* against itself falls.
(18) If Satan is also divided against himself, how shall his kingdom stand? because you say that I cast out demons through Beelzebub.
(19) And if I by Beelzebub cast out demons, by whom do your sons cast *them* out? therefore they shall be your judges.

11:2a – Mat. 6:9
11:15b – Mat. 12:24

(20) But if I with the finger of God cast out demons, without a doubt the kingdom of God has come upon you.
(21) When a strong man armed keeps his palace, his goods are in peace:
(22) But when a stronger than he shall come upon him, and overcomes him, he takes from him all his armor in which he trusts, and divides his spoils.
(23) He that is not with Me is against Me: and he who does not gather with Me scatters.
(24) When the unclean spirit has gone out of a man, he walks through dry places, seeking rest;[c] and finding none, he says, I will return to my house from which I came out.
(25) And when he returns, he finds *it* swept and decorated.
(26) Then he goes, and takes *to himself* seven other spirits more wicked than himself; and they enter in, and live there: and the last *state* of that man is worse than the first.
(27) And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said to Him, Blessed *is* the womb that bore You, and the breasts which You have nursed.
(28) But He said, Yes rather, blessed *are* those who hear the word of God, and keep it.
(29) And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet.[d]
(30) Because as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this generation.
(31) The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: because she came from the fartherest parts of the earth to hear the wisdom of Solomon;[e] and, indeed, a greater than Solomon *is* here.
(32) The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, look, one greater than Jonah *is* here.
(33) No man, when he has lit a candle, puts *it* in a secret place, neither under a bushel[f] {8 gal.; 30.2 liters} {basket or pot},[g] but on a candlestick, so that those who come in may see the light.
(34) The light of the body is the eye: therefore when your eye is good, your whole body also is full of light; but when *your eye* is bad, your body also *is* full of darkness.
(35) Take heed therefore that the light which is in you not be darkness.

11:24c – dry places – Mat. 8:32; Mat. 12:43
11:29d – sign of Jonah – Mat. 12:39f
11:31e – I Ki. 10:1; Mat. 12:42
11:33f - candle under a bushel - Mat. 5:14f; Mark 4:21f; Lk. 8:16f
– see Appendix B: Recorded Parables of Jesus
11:33g - bushel - modios (μοδιος) - about 8 gallons or 30.2 liters
– see Appendix J: Bible Weights and Measures

(36) If therefore your whole body *is* full of light, having no dark part, the whole shall be full of light, as when the bright shining of a candle gives you light.
(37) And as He spoke, a certain Pharisee sought Him to dine with him: and He went in, and sat down to a meal.
(38) And when the Pharisee saw *it,* he marveled that He had not first washed before dinner.[h]
(39) And the Lord said to him, Now you Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
(40) *You* fools, did not He Who made that which is outside make that which is inside also?
(41) But rather give charity of such things as you have; and, indeed, all things are clean to you.
(42) But woe to you, Pharisees! Because you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these you ought to have done, and not to leave the other undone.[i]
(43) Woe to you, Pharisees! because you love the uppermost seats in the synagogues, and greetings in the markets.
(44) Woe to you, scribes and Pharisees, hypocrites! Because you are as graves which do not appear so, and when men walk over *them* are not aware *of them*.
(45) Then one of the lawyers answered, and said to Him, Master, in Your saying this You reproach us also.
(46) And He said, Woe to you also, *you* lawyers! Because you lay heavy burdens upon men, and you yourselves do not touch the burdens with one of your fingers.
(47) Woe to you! Because you build the tombs of the prophets, and your forefathers killed them.
(48) Truly you bear witness that you allow the deeds of your forefathers: because they indeed killed them, and you build their tombs.
(49) Therefore also the wisdom of God said, I will send them prophets and apostles, and *some* of them they shall kill and persecute:
(50) That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
(51) From the blood of Abel to the blood of Zachariah, who perished between the altar and the temple: truly I say to you, It shall be required of this generation.[j]
(52) Woe to you, lawyers! because you have taken away the key of knowledge: you have not entered in yourselves, and those who were entering in you have hindered.
(53) And as He said these things to them, the scribes and the Pharisees began to strongly urge {question} and provoke *Him* about many things:
(54) Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

11:38h – unwashed hands – see note on Mat. 15:2
11:42i – Mat. 23:23f
11:51j – II Chr. 24:21; Mat. 23:35

Chapter 12

(1) In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trampled on one another, He began to say to His disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy.

(2) Because there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

(3) Therefore whatever you have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.

(4) And I say to you My friends, Do not be afraid of those who kill the body, and afterwards have no more that they can do.

(5) But I will forewarn you whom you shall fear: Fear Him, Who after He has killed has power to cast into hell; yes, I say to you, Fear Him.

(6) Are not five sparrows sold for two farthings,[a] and not one of them is forgotten before God?

(7) But even the very hairs of your head are all numbered. Therefore do not be afraid: you are of more value than many sparrows.

(8) Also I say to you, Whoever shall confess Me before men, him shall the Son of man also confess before the angels of God:

(9) But he who denies Me before men shall be denied before the angels of God.

(10) And whoever shall speak a word against the Son of Man, it shall be forgiven him: but to him who blasphemes against the Holy Spirit it shall not be forgiven.[b]

(11) And when they bring you to the synagogues, and *to* rulers, and powers, do not take thought how or what thing you shall answer, or what you shall say:

(12) Because the Holy Spirit shall teach you in the same hour what you ought to say.

(13) And one of the company said to Him, Master, speak to my brother, that he divide the inheritance with me.

(14) And He said to him, Man, who made Me a judge or a divider over you?

(15) And He said to them, Take heed, and beware of covetousness:[c] because a man's life does not consist in the abundance of the things which he possesses.

(16) And He spoke a parable to them, saying, The ground of a certain rich man brought forth plentifully:

(17) And he thought within himself, saying, What shall I do, because I have no room to store my fruits?

(18) And he said, This I will do: I will pull down my barns, and build larger; and there I will store all my fruits and my goods.

(19) And I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, *and* be merry.

12:6a – farthing – small copper coin - see Mat. 10:29

12:10b – blasphemy against the Holy Spirit – Jesus does not tell us here what blasphemy against the Holy Spirit is, but it is implied based upon the events that transpired that it may be attributing the work of the Holy Spirit to the works of Satan. – Mat. 12:31; Mark 3:28-29 - See note on Mat. 9:3; Lev. 24:11, 16

12:15c – covetousness – wanting things that belong to someone else

(20) But God said to him, *You* fool, this night your soul shall be required of you: then whose shall those things be, which you have provided?
(21) So *is* he who lays up treasure for himself, and is not rich towards God.
(22) And He said to His disciples, Therefore I say to you, Do not take thought for your life, what you shall eat; neither for the body, what you shall put on.[d]
(23) The life is more than food, and the body *is more* than clothing.
(24) Consider the ravens: because they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much better are you than the birds?
(25) And which of you with taking thought can add a cubit {about 18 in.; 0.46 m.} to his height?[e]
(26) If you then are not able to do that thing which is least, why do you take thought for the rest?
(27) Consider the lilies how they grow: they do not toil, they do not spin; and yet I say to you, that Solomon in all his glory was not arrayed like one of these.[f]
(28) If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven; how much more *will He clothe* you, O you of little faith?
(29) And do not seek what you shall eat, or what you shall drink, neither be of doubtful mind.
(30) Because all these things the nations of the world seek after: and your Father knows that you have need of these things.
(31) But instead you seek the kingdom of God; and all these things shall be added to you.
(32) Do not be afraid, little flock; because it is your Father's good pleasure to give to you the kingdom.
(33) Sell what you have, and give offerings; provide yourselves bags which do not wear out, treasure in the heavens that does not fail, where no thief approaches, neither moth corrupts.
(34) Because where your treasure is, there will your heart be also.
(35) Keep your belt on {be ready to leave}, and *your* lights burning;
(36) And you yourselves be like to men who wait for their lord, when he will return from the wedding; that when he comes and knocks, they may open to him immediately.
(37) Blessed *are* those servants, whom the lord when he comes shall find watching: truly I say to you, that he shall tie his belt, and cause them sit down to food, and will come forth and serve them.
(38) And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.[g]

12:22d – Mat. 6:25f; Mat. 8:28
12:25e – cubit – about 18 inches or 0.46 meters– see Mat. 6:27
-see Appendix J: Bible Weights and Measures
12:27f – Mat. 8:28
12:38g – watches – see note on Jg. 7:19 – Mat. 14:25; Mk. 6:48

(39) And know this, that if the good man of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken through.
(40) Therefore you be ready also: because the Son of Man comes at an hour when you do not think.
(41) Then Peter said to Him, Lord, Do You speak this parable to us, or to all?
(42) And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of food in due season?
(43) Blessed *is* that servant, whom his lord when he comes shall find doing so.
(44) Truly I say to you, that he will make him ruler over all that he has.
(45) But and if that servant says in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunk;
(46) The lord of that servant will come in a day when he does not look for *him,* and at an hour when he is not aware, and will cut him in two, and will appoint him his portion with the unbelievers.
(47) And that servant, who knew his lord's will, and did not prepare *himself,* nor did according to his will, shall be beaten with many *stripes*.
(48) But he who did not know, and committed things worthy of stripes, shall be beaten with few *stripes*. Because to whomever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
(49) I have come to send fire on the earth; and what will I do, if it is already kindled?
(50) But I have a baptism to be baptized with; and how I am constrained until it is accomplished!
(51) Do you suppose that I have come to give peace on earth? I tell you, No; but rather division:
(52) Because from this time forth there shall be five in one house divided, three against two, and two against three.
(53) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
(54) And He also said to the people, When you see a cloud rise out of the west, immediately you say, A shower is coming; and so it is.[h]
(55) And when *you see* the south wind blowing, you say, It will be hot {today}; and it comes to pass.[i]

12:54h – in Israel a wind out of the west brings in moisture from the sea
12:55i – in Israel a wind out of the south blows hot desert air towards them
– see Mat. 16:2-3

(56) *You* hypocrites, you can discern the face of the sky and of the earth; but how is it that you do not discern this time?
(57) Yes, and why even of yourselves you do not judge what is right?
(58) When you go with your creditor to the judge, *while you are* in the way, strive to be reconciled {with him} that you may be delivered from him; lest he present you to the judge, and the judge delivers you to the officer, and the officer casts you into prison.
(59) I tell you, you shall not depart from there, until you have paid the very last penny.

Chapter 13
(1) There were present at that season some who told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.
(2) And Jesus answering said to them, Do you suppose that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?
(3) I tell you, No: but, unless you repent, you shall all likewise perish.
(4) Or those eighteen, upon whom the tower in Siloam fell, and killed them, do you think that they were sinners above all men who lived in Jerusalem?
(5) I tell you, No: but, unless you repent, you shall all likewise perish.
(6) He spoke also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit on it, and found none.[a]
(7) Then he said to the dresser of his vineyard, Look, these three years I came seeking fruit on this fig tree, and find none: cut it down; why should it use up the ground?
(8) And he answering said to him, Lord, let it alone this year also, until I shall dig about it, and fertilize *it*:
(9) And if it bears fruit, *well*: and if not, *then* after that you shall cut it down.
(10) And He was teaching in one of the synagogues on the sabbath {Saturday}.
(11) And, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could not raise *herself* up.[b]
(12) And when Jesus saw her, He called *her to Himself,* and said to her, Woman, you are loosed from your infirmity.
(13) And He laid *His* hands on her: and immediately she was made straight, and glorified God.
(14) And the ruler of the synagogue answered with indignation, because Jesus had healed on the sabbath day {Saturday}, and said to the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day {Saturday}.

13:6a – parable of the barren fig tree – see Appendix B: Recorded Parables of Jesus
13:11b – woman with a spirit of infirmity – see Appendix A: Recorded Miracles in the Bible

(15) The Lord then answered him, and said, *You* hypocrite, does not each one of you on the sabbath {Saturday} loose his ox or *his* donkey from the stall, and lead *him* away to watering?
(16) And ought not this woman, being a daughter of Abraham, whom Satan has bound, these eighteen years, be loosed from this bond on the sabbath day {Saturday}?
(17) And when He had said these things, all his adversaries were ashamed: and all the people rejoiced because of all the glorious things that were done by Him.
(18) Then He said, What is the kingdom of God like? and to what shall I compare it?
(19) It is like a grain of mustard seed,[c] which a man took, and cast into his garden; and it grew, and grew into a great tree; and the birds of the air lodged in its branches.
(20) And again He said, To what shall I compare the kingdom of God?
(21) It is like leaven,[d] which a woman took and hid in three measures of meal, until the whole was leavened.
(22) And He went through the cities and villages, teaching, and journeying toward Jerusalem.
(23) Then one said to Him, Lord, are there few who will be saved? And He said to them,
(24) Strive to enter in at the strait gate: because many, I say to you, will seek to enter in, and shall not be able.
(25) When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer and say to you, I do not know where you are from:
(26) Then you shall begin to say, We have eaten and drunk in Your presence, and You have taught in our streets.
(27) But He shall say, I tell you, I do not know where you are from; depart from Me, all *you* workers of sin.
(28) There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.
(29) And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.
(30) And, indeed, those who are last shall be first, and those who are first shall be last.
(31) The same day there came certain of the Pharisees, saying to Him, Get Yourself out, and depart from here: because Herod[e] will kill You.
(32) And He said to them, You go, and tell that fox, Indeed, I cast out demons, and I do cures today and tomorrow, and the third *day* I shall be perfected.

13:19c – parable of the mustard seed - see Appendix B: Recorded Parables of Jesus
13:21d – leaven – yeast – see Mat. 16:6
13:31e – Herod – Herod Antipas – 5th son of Herod I – beheaded John the Baptist – father of Herod Agrippa I [Acts 12:1] – grandfather of Herod Agrippa II [Acts 25:13] – see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 23:12; Acts 12:1; Acts 25:13 {see Josephus}
– See Appendix O: The Herods of Scripture

(33) Nevertheless I must walk today, and tomorrow, and the *day* following: because it cannot be that a prophet perishes outside of Jerusalem.
(34) O Jerusalem, Jerusalem, which kills the prophets, and stones those who are sent to you; how often I would have gathered your children together, as a hen *gathers* her brood {chicks} under *her* wings, and you would not!
(35) Indeed, your house is left to you desolate: and truly I say to you, You shall not see Me, until *the time* comes when you shall say, Blessed *is* He Who comes in the Name of the Lord.

Chapter 14
(1) And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day {Saturday} that they watched Him.
(2) And, there was a certain man before Him who had severe swelling in his legs.[a]
(3) And Jesus answering spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day {Saturday}?
(4) And they held their peace. And He took *him,* and healed him, and let him go;
(5) And answered them, saying, Which of you shall have a donkey or an ox fall into a pit, and will not immediately pull him out on the sabbath day {Saturday}?
(6) And they could not answer Him again concerning these things.
(7) And He put forth a parable to those who were invited, when He marked how they chose out the chief places; saying to them,
(8) When you are invited by any *man* to a wedding, do not sit down in the highest place; lest a more honorable man than you has been invited by him;
(9) And he who invited you and he comes and says to you, Give this man place; and you begin with shame to take the lowest place.
(10) But when you are invited, go and sit down in the lowest place; that when he invites you comes, he may say to you, Friend, go up higher: then you shall have worship in the presence of those who sit at meal with you.
(11) Because whoever exalts himself shall be abased; and he who humbles himself shall be exalted.
(12) Then He said also to him who invited Him, When you make a dinner or a supper, do not call your friends, nor your brothers, neither your kinsmen, nor *your* rich neighbors; lest they also invite you in return, and repay you.
(13) But when you make a feast, call the poor, the maimed, the lame, the blind:
(14) And you shall be blessed; because they cannot repay you: because you shall be repaid at the resurrection of the just.
(15) And when one of them who sat at meal with Him heard these things, he said to Him, Blessed *is* he who shall eat bread in the kingdom of God.
(16) Then He said to him, A certain man made a great supper,[b] and invited many:

14:2a – dropsy – severe swelling of legs, arms, or other areas of the body
14:16b – parable of the great supper – see Appendix B: Recorded Parables of Jesus

(17) And sent his servant at supper time to say to those who were invited, Come; because all things are now ready.
(18) And they all with one *consent* began to make excuses. The first said to him, I have bought a piece of ground, and I need to go and see it: I ask you have me excused.
(19) And another said, I have bought five yoke of oxen, and I am going to test them: I ask you have me excused.
(20) And another said, I have married a wife, and therefore I cannot come.
(21) So that servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame, and the blind.
(22) And the servant said, Lord, it is done as you have commanded, and yet there is room.
(23) And the lord said to the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.
(24) Because I say to you, That none of those men who were invited shall taste of my supper.
(25) And there went great multitudes with Him: and He turned, and said to them,
(26) If any *man* comes to Me, and does not hate his father, and mother, and wife, and children, and brothers, and sisters, yes, and his own life also, he cannot be My disciple.[c]
(27) And whoever does not bear his cross, and come after Me, cannot be My disciple.
(28) Because which of you, intending to build a tower,[d] does not sit down first, and count the cost, whether he has *sufficient funds* to finish *it*?
(29) In case it happens, after he has laid the foundation, and is not able to finish *it,* all who see *it* begin to mock him,
(30) Saying, This man began to build, and was not able to finish.
(31) Or what king, going to make war against another king, does not sit down first, and consult whether he is able with ten thousand to meet him who comes against him with twenty thousand?
(32) Or else, while the other is yet a great way off, he sends ambassadors, and desires conditions of peace.
(33) So likewise, whoever of you who does not forsake all that he has, he cannot be My disciple.
(34) Salt *is* good: but if the salt has lost its flavor, with what shall it be seasoned?
(35) It is neither fit for the land, nor yet for the dunghill {manure pile}; *but* men cast it out. He who has ears to hear, let him hear.

14:26c - i.e. no one or thing can be more important than Him - you must love everyone else less than you love Him. Since we are commanded to love everyone, even our enemies, the point here is not that we literally hate our parents, etc., but that He comes first. - see Mat. 10:27
14:28d – parable of building a tower – see Appendix B: Recorded Parables of Jesus

Chapter 15

(1) Then all the tax collectors and sinners drew near Him to hear Him.
(2) And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them.
(3) And He spoke this parable to them, saying,
(4) What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after that which is lost, until he finds it?[a]
(5) And when he has found *it,* he lays *it* on his shoulders, rejoicing.
(6) And when he comes home, he calls together *his* friends and neighbors, saying to them, Rejoice with me; because I have found my sheep which was lost.
(7) I say to you, that there shall likewise be joy in heaven over one sinner who repents, more than over ninety-nine just persons, who need no repentance.
(8) Or what woman having ten pieces of silver, if she loses one piece, does not light a candle, and sweep the house, and seek diligently until she finds *it*?[b]
(9) And when she has found *it,* she calls *her* friends and *her* neighbors together, saying, Rejoice with me; because I have found the piece which I had lost.
(10) Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.
(11) And He said, A certain man had two sons:[c]
(12) And the younger of them said to *his* father, Father, give me the portion of inheritance that belongs *to me*. And he divided to them *his* living.
(13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
(14) And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
(15) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
(16) And he would long to have filled his belly with the husks that the swine ate: but no man gave anything to him.
(17) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
(18) I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before you,
(19) And am no more worthy to be called your son: make me as one of your hired servants.
(20) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
(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.

15:4a – parable of lost sheep – see Appendix B: Recorded Parables of Jesus
15:8b – parable of lost coin – see Appendix B: Recorded Parables of Jesus
15:11c – parable of the prodigal son – see Appendix B: Recorded Parables of Jesus

(22) But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:
(23) And bring here the fattened calf, and kill *it*; and let us eat, and be merry:
(24) Because this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
(25) Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing.
(26) And he called one of the servants, and asked what these things meant.
(27) And he said to him, Your brother has returned; and your father has killed the fattened calf, because he has received him safe and sound.
(28) And he was angry, and would not go in: therefore his father came out, and pleaded with him.
(29) And he answering said to *his* father, Indeed, these many years I have served you, neither have I at any time sinned against your commandment: and yet you never gave me a kid {goat}, that I might make merry with my friends:
(30) But as soon as this your son has returned, who has devoured your living with prostitutes, you have killed for him the fattened calf.
(31) And he said to him, Son, you are ever with me, and all that I have is yours.
(32) It was right that we should make merry, and be glad: because this your brother was dead, and is alive again; and was lost, and is found.

Chapter 16

(1) And He said also to His disciples, There was a certain rich man, who had a steward; and the same was accused to him that he had wasted his goods.[a]
(2) And he called him, and said to him, How is it that I hear this of you? give an account of your stewardship; because you may no longer be steward.
(3) Then the steward said within himself, What shall I do? because my lord takes away from me the stewardship: I cannot dig; I am ashamed to beg.
(4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
(5) So he called every one of his lord's debtors *to himself,* and said to the first, how much do you owe to my lord?
(6) And he said, One hundred measures of oil. And he said to him, Take your bill, and sit down quickly, and write fifty.
(7) Then he said to another, And how much do you owe? And he said, One hundred measures of wheat. And he said to him, Take your bill, and write eighty.
(8) And the lord commended the unjust steward, because he had done wisely: because the children of this world are in their generation wiser than the children of light.

16:1a – parable of the unjust steward – see Appendix B: Recorded Parables of Jesus

(9) And I say to you, Make for yourselves friends of the money of unrighteousness; that, when you fail, they may receive you into everlasting homes.
(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.
(11) If therefore you have not been faithful in the unrighteous money, who will commit to your trust the true *riches*?
(12) And if you have not been faithful in that which is another man's, who shall give you that which is your own?
(13) No servant can serve two masters: because either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money.
(14) And the Pharisees also, who were covetous, heard all these things: and they mocked {made fun of} Him.
(15) And He said to them, You are those who justify yourselves before men; but God knows your hearts: because that which is highly esteemed among men is abomination in the sight of God.
(16) The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presses into it.[b]
(17) And it is easier for heaven and earth to pass, than one stroke of the pen of the law to fail.
(18) Whosoever puts away his wife, and marries another, commits adultery: and whosoever marries her that is put away from *her* husband commits adultery.[c]
(19) There was a certain rich man, who was clothed in purple and fine linen, and lived sumptuously every day:[d]
(20) And there was a certain beggar named Lazarus, who was laid at his gate, full of sores,
(21) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
(22) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;[e]
(23) And in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom.
(24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; because I am tormented in this flame.
(25) But Abraham said, Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things: but now he is comforted, and you are tormented.

16:16b – Mat. 5:18
16:18c – Mat. 5:32, 19:3-9; Mark 10:11-12; I Cor. 7:10-11
16:19d – parable of rich man and Lazarus – see Appendix B: Recorded Parables of Jesus
16:22e – hell – sheol – place of souls after death. See Acts 2:27

(26) And besides all this, between us and you there is a great gulf fixed: so that those who would pass from here to you cannot; neither can they pass to us, that *would come* from there.
(27) Then he said, I ask you therefore, father, that you would send him to my father's house:
(28) Because I have five brothers; that he may testify to them, lest they also come into this place of torment.
(29) Abraham said to him, They have Moses and the prophets; let them hear them.
(30) And he said, No, father Abraham: but if one went to them from the dead, they will repent.
(31) And he said to him, If they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Chapter 17
(1) Then He said to the disciples, It is impossible that offenses will not come: but woe *to him,* through whom they come!
(2) It would be better for him that a millstone were hung about his neck, and he be cast into the sea, than that he should offend one of these little ones.
(3) Take heed to yourselves: If your brother sins against you, rebuke him; and if he repents, forgive him.
(4) And if he sins against you seven times in a day, and seven times in a day turns again to you, saying, I repent; you must forgive him.
(5) And the apostles said to the Lord, Increase our faith.
(6) And the Lord said, If you had faith as a grain of mustard seed,[a] you might say to this sycamine tree, Be plucked up by the root, and be planted in the sea; and it should obey you.
(7) But which of you, having a servant plowing or feeding cattle, will say to him by and by, when he has come from the field, Go and sit down to meal?
(8) And will not rather say to him, Make ready that I may eat supper, and tie your belt, and serve me, until I have eaten and drunk; and afterward you shall eat and drink?
(9) Does he thank that servant because he did the things that were commanded him? I think not.
(10) So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
(11) And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.
(12) And as He entered into a certain village, there met Him ten men who were lepers, who stood afar off:[b]
(13) And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.
(14) And when He saw *them,* He said to them, Go show yourselves to the priests.[c] And it came to pass, that, as they went, they were cleansed.
(15) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

17:6a – faith as a mustard seed; not faith as small as a mustard seed! see Mat.17:20
17:12b – healing ten lepers – see Appendix A: Recorded Miracles in the Bible
17:14c – Lev. 14:1; Mat. 8:2f; Mark 1:44

(16) And fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan.
(17) And Jesus answering said, Were there not ten cleansed? but where *are* the nine?
(18) None are found who returned to give glory to God, except this stranger.
(19) And He said to him, Arise, go your way: your faith has made you whole.
(20) And when the Pharisees demanded of Him, when the kingdom of God should come, He answered them and said, The kingdom of God does not come with observation:
(21) Neither shall they say, Look here! or, look there! Because, indeed, the kingdom of God is within you.
(22) And He said to the disciples, The days will come, when you shall desire to see one of the days of the Son of Man, and you shall not see *it*.
(23) And they shall say to you, See here; or, see there: Do not go after *them,* nor follow *them*.
(24) Because as the lightning, that lightens out of the one *part* under heaven, shines to the other *part* under heaven; so shall also the Son of Man be in His day.
(25) But first He must suffer many things, and be rejected by this generation.
(26) And as it was in the days of Noah,[d] so shall it be also in the days of the Son of Man.
(27) They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
(28) Likewise also as it was in the days of Lot;[e] they ate, they drank, they bought, they sold, they planted, they built;
(29) But the same day that Lot went out of Sodom it rained fire and brimstone {molten sulfur} from heaven, and destroyed *them* all.
(30) Even so shall it be in the day when the Son of Man is revealed.
(31) In that day, he who shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
(32) Remember Lot's wife.
(33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
(34) I tell you, in that night there shall be two *men*[f] in one bed; the one shall be taken, and the other shall be left.
(35) Two *women* shall be grinding together; the one shall be taken, and the other left.[g]
(36) Two *men* shall be in the field; the one shall be taken, and the other left.
(37) And they answered and said to him, Where, Lord? And He said to them, Wherever the body *is,* there the eagles[h] will be gathered together.

17:26d – Gen. 7
17:28e – Gen. 19
17:34f – two men - literally 'two' [masculine]; Jesus does not even refer to them properly as *men*; yet one is forgiven and taken and the other is left.
17:35g – Mat. 24:41
17:37h – eagles – carnivorous birds – vultures – see Mat. 24:28

Chapter 18

(1) And He spoke a parable to them *to this end,* that men ought always to pray, and not to faint;

(2) Saying, There was in a city a judge, who did not fear God, nor regarded man:[a]

(3) And there was a widow in that city; and she came to him, saying, Avenge me of my adversary.

(4) And he would not for a while: but afterwards he said within himself, Though I do not fear God, nor regard man;

(5) Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.

(6) And the Lord said, Hear what the unjust judge said.

(7) And shall not God avenge His own elect, who cry day and night to Him, though He bears with them long?

(8) I tell you that He will avenge them speedily. Nevertheless when the Son of Man comes, shall He find faith on the earth?[b]

(9) And He spoke this parable to certain ones who trusted in themselves that they were righteous, and despised others:

(10) Two men went up into the temple to pray; the one a Pharisee, and the other a tax collector.[c]

(11) The Pharisee stood and prayed in this manner with himself, God, I thank You, that I am not as other men *are,* extortioners, unjust, adulterers, or even as this tax collector.

(12) I fast twice in the week, I give tithes of all that I possess.

(13) But the tax collector, standing afar off, would not lift up so much as *his* eyes to heaven, but beat upon his breast, saying, God be merciful to me a sinner.

(14) I tell you, this man went down to his house justified *rather* than the other: because everyone who exalts himself shall be abased; and he who humbles himself shall be exalted.

(15) And they brought to Him also infants, that He would touch them: but when *His* disciples saw *it,* they rebuked them.

(16) But Jesus called them *to Himself,* and said, Allow little children to come to Me, and do not forbid them: because of such is the kingdom of God.[d]

(17) Truly I say to you, Whoever does not receive the kingdom of God as a little child shall not enter in.

(18) And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?[e]

18:2a – parable of the importune widow – see Appendix B: Recorded Parables of Jesus
18:8b – shall He find faith on the earth? – the implied answer is – No.
18:10c – parable of the Pharisee and the tax collector – see Appendix B: Recorded Parables of Jesus
18:16d – Mat. 19:13; Mark 10:13
18:18e – Mat. 19:16; Mark 10:17

(19) And Jesus said to him, Why do you call Me good? No one *is* good, except One, *Who is,* God.
(20) You know the commandments,[f] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and your mother.
(21) And he said, All these have I kept from my youth up.
(22) Now when Jesus heard these things, He said to him, You lack yet one thing: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: and come, follow Me.
(23) And when he heard this, he was very sorrowful: because he was very rich.
(24) And when Jesus saw that he was very sorrowful, He said, How hard it is for those who have riches to enter into the kingdom of God![g]
(25) Because it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
(26) And those who heard *it* said, Who then can be saved?
(27) And He said, The things which are impossible with men are possible with God.
(28) Then Peter said, Look, we have left all, and followed You,
(29) And He said to them, Truly I say to you, There is no man who has left house, or parents, or brothers, or wife, or children, for the kingdom of God's sake,
(30) Who shall not receive abundantly more in this present time, and in the world to come life everlasting.
(31) Then He took *to Himself* the twelve, and said to them, Listen, we are going up to Jerusalem,[h] and all things that are written by the prophets concerning the Son of Man shall be accomplished.
(32) Because He shall be delivered to the Gentiles {non-Jews}, and shall be mocked, and spitefully treated, and spit on:
(33) And they shall scourge *Him,* and put Him to death: and the third day He shall rise again.[i]
(34) And they understood none of these things: and this saying was hidden from them, neither did they know the things which were spoken.
(35) And it came to pass, that as He was coming near to Jericho, a certain blind man sat by the road side begging:
(36) And hearing the multitude pass by, he asked what it meant.
(37) And they told him, that Jesus of Nazareth was passing by.
(38) And he cried, saying, Jesus, *You* son of David, have mercy on me.
(39) And those who went before rebuked him, that he should hold his peace: but he cried so much the more, *You* son of David, have mercy on me.
(40) And Jesus stood, and commanded him to be brought to Him: and when he had come near, He asked him,

18:20f – Ex. 20:3f; Mat. 19:17f; Mark 10:19f
18:24g – Mat. 19:23; Mk. 10:23
18:31h – up to Jerusalem – see note on Acts 24:1; 25:1
18:33i – Mat. 16:21; Mk. 8:31; Lk. 9:22

(41) Saying, What do you want Me to do for you? And he said, Lord, that I may receive my sight.
(42) And Jesus said to him, Receive your sight: your faith has saved you.
(43) And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw *it,* gave praise to God.

Chapter 19
(1) And *Jesus* entered and passed through Jericho.
(2) And, *there was* a man named Zacchaeus, who was the chief among the tax collectors, and he was rich.
(3) And he sought to see Jesus Who He was; and could not because of the crowd, because he was small of stature.
(4) And he ran before, and climbed up into a sycamore tree to see Him: because He was to pass that *way*.
(5) And when Jesus came to the place, He looked up, and saw him, and said to him, Zacchaeus, come down quickly; because today I must stay at your house.[a]
(6) And he quickly came down, and received Him joyfully.
(7) And when they saw *it,* they all murmured, saying, That He was gone to be guest with a man who is a sinner.
(8) And Zacchaeus stood, and said to the Lord; Indeed, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to *him* fourfold.
(9) And Jesus said to him, Today salvation has come to this house because he also is a son of Abraham.
(10) Because the Son of Man has come to seek and to save that which was lost.
(11) And as they heard these things, He added and spoke a parable, because He was near to Jerusalem, and because they thought that the kingdom of God should immediately appear.
(12) He said therefore, A certain noble man went into a far country to receive for himself a kingdom, and to return.[b]
(13) And he called his ten servants, and delivered them ten pounds, and said to them, Take care of this until I return.
(14) But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.
(15) And it came to pass, that when he had returned, having received the kingdom, 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.
(16) Then the first came saying, Lord, your pound has gained ten pounds.
(17) And he said to him, Well done, you good servant: because you have been faithful in a very little, you have authority over ten cities.
(18) And the second came, saying, Lord, your pound has gained five pounds.
(19) And he said likewise to him, You shall be also over five cities.

19:5a – Jesus <u>must</u> stay at Zacchaeus' house because it was part of God's pre-determined plan
19:12b – parable of ten pounds, 5 pounds, and 1 pound – see <u>Appendix B: Recorded Parables of Jesus</u>

(20) And another came, saying, Lord, see, *here is* your pound, which I have kept laid up in a napkin:
(21) Because I feared you, because you are a hard man: you take up what you have not laid down, and reap what you have not sown.
(22) And he said to him, Out of your own mouth I will judge you, *you* wicked servant. You knew that I was a hard man, taking up what I had not laid down, and reaping what I did not sow:
(23) Why then did you not give my money into the bank, that at my coming I might have received my own with interest?
(24) And he said to those who stood by, Take from him the pound, and give *it* to him who has the ten pounds.
(25) (And they said to him, Lord, he has ten pounds.)
(26) Because I say to you, That to everyone who has shall more be given; and from him who does not have, even what he has shall be taken away from him.
(27) But those of my enemies, who do not want me to reign over them, bring here, and kill *them* before me.
(28) And when He had so spoken, He went on before, ascending up to Jerusalem.[c]
(29) And it came to pass, when He had come near to Bethphage and Bethany, at the mount called *the mount* of Olives, He sent two of His disciples,
(30) Saying, Go into the village opposite *you*; in which at your entering you shall find a colt tied, upon which no man has sat: loose him, and bring *him here*.[d]
(31) And if any man asks you, Why do you loose *him*? You shall say to him, Because the Lord has need of him.
(32) And those who were sent went their way, and found it even as He had said to them.
(33) And as they were loosing the colt, its owners said to them, Why are you untying the colt?
(34) And they said, The Lord has need of him.
(35) And they brought him to Jesus: and they cast their coats upon the colt, and they set Jesus upon them.
(36) And as He went, they spread their coats in the way.
(37) And when He had come near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice because of all the mighty works that they had seen;[e]
(38) Saying, Blessed *is* the King Who comes in the name of the Lord: peace in heaven, and glory in the highest.
(39) And some of the Pharisees from among the multitude said to Him, Master, rebuke Your disciples.
(40) And He answered and said to them, I tell you that, if these should hold their peace, the stones would immediately cry out.

19:28c – ascending to Jerusalem – Acts 24:1; 25:1
19:30d – Mat. 21:2f; Mk. 11:3f
19:37e – triumphal entry (Palm Sunday) – Mat. 21:2f; Mk. 11:2f; Jn. 12:12f
– see note on Jn. 12:12 – Ex. 12:3. See Palm Sunday in OT and NT at www.TheWordNotes.com. See also Appendix K: What Day of the Week Was Jesus Crucified?

(41) And when He had come near, He saw the city, and wept over it,
(42) Saying, If you had known, even you, at least in this your day, the things *which make for* your peace! but now they are hidden from your eyes.
(43) Because the days shall come upon you, that your enemies shall cast a trench around you, and encircle you, and keep you in on every side,
(44) And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another;[f] because you did not know the time of your visitation.
(45) And He went into the temple, and began to cast out those who sold in it, and those who bought;
(46) Saying to them, It is written,
My house is the house of prayer:[g]
but you have made it a den of thieves.[h]
(47) And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,
(48) And did not know what to do: because all the people were very attentive to hear Him.

Chapter 20
(1) And it came to pass, *that* on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *Him* with the elders,
(2) And spoke to Him, saying, Tell us, by what authority You do these things? or who is he who gave You this authority?[a]
(3) And He answered and said to them, I will also ask you one thing; and you answer Me:
(4) The baptism of John, was it from heaven, or of men?
(5) And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him?
(6) But and if we say, Of men; all the people will stone us: because they are persuaded that John was a prophet.
(7) And they answered, that they could not tell from where *it was*.
(8) And Jesus said to them, Neither will I tell you by what authority I do these things.
(9) Then He began to speak to the people this parable; A certain man planted a vineyard, and let it out to gardeners, and went into a far country for a long time.[b]

19:44f – Roman armies encircled Jerusalem around 70 A.D., built a siege mound, and completely destroyed the temple – the veils in the temple caught fire and the gold trimmings melted; running down into the cracks between the stones. Roman soldiers literally took the temple apart stone-by-stone to get the gold.
19:46g - Is. 56:7; Mat. 21:13; Mk. 11:17; Jn. 2:15
19:46h - Jer. 7:11
20:2a – Mat. 21:23; Mk. 11:28
20:9b – Is. 5; Mat. 21:33f; Mk. 12:1f – see Appendix B: Recorded Parables of Jesus

(10) And at the season he sent a servant to the gardeners, that they should give him of the fruit of the vineyard: but the gardeners beat him, and sent *him* away empty.
(11) And again he sent another servant: and they beat him also, and treated *him* shamefully, and sent *him* away empty.
(12) And again he sent a third: and they wounded him also, and cast *him* out.
(13) Then the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will respect *him* when they see him.
(14) But when the gardeners saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
(15) So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do to them?
(16) He shall come and destroy these gardeners, and shall give the vineyard to others. And when they heard *it,* they said, God forbid.
(17) And He saw them, and said, What is this then that is written,

The Stone which the builders rejected, the same has become the head of the corner?[c]

(18) Whoever shall fall upon that Stone shall be broken; but on whomever it shall fall, it will grind him to powder.
(19) And the chief priests and the scribes the same hour sought to lay hands on Him; but they feared the people: because they perceived that He had spoken this parable against them.
(20) And they watched *Him,* and sent forth spies, who should pretend to be just men, that they might take hold of His words, that so they might deliver Him to the power and authority of the governor.
(21) And they asked Him, saying, Master, we know that You speak and teach rightly, neither do You accept the person *of any,* but teach the way of God truly:
(22) Is it lawful for us to give taxes to Caesar, or not?[d]
(23) But He perceived their craftiness, and said to them, Why do you tempt Me?
(24) Show Me a penny. Whose image and superscription does it have? They answered and said, Caesar's.
(25) And He said to them, Give therefore to Caesar the things which are Caesar's and to God the things which are God's.
(26) And they could not take hold of His words before the people: and they marveled at His answer, and held their peace.
(27) Then certain of the Sadducees came to *Him*, who deny that there is any resurrection: and they asked Him,[e]

20:17c - Ps 118:22; Is. 28:16; Mat. 21:42; Mk.12:10
20:22d – Mat. 22:18f
20:27e - Mat. 22:23f

(28) Saying, Master, Moses wrote to us, If any man's brother dies, having a wife, and he dies without children, that his brother should take his wife, and raise up children for his brother.[f]
(29) There were therefore seven brothers: and the first took a wife, and died without children.
(30) And the second took her to wife, and he died childless.
(31) And the third took her; and in like manner the seven also: and they left no children, and died.
(32) Last of all the woman died also.
(33) Therefore in the resurrection whose wife of them is she? because seven had her for a wife.
(34) And Jesus answering said to them, The children of this world marry, and are given in marriage:
(35) But those who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
(36) Neither can they die any more: because they are equal to the angels; and are the children of God, being the children of the resurrection.
(37) Now that the dead are raised, even Moses showed at the bush, when he called the Lord

the God of Abraham, and the God of Isaac, and the God of Jacob.[g]

(38) Because He is not a God of the dead, but of the living:[h] because all live to Him.
(39) Then certain of the scribes answering said, Master, You have well said.
(40) And after that they dared not ask Him any *question at all.*
(41) And He said to them, How is it that they say that Christ is David's son?
(42) And David himself says in the book of Psalms,

The Lord {Jehovah} said to my Lord, Sit on My right hand,

(43) **Until I make Your enemies Your footstool.**[i]
(44) David therefore called Him Lord, how is He then his son?
(45) Then in the audience of all the people He said to His disciples,
(46) Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
(47) Who devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

Chapter 21

(1) And He looked up, and saw the rich men casting their gifts into the treasury.
(2) And he saw also a certain poor widow casting into there two copper coins.[a]
(3) And He said, Truly I say to you, that this poor widow has cast in more than they all:

20:38h – Mat. 22:32
20:43i– Ps. 110:1; Mat. 22:44; Mk. 12:36
21:2a - Mark 12:42

(4) Because all these have of their abundance cast into the offerings of God: but she of her poverty has cast in all the living that she had.
(5) And as some spoke of the temple, how it was adorned with precious stones and gifts, He said,[b]
(6) *As for* these things which you see, the days will come, in which there will not be left one stone upon another, that will not be thrown down.
(7) And they asked Him, saying, Master, but when will these things be? and what sign *will there be* when these things will come to pass?
(8) And He said, Take heed that you not be deceived: because many will come in My Name, saying, I am *Christ*; and as the time draws near: do not go after them.
(9) But when you hear of wars and commotions, do not be terrified: because these things must first come to pass; but the end *is* not by and by.
(10) Then He said to them, Nation will rise against nation, and kingdom against kingdom:
(11) And great earthquakes will be in various places, and famines, and diseases; and fearful sights and great signs there will be from heaven.
(12) But before all these, they will lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake.
(13) And when it is your turn to testify.
(14) Settle *it* in your hearts, not to meditate beforehand what you will answer:
(15) Because I will give you a mouth and wisdom, which all your adversaries will not be able to refute nor resist.
(16) And you will be betrayed both by parents, and brothers, and kinsfolk, and friends; and *some* of you they will cause to be put to death.
(17) And you will be hated by all *men* because of My Name's sake.
(18) But there will not a hair of your head perish.
(19) In your patience you possess your souls.
(20) And when you see Jerusalem encircled by armies, then know that its destruction is near.[c]
(21) Then let those who are in Judea flee to the mountains; and let those who are in the midst of it depart out; and let those who are in the countries not enter into it.
(22) Because these are the days of vengeance, that all things which are written may be fulfilled.
(23) But woe to those who are with child, and to those who nurse babies, in those days! Because there shall be great distress in the land, and wrath {anger; judgment} upon this people.

21:5b - Mat. 24:1f; Mark 13:1f; Acts 3:11 – see A Comparison of Matthew 24 – Luke 21 at www.TheWordNotes.com
21:20c – Jerusalem destroyed around 68 A.D. to 70 A.D.

(24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles {non-Jews}, until the times of the Gentiles {non-Jews} are fulfilled.[d]
(25) And there will be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
(26) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: because the powers of heaven will be shaken.[e]
(27) And then they will see the Son of Man coming in a cloud with power and great glory.
(28) And when these things begin to come to pass, then look up, and lift up your heads; because your redemption draws near.
(29) And He spoke to them a parable; See the fig tree, and all the trees;
(30) When they bud out, you see and know of your own selves that summer is near at hand.
(31) So likewise you, when you see these things come to pass, know that the kingdom of God is near at hand.
(32) Truly I say to you, This generation shall not pass away, until all is fulfilled.
(33) Heaven and earth shall pass away: but My words shall not pass away.
(34) And take heed to yourselves, lest at any time your hearts be overcharged with carelessness, and drunkenness, and cares of this life, and *so* that day comes upon you unawares.
(35) Because as a snare it shall come on all those who live on the face of the whole earth.
(36) Watch therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.
(37) And in the daytime He was teaching in the temple; and at night He went out, and stayed in the mount that is called *the mount* of Olives.
(38) And all the people came early in the morning to Him in the temple, in order to hear Him.

Chapter 22
(1) Now the Feast of Unleavened Bread drew near, which is called the Passover.[a]
(2) And the chief priests and scribes sought how they might kill Him; because they feared the people.
(3) Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve.
(4) And he went his way, and conspired with the chief priests and captains, how he might betray Him to them.
(5) And they were glad, and promised to give him money.

21:24d – time of the Gentiles - Rom. 11:25
21:26e - Mat. 24:29; Is. 13:10
22:1a – Passover – Feast of Unleavened Bread – Lev. 23:5f – see Appendix K: What Day of The Week Was Jesus Crucified?

(6) And he promised, and sought opportunity to betray Him to them in the absence of the multitude.
(7) Then the day of Unleavened Bread came, when the Passover must be killed.
(8) And He sent Peter and John, saying, Go and prepare for us the Passover, that we may eat.
(9) And they said to Him, Where do You want us to prepare?
(10) And He said to them, Listen, when you have entered into the city, a man shall meet you there, carrying a pitcher of water; follow him into the house where he enters.[b]
(11) And you shall say to the good man of the house, The Master asks You, Where is the guest chamber, where I shall eat the Passover with My disciples?
(12) And he shall show you a large upper room furnished: make ready there .[c]
(13) And they went, and found it as He had said to them: and they made the Passover ready.
(14) And when the hour had come, He sat down, and the twelve apostles with Him.
(15) And He said to them, With desire I have desired to eat this Passover with you before I suffer:
(16) Because I say to you, I will not eat it any more, until it is fulfilled in the kingdom of God.
(17) And He took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:
(18) Because I say to you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
(19) And He took bread, and gave thanks, and broke *it,* and gave to them, saying, This is My body which is given for you: do this in memory of Me.[d]
(20) Likewise also {He took} the cup after supper, saying, This cup *is* the new testament in My blood, which is shed for you.
(21) But, look, the hand of him who betrays Me *is* with Mine on the table.[e]
(22) And truly the Son of Man goes, as it was determined: but woe to that man by whom He is betrayed!
(23) And they began to inquire among themselves, which of them it was who would do this thing.
(24) And there was also a strife among them, which of them should be accounted the greatest.
(25) And He said to them, The kings of the Gentiles {non-Jews} exercise lordship over them; and those who exercise authority upon them are called benefactors.
(26) But you *shall* not *be* so: but he who is greatest among you, let him be as the younger; and he that is chief, as he who serves.

22:10b – Mat. 26:18; Mk. 14:13
22:12c – Mat. 26:18; Mark 14:15; Acts 1:13
22:19d – Mat. 26:26f; Mark 14:22f
22:21e – Notice that Judas is still present after the Lord's supper {v. 19 and 20}

(27) Because who *is* greater, he who sits at meal, or he who serves? *is* not he who sits at meal? but I am among you as he who serves.
(28) You are those who have continued with Me in My temptations.
(29) And I appoint to you a kingdom, as My Father has appointed to Me;
(30) That you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.
(31) And the Lord said, Simon, Simon, indeed, Satan has desired *to have* you, that he may sift *you* as wheat:
(32) But I have prayed for you, that your faith will not fail: and when you are converted, strengthen your brothers.
(33) And he said to Him, Lord, I am ready to go with You, both into prison, and to death.
(34) And He said, I tell you, Peter, the cock shall not crow this day, before you shall three times deny that you know Me.
(35) And He said to them, When I sent you without purse, and money, and shoes, did you lack any thing? And they said, Nothing.
(36) Then He said to them, But now, he who has a purse, let him take *it*, and likewise *his* money: and he who has no sword, let him sell his coat, and buy one.
(37) Because I say to you, what is written must yet be accomplished in Me,

And He was counted among the sinners:[f]

because the things concerning Me have an end.
(38) And they said, Lord, look, here *are* two swords. And He said to them, It is enough.
(39) And He came out, and went, as He normally did, to the mount of Olives; and His disciples also followed Him.[g]
(40) And when He was at the place, He said to them, Pray that you not enter into temptation.
(41) And He was withdrawn from them about a stone's cast, and kneeled down, and prayed,
(42) Saying, Father, if You are willing, remove this cup from Me: nevertheless not My will, but Yours, be done.
(43) And there appeared an angel to Him from heaven, strengthening Him.
(44) And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.
(45) And when He rose up from prayer, and had come to His disciples, He found them sleeping for sorrow,
(46) And said to them, Why are you sleeping? rise and pray, lest you enter into temptation.

22:37f – Is. 53:12
22:39g – Mat. 26:36f; Mark 14:32f

(47) And while He yet spoke, a multitude, and he who was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him.
(48) But Jesus said to him, Judas, do you betray the Son of Man with a kiss?
(49) When those who were around Him saw what would follow, they said to Him, Lord, shall we strike with the sword?
(50) And one of them struck the servant of the high priest, and cut off his right ear.[h]
(51) And Jesus answered and said, Allow this. And He touched his ear, and healed him.
(52) Then Jesus said to the chief priests, and captains of the temple, and the elders, who came to Him, Are you coming out, as against a thief, with swords and clubs?
(53) When I was daily with you in the temple, you did not stretch forth hands against Me: but this is your hour, and the power of darkness.
(54) Then they took Him, and led *Him,* and brought Him into the high priest's house. And Peter followed at a distance.
(55) And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
(56) But a certain maid saw him as he sat by the fire, and earnestly looked at him, and said, This man was also with Him.
(57) But he denied Him, saying, Woman, I do not know Him.
(58) And after a little while another saw him, and said, You are also of them. And Peter said, Man, I am not.
(59) And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with Him: because he is a Galilean.
(60) And Peter said, Man, I do not know what you are saying. And immediately, while he yet spoke, the cock crowed.
(61) And the Lord turned, and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, Before the cock crows, you shall deny Me three times.
(62) And Peter went out, and wept bitterly.
(63) And the men who held Jesus mocked Him, and struck Him.
(64) And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it who struck You?
(65) And many other things they spoke against Him blasphemously.
(66) And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,
(67) Are You the Christ? tell us. And He said to them, If I tell you, you will not believe:
(68) And if I also ask *you,* you will not answer Me, nor let *Me* go.
(69) Hereafter the Son of Man shall sit on the right hand of the power of God.[i]
(70) Then they all said, Are You then the Son of God? And He said to them, You say that I am.

22:50h – Peter cut his ear off - Mat. 26:51; John 18:10
22:69i – Mat. 26:64; Mark 14:62

(71) And they said, What need do we have for any further witness?[j] Because we ourselves have heard of His own mouth.

Chapter 23

(1) And the whole multitude of them arose, and led Him to Pilate.
(2) And they began to accuse Him, saying, We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ a King.
(3) And Pilate asked Him, saying, Are You the King of the Jews? And He answered him and said, You say so.
(4) Then Pilate said to the chief priests and *to* the people, I find no fault in this man.
(5) And they were the more fierce, saying, He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place.
(6) When Pilate heard of Galilee, he asked whether the Man was a Galilean.
(7) And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod,[a] who himself also was at Jerusalem at that time.
(8) And when Herod saw Jesus, he was exceedingly glad: because he had wanted to see Him of a long *season,* because he had heard many things about Him; and he hoped to see some miracle done by Him.
(9) Then he questioned with Him in many words; but He did not answer him anything.
(10) And the chief priests and scribes stood and strongly accused Him.
(11) And Herod with his men of war set Him as nothing, and mocked *Him,* and arrayed Him in a gorgeous robe, and sent Him again to Pilate.
(12) And that same day Pilate and Herod became friends: because before they had been at odds with each other.
(13) And Pilate, when he had called together the chief priests and the rulers and the people,
(14) Said to them, You have brought this Man to me, as one who perverts the people: and, indeed, I, having examined *Him* before you, have found no fault in this man concerning those things of which you accuse Him:
(15) No, nor yet Herod: because I sent you to him; and, look, nothing worthy of death has been found in Him.
(16) I will therefore chastise Him, and release *Him.*
(17) (Because of necessity he must release one to them at the feast.)
(18) And they cried out all at once, saying, Away with this *Man,* and release to us Barabbas {Son of the Father}:[b]
(19) (Who for a certain insurrection made in the city, and for murder, was cast into prison.)

22:71j – they are accusing Jesus of blasphemy – see note on Mat. 9:3 – blasphemy was punishable by death – Lev. 24:11, 16 - If Jesus was not God; they were right; but since He is God; they were wrong. – Mat. 26:66

23:7a – Herod Antipas – 5th son of Herod I – father of Herod Agrippa I [Acts 12:1] - grandfather of Herod Agrippa II [Acts 25:13]; Lk. 3:1 See Appendix O: The Herods of Scripture

23:18b - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free – Lev. 16:5-22 - Mat. :27:16; Mk. 15:7; Jn. 18:40

(20) Pilate therefore, willing to release Jesus, spoke again to them.
(21) But they cried, saying, Crucify *Him,* crucify Him.
(22) And he said to them the third time, Why, what evil has He done? I have found no cause of death in Him: I will therefore chastise Him, and let *Him* go.
(23) And they were insistent with loud voices, demanding that He be crucified. And their voices along with the chief priests prevailed.
(24) And Pilate gave sentence that it should be as they required.
(25) And he released to them him who was guilty of insurrection and murder and was cast into prison, as they had desired; but he delivered Jesus to their will.
(26) And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might carry *it* after Jesus.[c]
(27) And there followed after Him a great company of people, and of women, who also cried bitterly and loudly after Him.
(28) But Jesus turning to them said, Daughters of Jerusalem, do not weep for Me, but weep for yourselves, and for your children.
(29) Because, indeed, the days are coming, in which they shall say, Blessed *are* the barren, and the wombs that never gave birth, and the breasts which never nursed children.
(30) Then they shall begin to say to the mountains, Fall on us; and to the hills, Cover us.
(31) Because if they do these things in a green tree, what shall be done in the dry?
(32) And there were also two other, criminals, led with Him to be put to death.
(33) And when they had come to the place, which is called Calvary, there they crucified Him, and the criminals, one on the right hand, and the other on the left.[d]
(34) Then Jesus said, Father, forgive them; because they do not know what they are doing. And they parted His clothing, and cast lots.
(35) And the people stood watching. And the rulers also with them derided {mocked; made fun of} *Him,* saying, He saved others; let Him save Himself, if He is Christ, the Chosen of God.
(36) And the soldiers also mocked Him, coming to Him, and offering Him vinegar,
(37) And saying, If You are the king of the Jews, save Yourself.
(38) And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.[e]
(39) And one of the criminals who hung with Him taunted Him saying If You are Christ, save Yourself and us.
(40) But the other answering rebuked him, saying, Do you not fear God, since you are under the same condemnation?
(41) And we indeed justly; because we receive the due reward of our deeds: but this Man has done nothing wrong.

23:26c – Simon of Cyrene {father of Alexander and Rufus} - Mat. 27:32; Mk. 15:21; Rom. 16:13
23:33d – two thieves – Mat. 27:38; Mk. 15:17; Jn. 19:18
23:38e – King of the Jews – Mat. 27:37; Mk. 15:26; Jn. 19:19

(42) And he said to Jesus, Lord, remember me when You come into Your kingdom.
(43) And Jesus said to him, Truly I say to you, Today you shall be with Me in paradise.
(44) And it was about the sixth hour {noon}, and there was a darkness over all the earth until the ninth hour {3 p.m.}[e]
(45) And the sun was darkened, and the curtain of the temple was torn in the middle.[f]
(46) And when Jesus had cried with a loud voice, He said, Father, into Your hands I commend My spirit: and having said this, He gave up the spirit {Nisan 14 [Mar.-Apr.]; 1/14/4071 A.H./C-29 A.D.}.[g]
(47) Now when the centurion saw what had happened, he glorified God, saying, Certainly this was a righteous Man.
(48) And all the people who came together to that sight, seeing the things which were done, beat their breasts, and returned.
(49) And all His acquaintances, and the women who followed Him from Galilee, stood afar off, watching these things.
(50) And, *there was* a man named Joseph,[h] a counselor; *and he was* a good and just man:
(51) (This same {man} had not consented to the counsel and their deed;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.[i]
(52) his *man* went to Pilate, and begged the body of Jesus.
(53) And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which no man before had lain.[j]
(54) And that day was the preparation,[k] and the sabbath {Saturday} was drawing near.
(55) And the women also, who came with Him from Galilee, followed after, and saw the tomb, and how His body was laid.
(56) And they returned, and prepared spices and ointments; and rested the sabbath day {Saturday} according to the commandment.

23:44f - 6th hour – noon; ninth hour – 3 o'clock in the afternoon
23:45g – curtain in the temple {the curtain that separated the Holy of Holies from the middle section of the temple – Mat. 27:15; Mk. 15:38; Ex. 26:33
23:46h - 483 years since Cyrus' decree to restore Jerusalem –end of Daniel's 69 – 7's of years [1/14/4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
23:50i - Joseph - Joseph of Arimathaea - Mat. 27:57-60
23:51j - Joseph of Arimathaea and Nicodemus (John 19:38-39)
23:53k - Joseph of Arimathaea's personal tomb - see Mat. 27:60
23:54l - the preparation – Mat. 27:57; Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?

Chapter 24

(1) Now on the first *day* of the week {Sunday} {Nisan 17 [Mar.-Apr.]; 1/17/4071 A.H./C-29 A.D.}[a] very early in the morning, they came to the tomb, bringing the spices which they had prepared, and certain *others* with them.

(2) And they found the stone rolled away from the tomb.

(3) And they entered in, and did not find the body of the Lord Jesus.

(4) And it came to pass, as they were greatly perplexed about these things, suddenly, two men stood by them in shining robes:

(5) And as they were afraid, and bowed down *their* faces to the earth, they said to them, Why do you seek the living among the dead?[b]

(6) He is not here, but has risen: remember how He spoke to you when He was yet in Galilee,

(7) Saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

(8) And they remembered His words,

(9) And returned from the tomb, and told all these things to the eleven, and to all the rest.

(10) It was Mary Magdalene and Joanna,[c] and Mary *the mother* of James, and other *women who were* with them, who told these things to the apostles.

(11) And their words seemed to them as idle tales, and they did not believe them.

(12) Then Peter arose, and ran to the tomb; and stooping down, he saw the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass.

(13) And, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* sixty furlongs {about 7.5 mi.; 12.1 km.}.[d]

(14) And they talked together of all these things which had happened.

(15) And it came to pass, that, while they communed *together* and reasoned, Jesus Himself drew near, and went with them.

(16) But their eyes were kept from recognizing Him.

(17) And He said to them, What is it that you are discussing with one another, as you walk, and are sad?

(18) And the one of them, whose name was Cleopas, answering said to Him, Are You only a stranger in Jerusalem, and have not known the things which have come to pass there in these days?

(19) And He said to them, What things? And they said to Him, Concerning Jesus of Nazareth, Who was a prophet mighty in deed and word before God and all the people:

(20) And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

24:1a - first day of the week after the sabbath after the Passover - Lev. 23:11 - First Fruits Offering - Easter - See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com – See Appendix N: Fulfilled Holy Days

24:5b – Mat. 28:5f; Mk. 16:6f; Jn. 20:13f

24:10c – Mary Magdalene and Joanna – Mk. 16:1; Lk. 8:2-3; Lk. 24:10; Jn. 20:1

24:13d – 60 furlongs – about 7.5 miles or 12.1 kilometers - see Appendix J: Bible Weights and Measures

(21) But we trusted that it was He Who would redeem Israel: and besides all this, today is the third day since these things have happened.
(22) Yes, and certain women also of our company, who were early at the tomb, astonished us;
(23) And 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.
(24) And certain of them who were with us went to the tomb, and found *it* even so as the women had said: but Him they did not see.
(25) Then He said to them, O fools, and slow of heart to believe all that the prophets have spoken:
(26) Did not Christ have to suffer these things, and to enter into His glory?
(27) And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself.
(28) And they drew near to the village, where they were going: and He acted as though He would have gone further.
(29) But they constrained Him, saying, Stay with us: because it is towards evening, and the day is far spent. And He went in to stay with them.
(30) And it came to pass, as He sat at meal with them, He took bread, and blessed *it,* and broke it, and gave it to them.
(31) And their eyes were opened, and they recognized Him; and He vanished out of their sight.
(32) And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?
(33) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them,
(34) Saying, The Lord has risen indeed, and has appeared to Simon.
(35) And they told what things *had happened* on the road, and how He was known by them in breaking of bread.
(36) And as they spoke, Jesus Himself stood in the midst of them, and said to them, Peace *be* to you.
(37) But they were terrified and afraid, and supposed that they had seen a spirit.
(38) But He said to them, Why are you troubled? and why do thoughts arise in your hearts?
(39) See My hands and My feet, that it is I Myself: touch Me, and see; because a spirit does not have flesh and bones, as you see I have.

(40) And when He had so spoken, He showed them H*is* hands and *His* feet.
(41) And while they still did not believe for joy, and wondered, He said to them, Have you here any meat?
(42) And they gave Him a piece of a broiled fish, and of a honeycomb.
(43) And He took *it,* and ate it before them.
(44) And He said to them, These *are* the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning Me.
(45) Then He opened their understanding, that they might understand the Scriptures,
(46) And said to them, So it is written, and so it was necessary for Christ to suffer, and to rise from the dead the third day:
(47) And that repentance and forgiveness for sins should be preached in His Name among all nations, beginning at Jerusalem.
(48) And you are witnesses of these things.
(49) And, indeed, I send the promise of My Father upon you: but stay in the city of Jerusalem, until you are endued with power from on high.
(50) And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.
(51) And it came to pass, while He blessed them, He was taken from them, and carried up into heaven {Thursday, Iyar 26 [Apr.-May] 2/26/4071 A.H./C-29 A.D.}.[e]
(52) And they worshiped Him, and returned to Jerusalem with great joy:
(53) And were continually in the temple, praising and blessing God. Amen {let it be}.

24:51e - see Appendix K: What Day of the Week Was Jesus Crucified?
- See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

Chapter 1

(1) In the beginning was the Word, and the Word was with God, and the Word was God.
(2) The same was in the beginning with God.
(3) All things were made by Him; and without Him nothing was made that has been made.[a]
(4) In Him was life; and the life was the light of men.
(5) And the light shown in darkness; but the darkness did not comprehend it.
(6) There was a man sent from God, whose name *was* John.
(7) He came as a witness, to bear witness to the Light, that all *men* through Him might believe.
(8) He was not that Light, but *was sent* to bear witness of that Light.
(9) *That* was the true Light, which gives light to every man who comes into the world.
(10) He was in the world, and the world was made by Him, but the world did not know Him.
(11) He came to His own {creation},[b] but His own {people}[c] did not receive Him.
(12) But as many as did receive Him, to them He gave power to become the sons of God, *even* to those who believe on His Name:
(13) Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
(14) And the Word was made flesh, and lived among us, (and we saw His glory, the glory as of the only fathered Son of the Father,) full of grace and truth.
(15) John bore witness of Him, and cried, saying, This is He of Whom I spoke, He Who comes after me is preferred before me: because He was before me.
(16) And of His fullness we have all received, and grace upon grace.
(17) Because the law was given by Moses, *but* grace and truth came by Jesus Christ.
(18) No man has seen God at any time; the only fathered Son, Who is in the bosom of the Father, He has declared *Him*.
(19) And this is the record {testimony} of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you?
(20) And he confessed, and did not deny; but confessed, I am not the Christ.
(21) And they asked him, Who then? Are you Elijah? And he said, I am not. Are you that prophet?[d] And he answered, No.
(22) Then they said to him, Who are you? that we may give an answer to those who sent us. What do you say of yourself?
(23) He said, I *am*

the voice of one crying in the wilderness, Make straight the way of the LORD {Jehovah},[e]

as the prophet Isaiah proclaimed.

1:3a – Eph. 3:9
1:11b – His own {ιδια}– His own creation
1:11c – His own {ιδιοι}– His own people
1:21d – that prophet - Deut. 18:18; Jn. 7:40
1:23e – Is. 40:3; Mat. 3:3; Mk. 1:3; Lk. 3:4

(24) And those who were sent were of the Pharisees.
(25) And they asked him, and said to him, Why do you baptize then, if you are not the Christ, nor Elijah, neither that prophet?
(26) John answered them, saying, I baptize with water: but there stands one among you, Whom you do not know;
(27) He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to untie.
(28) These things were done in Bethabara {house of the ford; crossing} beyond Jordan, where John was baptizing.
(29) The next day John seeing Jesus coming towards him said, Look the Lamb of God, Who takes away the sin of the world.
(30) This is He of Whom I said, After me comes a Man Who is preferred before me: because He was before me.
(31) And I did not know Him: but that He should be revealed to Israel, therefore I have come baptizing with water.
(32) And John bore record {testimony}, saying, I saw the Spirit descending from heaven like a dove, and it sat upon Him.
(33) And I did not know Him: but He Who sent me to baptize with water, the Same said to me, Upon Whom you shall see the Spirit descending, and remaining on Him, the same is He Who baptizes with the Holy Spirit.[f]
(34) And I saw, and bore record that this is the Son of God.
(35) Again the next day after John stood, and two of his disciples with him;
(36) And looking upon Jesus as He walked, he said, Look the Lamb of God!
(37) And the two disciples heard him speak, and they followed Jesus.
(38) Then Jesus turned, and saw them following, and said to them, Whom do you seek? They said to Him, Rabbi, (which is to say, being interpreted, Master,) where do You live?
(39) He said to them, Come and see. They came and saw where He lived, and stayed with Him that day: because it was about the tenth hour {4 p.m.}.[g]
(40) One of the two who heard John *speak,* and followed him, was Andrew, Simon Peter's brother.
(41) He first found his own brother Simon, and said to him, We have found the Messiah, which is, being interpreted, the Christ.
(42) And he brought him to Jesus. And when Jesus saw him, He said, You are Simon the son of John: you shall be called Cephas,[h] which is by interpretation is, A stone.
(43) The day following Jesus went forth into Galilee, and found Philip, and said to him, Follow Me.
(44) Now Philip was of Bethsaida {house of hunting (fishing)}, the city of Andrew and Peter.

1:33f – Mat. 3:16; Mk. 1:10; Lk. 3:22
1:39g – tenth hour - 4:00 in the afternoon
1:42h – Cephas {כ פ ה} is Hebrew for stone - transliterated into Greek {κηφας}
– also in Greek called Petros (Peter) {πετρου } - stone

(45) Philip found Nathanael,[i] 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.
(46) And Nathanael said to him, Can any good thing come out of Nazareth {separated; sanctified} ? Philip said to him, Come and see.
(47) Jesus saw Nathanael coming to Him, and said of him, Look an Israelite indeed, in whom there is no evil!
(48) Nathanael said to Him, How do You know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree, I saw you.
(49) Nathanael answered and said to Him, Rabbi, You are the Son of God; You are the King of Israel.
(50) Jesus answered and said to him, Because I said to you, I saw you under the fig tree, you believe? You shall see greater things than these.
(51) And He said to him, Truly, I say to you, From now on you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

Chapter 2
(1) And the third day there was a marriage in Cana of Galilee; and Jesus' mother was there:[a]
(2) And both Jesus and His disciples were invited to the marriage.
(3) And when they wanted wine, Jesus' mother said to Him, They have no wine.
(4) Jesus said to her, Woman, what have I to do with you? My hour has not yet come.
(5) His mother said to the servants, Whatever He says to you, do *it*.
(6) And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece {about 18 - 27 gal.; 68 -102 L. apiece}.[b]
(7) Jesus said to them, Fill the water pots with water. And they filled them up to the brim.
(8) And He said to them, Draw out now, and take it to the man in charge of the feast. And they took *it*.
(9) When the man in charge of the feast had tasted the water that was made wine, and did not know where it came from: (but the servants who drew the water knew;) the man in charge of the feast called the bridegroom,
(10) And said to him, Every man sets forth the better wine at the beginning; and when men have drank for a while, then that which is worse: *but* you have kept the better wine until now.
(11) This is the beginning of miracles which Jesus did in Cana of Galilee, and revealed His glory; and His disciples believed on Him.
(12) After this He went down to Capernaum, He, and His mother, and His brothers, and His disciples: and they stayed there a few days.

1:45i – Nathanael – also known as Bartholomew {Matt. 10:3} – see list of disciples at end of Matthew.
2:1a – water changed to wine – see Appendix A: Recorded Miracles in the Bible
2:6b – two or three firkins – a firkin is about 9 US gallons or 34.1 liters, 2 or 3 firkins = about 18 - 27 gallons or 68 to 102 liters each – see Appendix J: Bible Weights and Measures

(13) And the Jews' Passover[c] was at hand, so Jesus went up to Jerusalem,
(14) And found in the temple those who sold oxen and sheep and doves, and the money changers sitting:
(15) And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the money changers' money, and turned over the tables;
(16) And said to those who sold doves, Take these things away from here; do not make My Father's house a house of merchandise.[d]
(17) And His disciples remembered that it was written,

The zeal for Your house {temple} has consumed Me.[e]

(18) Then the Jews said to Him, What sign will You show to us, since You do these things?
(19) Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
(20) Then the Jews said, Forty-six years this temple was in building, and will You rebuild it in three days?
(21) But He spoke of the temple of His body.
(22) When He later arose from the dead, His disciples remembered that He had said this to them; and they believed the scripture, and the word which Jesus had said.
(23) Now when He was in Jerusalem at the Passover, on the feast *day,* many believed in His Name, when they saw the miracles which He did.
(24) But Jesus did not commit Himself to them, because He knew all *men,*
(25) And He did not need the testimony of man: because He knew what was in man.

Chapter 3

(1) There was a man of the Pharisees, named Nicodemus,[a] a ruler of the Jews:
(2) He came to Jesus at night, and said to Him, Rabbi, we know that You are a teacher come from God: because no man could do these miracles that You do, unless God is with him. (3) Jesus answered and said to him, Truly, I say to you, Unless a man is born again {from above},[b] he cannot see the kingdom of God.
(4) Nicodemus said to Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?
(5) Jesus answered, Truly, I say to you, Unless a man is born of water and *of* the Spirit, he cannot enter into the kingdom of God.
(6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
(7) Do not marvel that I said to you, You must be born again.

2:13c – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1; 18:28 See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
2:16d – Mat. 21:13; Is. 56:7; Jer. 7:11
2:17e – Ps. 69:9
3:1a – Nicodemus {νικοδημος} 'victorious among his people' – John 7:50; 19:39
3:3b - "born again" - an-ō-then {ανωθεν} literally "born from above"

(8) The wind blows where it chooses, and you hear the sound of it, but cannot tell from where it is coming, or where it is going: so is everyone who is born of the Spirit.
(9) Nicodemus answered and said to Him, How can these things be?
(10) Jesus answered and said to him, Are you a teacher of Israel, and do not know these things?
(11) Truly, I say to you, We speak that which we know, and testify of that which we have seen; and you do not receive our witness.
(12) If I have told you earthly things, and you do not believe, how shall you believe, if I tell you *of* heavenly things?
(13) And no man has ascended up to heaven, but He Who came down from heaven, *even* the Son of Man Who is in heaven.
(14) And as Moses lifted up the serpent {snake} in the wilderness,[c] even so must the Son of Man be lifted up:
(15) That whoever believes in Him should not perish, but have eternal life.
(16) Because God loved the world so much, that He gave the only Son He has ever fathered, that whoever believes in Him should not perish, but have everlasting life.
(17) Because God did not send His Son into the world to condemn the world; but that the world through Him might be saved.
(18) He who believes on Him is not condemned: but he who does not believe is condemned already, because he has not believed in the Name of the only fathered Son of God.
(19) And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil.
(20) Because everyone who does evil hates the light, neither comes to the light, lest his deeds should be reproved.
(21) But he who does what's right comes to the light, that his deeds may be revealed, that they are done in God.
(22) After these things Jesus and His disciples came into the land of Judea; and there He stayed with them, and baptized.
(23) And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
(24) Because John was not yet cast into prison.
(25) Then there arose a question between *some* of John's disciples and the Jews about purifying.
(26) And they came to John, and said to him, Rabbi, He Who was with you beyond Jordan, to Whom you bore witness, look, the same baptizes, and all *men* come to Him.
(27) John answered and said, A man can receive nothing, unless it is given him from heaven.
(28) You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him.

3:14c - Num. 21:9

(29) He who has the bride is the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
(30) He must increase, but I *must* decrease.
(31) He Who comes from above is above all: he that is of the earth is earthly, and speaks of the earth: He Who comes from heaven is above all.
(32) And what He has seen and heard, that He testifies of; and no man receives His testimony.
(33) He who has received His testimony has confirmed that God is true.
(34) Because He Whom God has sent speaks the words of God: because God does not measure {limit} the Spirit He gives to *Him*. (35) The Father loves the Son, and has given all things into His hand.
(36) He who believes on the Son has everlasting life: and he who does not believe the Son shall not see life; but the wrath {anger; judgment} of God stays on him.

Chapter 4
(1) When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
(2) (Though Jesus Himself did not baptize, but His disciples,)
(3) He left Judea, and departed again into Galilee.
(4) And He had to go through Samaria.[a]
(5) Then He came to a city of Samaria, which is called Sychar {end}, near to the parcel of ground that Jacob gave to his son Joseph.
(6) Now Jacob's well was there. Jesus therefore, being wearied with *His* journey, sat on the well: *and* it was about the sixth hour {noon}.[b]
(7) There came a woman of Samaria to draw water: Jesus said to her, Give Me a drink.
(8) (Because His disciples had gone away into the city to buy food.)
(9) Then the woman of Samaria said to Him, How is it that You, being a Jew, ask a drink of me, who am a woman of Samaria? because the Jews have no dealings with the Samaritans.
(10) Jesus answered and said to her, If you knew the gift of God, and Who it is Who said to you, Give Me a drink; you would have asked of Him, and He would have given you living water.
(11) The woman said to Him, Sir, You have nothing to draw with, and the well is deep: from where then do you have that living water?
(12) Are You greater than our father Jacob, who gave us the well, and drank of it himself, and his children, and his cattle?
(13) Jesus answered and said to her, Whoever drinks of this water shall thirst again:

4:4a – Jesus had to go through Samaria. Jews normally would avoid going through Samaria, but Jesus had to go through Samaria because it was part of the Father's plan.
4:6b - sixth hour - i.e. noon – the fact that she was going to the well at noon rather than the normal time of early in the morning suggests that she was trying to avoid other women of the village

(14) But whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing[c] up into everlasting life.
(15) The woman said to Him, Sir, give me this water, that I may not thirst, nor have to come here to draw.
(16) Jesus said to her, Go, call your husband, and come here.
(17) The woman answered and said, I have no husband. Jesus said to her, You have well said, I have no husband:
(18) Because you have had five husbands; and he whom you now have is not your husband: in that you have truly said.
(19) The woman said to him, Sir, I perceive that You are a prophet
(20) Our fathers worshiped on this mountain;[d] and You {Jews} say, that in Jerusalem is the place where men ought to worship.
(21) Jesus said to her, Woman, believe Me, the hour is coming, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father.
(22) You worship what you do not know: we know what we worship: because salvation is of the Jews.
(23) But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth: because the Father seeks such to worship Him.
(24) God *is* a Spirit: and those who worship Him must worship *Him* in spirit and in truth.
(25) The woman said to Him, I know that Messiah is coming, Who is called Christ: when He comes, He will tell us all things.
(26) Jesus said to her, I Who speak to you am *He*.
(27) And upon this His disciples came, and marveled that He talked with the woman: yet no man said, What do You seek? or, Why do You talk with her?
(28) The woman then left her water pot, and went her way into the city, and said to the men,
(29) Come, see a man, Who told me all things that I have ever done: is this not the Christ?
(30) Then they went out of the city, and came to Him.
(31) In the mean while His disciples begged Him, saying, Master, eat.
(32) But He said to them, I have food to eat that you do not know of.
(33) Therefore the disciples said one to another, Has any man brought Him *anything* to eat?
(34) Jesus said to them, My food is to do the will of Him Who sent Me, and to finish His work.
(35) Do you not say, There are yet four months, and *then* comes harvest? Look, I say to you, Lift up your eyes, and look on the fields; because they are white already to harvest.
(36) And he who reaps receives wages, and gathers fruit to life eternal: that both he who sows and he who reaps may rejoice together.
(37) And in this is that saying true, One sows, and another reaps.

4:14c – water springing up – see Jn. 7:38-39
4:20d – Sychar (v. 5) in Samaria (v. 4) – north of Shiloh where the tabernacle was first set up after the Israelites entered the promised land – near Bethel - Josh. 18:1; Jg. 21:19; I Ki. 14:2; Is. 52:7

(38) I sent you to reap that for which you did not labor: other men labored, and you have entered into their labors.
(39) And many of the Samaritans of that city believed on Him because of the words of the woman, who testified, He told me all that I ever did.
(40) So when the Samaritans had come to Him, they requested Him to stay with them: and He stayed there two days.
(41) And many more believed because of His own words;
(42) And said to the woman, Now we believe, not because of your words: because we have heard *Him* ourselves, and know that this is indeed the Christ, the Savior of the world.
(43) Now after two days He departed from there, and went into Galilee.
(44) Because Jesus Himself testified, that a prophet has no honor in his own country.
(45) Then when He had come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast: because they also went to the feast.
(46) So Jesus came again into Cana of Galilee, where He had made the water wine.[e] And there was a certain nobleman, whose son was sick at Capernaum.
(47) When he heard that Jesus had come out of Judea into Galilee, he went to Him, and asked Him that He would come down, and heal his son: because he was at the point of death.
(48) Then Jesus said to him, Unless you see signs and wonders, you will not believe.
(49) The nobleman said to Him, Sir, come down before my child dies.
(50) Jesus said to him, Go your way; your son lives. And the man believed the word that Jesus had spoken to him, and he went his way.[f]
(51) And as he was now going down, his servants met him, and told *him,* saying, Your son lives.
(52) Then he inquired of them the hour when he began to recover. And they said to him, Yesterday at the seventh hour {1 p.m.}[g] the fever left him.
(53) So the father knew that *it was* at the same hour, in the which Jesus said to him, Your son lives: and himself believed, and his whole house.
(54) This *is* again the second miracle *that* Jesus did, when He had come out of Judea into Galilee.

Chapter 5

(1) After this there was a feast of the Jews; and Jesus went up to Jerusalem.
(2) Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda {house of kindness},[a] having five porches.

4:46e – Jn. 2:1
4:50f – nobleman's son healed – see Appendix A: Recorded Miracles in the Bible
4:52g- seventh hour - i.e. 1:00 p.m. in the afternoon
5:2a – Bethesda {βηθεσδα} from Hebrew {בית חסד}– house of kindness

(3) In these lay a great multitude of handicapped folk, of blind, lame, withered, waiting for the moving of the water.
(4) Because an angel went down at a certain season into the pool, and troubled the water: whoever then stepped in first after the troubling of the water was healed of whatever disease he had.
(5) And a certain man was there, who had an infirmity thirty-eight years.[b]
(6) When Jesus saw him laying there, and knew that he had been now a long time *in that shape,* He said to him, Do you want to be healed?
(7) The lame man answered him, Sir, when the water is troubled I have no man to put me into the pool: but while I am coming, another steps down before me.
(8) Jesus said to him, Rise, take up your bed, and walk.
(9) And immediately the man was healed, and took up his bed, and walked: and that same day was the sabbath {Saturday}.
(10) The Jews therefore said to him who was cured, It is the sabbath day {Saturday}: it is not lawful for you to carry *your* bed.
(11) He answered them, He Who healed me, the same said to me, Take up your bed, and walk.
(12) Then they asked him, What man is he who said to you, Take up your bed, and walk?
(13) And he who was healed did not know Who it was: because Jesus had gone away, since there was a multitude in *that* place.
(14) Afterwards Jesus found him in the temple, and said to him, See, you are healed: sin no more, lest a worse thing comes to you.
(15) The man departed, and told the Jews that it was Jesus, Who had healed him.
(16) And therefore the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the sabbath day {Saturday}.
(17) But Jesus answered them, My Father works until now, and I work.
(18) Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath {Saturday}, but said also that God was His Father, making Himself equal with God.
(19) Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing of Himself, but what He sees the Father do: because the things He does, these the Son also does.
(20) Because the Father loves the Son, and shows Him all things that He Himself does: and He will show Him greater works than these, that you may marvel.
(21) Because as the Father raises up the dead, and causes *them to live;* even so the Son causes to live whom He wills.
(22) Because the Father judges no man, but has committed all judgment to the Son:
(23) That all *men* should honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father Who has sent Him.

5:5b – lame man healed – see Appendix A: Recorded Miracles in the Bible

(24) Truly, Truly, I say to you, He who hears My word, and believes on Him Who sent Me, has everlasting life, and shall not come into condemnation; but is passed from death into life.
(25) Truly, Truly, I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and those who hear shall live.
(26) Because as the Father has life in Himself; so has He given to the Son to have life in Himself;
(27) And has given Him authority to execute judgment also, because He is the Son of Man.
(28) Do not marvel at this: because the hour is coming, in the which all who are in the graves shall hear His voice,
(29) And shall come forth; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of damnation.
(30) I can of My own self do nothing: as I hear, I judge: a(42) But I know you, that you do not have the love of God in you. nd My judgment is just; because I do not seek My own will, but the will of the Father Who has sent Me.
(31) If I bear witness of Myself, My witness is not true.
(32) There is another Who bears witness of Me; and I know that the witness which He witnesses of Me is true.
(33) You sent to John, and he bore witness to the truth.
(34) But I do not receive testimony from man: but these things I say, that you might be saved.
(35) He was a burning and a shining light: and you were willing for a season to rejoice in his light.
(36) But I have a greater witness than *that* of John: because the works which the Father has given Me to finish, the same works that I do, bear witness of Me, that the Father has sent Me.
(37) And the Father Himself, Who has sent Me, has borne witness of Me. You have neither heard His voice at any time, nor seen His shape.
(38) And you do not have His word living in you: because whom He has sent, Him you do not believe.
(39) Search the scriptures; because in them you think you have eternal life: and they testify of Me.
(40) And you will not come to Me, that you might have life.
(41) I do not receive honor from men.
(42) But I know you, that you do not have the love of God in you.
(43) I have come in My Father's Name, and you do not receive Me: if another shall come in his own name, him you will receive.
(44) How can you believe, who receive honor from one of another, and do not seek the honor that *comes* from God only?
(45) Do not think that I will accuse you to the Father: there is *one* who accuses you, *even* Moses, in whom you trust.

(46) Because had you believed Moses, you would have believed Me: because he wrote of Me.
(47) But if you do not believe his writings, how shall you believe My words?

Chapter 6
(1) After these things Jesus went over the sea of Galilee, which is *the sea of* Tiberias.[a]
(2) And a great multitude followed Him, because they saw His miracles which He did on those who were diseased.
(3) And Jesus went up into a mountain, and there He sat with His disciples.
(4) And the Passover,[b] a feast of the Jews, was near.
(5) When Jesus then lifted up *His* eyes, and saw a great company coming to Him, He said to Philip, Where shall we buy bread, that these may eat?
(6) And this He said to prove {test} him: because He Himself knew what He would do.
(7) Philip answered Him, Two hundred pennies worth of bread is not sufficient for them, that every one of them may take a little.
(8) One of His disciples, Andrew, Simon Peter's brother, said to Him,
(9) There is a lad here, who has five barley loaves, and two small fish: but what are they among so many?
(10) And Jesus said, Cause the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
(11) And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to those who were set down; and likewise of the fish as much as they wanted.
(12) When they were filled, He said to His disciples, Gather up the fragments that remain, that nothing may be lost.
(13) Therefore they gathered *them* together, and filled twelve baskets[c] with the fragments of the five barley loaves, which remained over and above what they had eaten.
(14) Then those men, when they had seen the miracle that Jesus did, said, Surely this is that prophet who should come into the world.
(15) When Jesus perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain to be alone by Himself.
(16) And when evening had *now* come, His disciples went down to the sea,
(17) And entered into a ship, and went over the sea towards Capernaum. And it had now become dark, and Jesus had not come to them.
(18) And the sea arose because of a great wind that blew.

6:1a - Feeding of the 5000 - See Mat. 14:13 - The only recorded miracle of Jesus found in all four gospels - See Appendix A: Recorded Miracles in the Bible - Mark 6:30; Luke 9:10
6:4b – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1 See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
6:13c - twelve baskets - hand baskets – see Mat. 14:20; 15:37; Acts 9:25

(19) So when they had rowed about twenty-five or thirty furlongs {about 3 mi.; 5 km.},[d] they saw Jesus walking on the sea,[e] and drawing near to the ship: and they were afraid.
(20) But He said to them, It is I; do not be afraid.
(21) Then they willingly received Him into the ship: and immediately the ship was at the land where they went.
(22) The day following, when the people who stood on the other side of the sea saw that there was no other boat there, except that one into which His disciples had entered, and that Jesus did not go with His disciples into the boat, but *that* His disciples had gone away alone;
(23) (Although there came other boats from Tiberias near the place where they ate bread, after the Lord had given thanks:)
(24) Therefore when the people saw that Jesus was not there, nor His disciples, they also took shipping, and came to Capernaum, seeking Jesus.
(25) And when they had found Him on the other side of the sea, they said to Him, Rabbi, when did You come here?
(26) Jesus answered them and said, Truly, Truly, I say to you, You seek Me, not because you saw the miracles, but because you ate of the loaves, and were filled.
(27) Do not labor for the food which perishes, but for that food which endures to everlasting life, which the Son of Man shall give to you: because God the Father has sealed Him.
(28) Then they said to Him, What shall we do, that we might do the works of God?
(29) Jesus answered and said to them, This is the work of God, that you believe on Him Whom He has sent.
(30) They said therefore to Him, What sign do You show then, that we may see, and believe You? what work do You do?
(31) Our fathers ate manna in the desert;[f] as it is written, He gave them bread from heaven to eat.
(32) Then Jesus said to them, Truly, Truly, I say to you, Moses did not give that bread from heaven; but My Father gives you the true Bread from heaven.
(33) Because the Bread of God is He Who comes down from heaven, and gives life to the world.
(34) Then they said to Him, Lord, forever give us this bread.
(35) And Jesus said to them, I am the Bread of life: He Who comes to Me shall never hunger; and He who believes on Me shall never thirst.
(36) But I said to you, That you also have seen Me, and do not believe.
(37) All that the Father gives Me shall come to Me; and he who comes to Me I will in no way cast out.

6:19d - twenty-five or thirty furlongs - about 2.8 - 3.4 miles or 4.5 - 5.5 kilometers - [furlong about 606 ft; 184.7 meters] - see Appendix J: Bible Weights and Measures
6:19e – Jesus walking on water – Mat. 14:25; Mk. 6:49 – see Appendix A: Recorded Miracles in the Bible
6:31f – manna from heaven – Ex. 16:15 – see Appendix A: Recorded Miracles in the Bible

(38) Because I came down from heaven, not to do My own will, but the will of Him Who sent Me.
(39) And this is the Father's will Who has sent Me, that of all whom He has given Me I should lose none, but should raise it up again at the last day.
(40) And this is the will of Him Who has sent Me, that everyone who sees the Son, and believes on Him, may have everlasting life: and I will raise him up at the last day.
(41) The Jews then murmured at Him, because He said, I am the bread which came down from heaven.
(42) And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? how is it then that He says, I came down from heaven?
(43) Jesus therefore answered and said to them, Do not murmur among yourselves.
(44) No man can come to Me, unless the Father Who has sent Me draws him: and I will raise him up at the last day.
(45) It is written in the prophets, And they shall be all taught of God. Every man therefore who has heard, and has learned of the Father, comes to Me.
(46) Not that any man has seen the Father, except He Who is of God, He has seen the Father.
(47) Truly, Truly, I say to you, He who believes on Me has everlasting life.
(48) I am that Bread of life.
(49) Your fathers ate manna in the wilderness, and are dead.
(50) This is the Bread which comes down from heaven, that a man may eat of it, and never die.
(51) I am the living Bread which came down from heaven: if any man eats of this Bread, he shall live forever: and the Bread that I will give is My flesh, which I will give for the life of the world.
(52) The Jews therefore strove among themselves, saying, How can this Man give us *His* flesh to eat?
(53) Then Jesus said to them, Truly, Truly, I say to you, Unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you.
(54) Whoever eats My flesh, and drinks My blood, has eternal life; and I will raise him up at the last day.
(55) Because My flesh is food indeed, and My blood is drink indeed.
(56) He who eats My flesh, and drinks My blood, lives in Me, and I in him.
(57) As the living Father has sent Me, and I live by the Father: so He who eats Me, even he shall live by Me.
(58) This is that Bread which came down from heaven: not as your fathers ate manna, and are dead: he who eats of this Bread shall live forever.
(59) These things He said in the synagogue, as He taught in Capernaum.
(60) Therefore many of His disciples, when they had heard *this,* said, This is a hard saying; who can hear it?
(61) When Jesus knew in Himself that His disciples murmured at it, He said to them, Does this offend you?

(62) *What* and if you shall see the Son of Man ascend up where He was before?
(63) It is the Spirit Who gives life; the flesh profits nothing: the words that I speak to you, *they* are spirit, and *they* are life.
(64) But there are some of you who do not believe. Because Jesus knew from the beginning who those were who did not believe, and who would betray Him.
(65) And He said, Therefore I said to you, that no man can come to Me, unless it were given to him of My Father.
(66) From that *time* many of His disciples left, and no longer walked with Him.
(67) Then Jesus said to the twelve, Will you also leave?
(68) Then Simon Peter answered Him, Lord, to whom shall we go? You have the words of eternal life.
(69) And we believe and are sure that You are the Christ, the Son of the living God.
(70) Jesus answered them, Have I not chosen you twelve, and one of you is a devil?
(71) He spoke of Judas Iscariot *the son* of Simon: because it was he who would betray Him, being one of the twelve.

Chapter 7
(1) After these things Jesus walked in Galilee: because He would not walk in Jewry, because the Jews sought to kill Him.
(2) Now the Jews' Feast of Tabernacles[a] was at hand.
(3) His brothers therefore said to Him, Depart from here, and go into Judea, that Your disciples also may see the works that You do.
(4) Because *there is* no man *who* does anything in secret, if he himself seeks to be known openly. If You do these things, show Yourself to the world.
(5) Because neither did His brothers believe in Him.
(6) Then Jesus said to them, My time has not yet come: but your time is always ready.
(7) The world cannot hate you; but Me it hates, because I testify of it, that its works are evil.
(8) You go up to this feast: I am not yet[b] going up to this feast; because My time has not yet fully come.
(9) When He had said these words to them, He remained *still* in Galilee.
(10) But when His brothers had left, then He also went up to the feast, not openly, but as it were in secret.
(11) Then the Jews sought Him at the feast, and said, Where is He?
(12) And there was much murmuring among the people concerning Him: because some said, He is a good man: others said, No; but He deceives the people.
(13) Nevertheless no man spoke openly about Him for fear of the Jews.
(14) Now about the middle of the feast Jesus went up into the temple, and taught.

7:2a – Feast of Tabernacles – Lev. 23:34 – Tishri 15 {7/15} [Sept.-Oct.] – see Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
7:8b – not "yet" going – see Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

(15) And the Jews marveled, saying, How does this Man know letters, having never been educated?
(16) Jesus answered them, and said, My teaching is not Mine, but His Who sent Me.
(17) If any man will do His will, he shall know of the teaching, whether it is of God, or *whether* I speak of Myself.
(18) He who speaks of himself seeks his own glory: but He who seeks the glory of Him Who sent Him, the same is true, and no unrighteousness is in Him.
(19) Did not Moses give you the law, and *yet* none of you keeps the law? Why do you go about to kill Me?
(20) The people answered and said, You have a demon: Who seeks to kill You?
(21) Jesus answered and said to them, I have done one work, and you all marvel.
(22) Moses therefore gave to you circumcision; (not because it is of Moses, but of the forefathers;) and you on the sabbath day {Saturday} circumcise a man.
(23) If a man on the sabbath {Saturday} receives circumcision, that the law of Moses should not be broken; are you angry at Me, because I have made a man in every way whole on the sabbath {Saturday}?
(24) Do not judge according to the appearance, but judge righteous judgment.
(25) Then some of those from Jerusalem said, Is not this He, Whom they seek to kill?
(26) But, look, He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is the very Christ?
(27) How is it we know where this man is from: but when Christ comes, no man knows where He is from.
(28) Then Jesus cried out in the temple as He taught, saying, You both know Me, and you know where I am from: and I have not come on My own, but He Who sent Me is true, Whom you do not know.
(29) But I know Him: because I am from Him, and He has sent Me.
(30) Then they sought to take Him: but no man laid hands on Him, because His hour had not yet come.
(31) And many of the people believed on Him, and said, When Christ comes, will He do more miracles than these which this *Man* has done?
(32) The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him.
(33) Then Jesus said to them, Yet for a little while I am with you, and *then* I go to Him Who sent Me.
(34) You shall seek Me, and shall not find *Me:* and where I am, *there* you cannot come.

(35) Then the Jews said among themselves, Where will He go, that we shall not find Him? will He go to the dispersed among the Gentiles {non-Jews}, and teach the Gentiles {non-Jews}?
(36) What *manner of* saying is this that He said, You shall seek Me, and shall not find *Me:* and where I am, *there* you cannot come?
(37) In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come to Me, and drink.
(38) He who believes on Me, as the scripture has said, out of his belly shall flow rivers of living water.[c]
(39) (But this He spoke of the Spirit, which those who believe on Him would receive: because the Holy Spirit had not yet been *given;* because Jesus was not yet glorified.)
(40) Many of the people therefore, when they heard this saying, said, Truly this is the Prophet.[d]
(41) Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
(42) Has not the scripture said, That Christ comes of the descent of David, and out of the town of Bethlehem, where David was?
(43) So there was a division among the people because of Him.
(44) And some of them would have taken Him; but no man laid hands on Him.
(45) Then the officers came to the chief priests and Pharisees; and they said to them, Why have you not brought Him?
(46) The officers answered, No man has ever spoke like this Man.
(47) Then the Pharisees answered them, Are you also deceived?
(48) Have any of the rulers or of the Pharisees believed on Him?
(49) But these people who do not know the law are cursed.
(50) Nicodemus[e] (who came to Jesus by night, being one of them,) said to them,
(51) Does our law judge *any* man, before it hears him, and knows what he does?
(52) They answered and said to him, Are you also of Galilee? Search, and look: because no prophet arises out of Galilee.
(53) And every man went to his own house.

Chapter 8
(1) Jesus went to the mount of Olives.
(2) And early in the morning He came again into the temple, and all the people came to Him; and He sat down, and taught them.
(3) And the scribes and Pharisees brought to Him a woman taken in adultery; and when they had set her in the midst,

7:38c – living water – see Jn. 4:14
7:40d – the Prophet – Deut, 18:18; Jn. 1:21
7:50e – Nicodemus – John 3:1f; 19:39

(4) They said to Him, Master, this woman was taken in adultery, in the very act.
(5) Now Moses in the law commanded us, that such should be stoned:[a] but what do You say?
(6) This they said, tempting Him, that they might have reason to accuse Him. But Jesus stooped down, and with *His* finger wrote on the ground, *as though He did not hear them*.
(7) So when they continued asking Him, He rose up, and said to them, He who is without sin among you, let him cast the first stone at her.
(8) And again He stooped down, and wrote on the ground.[b]
(9) And those who heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* to the last: and Jesus was left alone, and the woman standing in the midst.
(10) When Jesus had lifted Himself up, and saw no one but the woman, He said to her, Woman, where are your accusers? has no man condemned you?
(11) She said, No man, Lord. And Jesus said to her, Neither do I condemn you: go, and sin no more.
(12) Then Jesus spoke again to them, saying, I am the Light of the world: he who follows Me shall not walk in darkness, but shall have the Light of life.
(13) The Pharisees therefore said to Him, You bear witness of Yourself; Your witness is not true.
(14) Jesus answered and said to them, Though I bear witness of Myself, *yet* My witness is true: because I know from where I came, and where I go; but you cannot tell from where I come, or where I go.
(15) You judge after the flesh; I judge no man.
(16) And yet if I judge, My judgment is true: because I am not alone, but I and the Father Who sent Me.
(17) It is also written in your law, that the testimony of two men is true.[c]
(18) I am one Who bear witness of Myself, and the Father Who sent Me bears witness of Me.
(19) Then they said to Him, Where is Your Father? Jesus answered, You neither know Me, nor My Father: if you had known Me, you would have known My Father also.
(20) These words Jesus spoke in the treasury, as He taught in the temple: and no man laid hands on Him; because His hour had not yet come.
(21) Then Jesus said again to them, I go My way, and you shall seek Me, and shall die in your sins: where I go, you cannot come.
(22) Then the Jews said, Will He kill Himself? because He said, Where I go, you cannot come.
(23) And He said to them, You are from beneath; I am from above: you are of this world; I am not of this world.
(24) I therefore said to you, that you shall die in your sins: because if you do not believe that I am *He,* you shall die in your sins.

8:5a – Lev. 20:10; Deut. 22:22 – The man and the woman both were to be stoned! Where was the man?
8:6b – Jer. 17:13 – written in the earth
8:17c – testimony of two – Deut. 17:6; 19:15

(25) Then they said to Him, Who are You? And Jesus said to them, Even *the same* Whom I said to you from the beginning.
(26) I have many things to say and to judge of you: but He Who sent Me is true; and I speak to the world those things which I have heard of Him.
(27) They did not understand that He spoke to them of the Father.
(28) Then Jesus said to them, When you have lifted up the Son of Man, then you shall know that I am *He,* and *that* I do nothing of Myself; but as My Father has taught Me, I speak these things.
(29) And He Who sent Me is with Me: the Father has not left Me alone; because I always do those things that please Him.
(30) As He spoke these words, many believed on Him.
(31) Then Jesus said to those Jews who believed on Him, If you continue in My word, *then* you are My disciples indeed;
(32) And you shall know the truth, and the truth shall make you free.
(33) They answered Him, We are Abraham's descendants, and were never in bondage to any man: how do You say, You shall be made free?
(34) Jesus answered them, Truly, truly, I say to you, Whoever commits sin is the servant of sin.
(35) And the servant does not live in the house forever: *but* the Son lives ever.
(36) If the Son therefore shall make you free, you shall be free indeed.
(37) I know that you are Abraham's descendants; but you seek to kill Me, because My word has no place in you.
(38) I speak that which I have seen with My Father: and you do that which you have seen with your father {the devil}.[d]
(39) They answered and said to Him, Abraham is our father. Jesus said to them, If you were Abraham's children, you would do the works of Abraham.
(40) But now you seek to kill Me, a Man Who has told you the truth, which I have heard of God: this Abraham did not do.
(41) You do the deeds of your father. Then they said to Him, We are not born of fornication;[e] we have one Father, *even* God.
(42) Jesus said to them, If God were your Father, you would love Me: because I proceeded forth and came from God; neither did I come of Myself, but He sent Me.
(43) Why do you not understand My speech? *even* because you cannot hear My word.
(44) You are of *your* father the devil, and you will do the lusts of your father. He was a murderer from the beginning, and did not live in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: because he is a liar, and the father of lies.
(45) And because I tell *you* the truth, you do not believe Me.
(46) Which of you convinces Me of sin? And if I say the truth, why do you not believe Me?

8:38d – the devil – see verse 44
8:41e - see Mat. 5:32 - the pharisees did not believe that Jesus' Father was the heavenly Father and apparently they may have heard rumors that Mary was pregnant before she and Joseph were married.

(47) He who is of God hears God's words: you therefore do not hear *them*, because you are not of God.
(48) Then the Jews answered, and said to Him, Do we not correctly say that You are a Samaritan, and have a demon?
(49) Jesus answered, I do not have a demon; but I honor My Father, and you dishonor Me.
(50) And I do not seek My own glory: there is One Who seeks and judges.
(51) Truly, truly, I say to you, If a man keeps My sayings, he shall never see death.
(52) Then the Jews said to Him, Now we know that You have a demon. Abraham is dead, and the prophets; and You say, If a man keeps My saying, he shall never taste of death.
(53) Are You greater than our forefather Abraham, who is dead? and the prophets are dead: whom do you make of Yourself?
(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:
(55) Yet you have not known Him; but I know Him: and if I should say, I do not know Him, I would be a liar like you: but I know Him, and keep His sayings.
(56) Your forefather Abraham rejoiced to see My day: and he saw *it*, and was glad.
(57) Then the Jews said to Him, You are not yet fifty years old, and have You seen Abraham?
(58) Jesus said to them, Truly, truly, I say to you, Before Abraham was, I Am.[f]
(59) Then they took up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through their midst, and so passed by.

Chapter 9

(1) And as *Jesus* passed by, He saw a man who was blind from *his* birth.[a]
(2) And His disciples asked Him, saying, Master, who sinned, this man, or his parents, that he was born blind?
(3) Jesus answered, Neither has this man sinned, nor his parents: but that the works of God should be revealed in him.
(4) I must work the works of Him Who sent Me, while it is day: the night comes, when no man can work.
(5) As long as I am in the world, I am the Light of the world.
(6) When He had said this, He spat on the ground, and made clay of the spit, and He anointed the eyes of the blind man with the clay,
(7) And said to him, Go, wash in the pool of Siloam,[b] (which is by interpretation, Sent.) He therefore went his way, and washed, and returned seeing.

8:58f – Before Abraham was; I Am – Ex. 3:14. These words signified to the Jews that Jesus was claiming to be God. If He was not God, He was guilty of blasphemy; a capital crime – since they did not believe He was God, they were ready to stone Him. - See John 10:33
9:1a – man born blind healed – see Appendix A: Recorded Miracles in the Bible
9:7b – Siloam {σιλωαμ} from Hebrew {שלח שלח} – 'sent' - a fountain in Jerusalem – the Fountain had the name before Jesus was born!

(8) The neighbors therefore, and those who before had seen him that he was blind, said, Is not this he who sat and begged?
(9) Some said, This is he: others *said,* He is like him: *but* he said, I am *he*.
(10) Therefore they asked him, How were your eyes opened?
(11) He answered and said, A man Who is called Jesus made clay, and anointed my eyes, and said to me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
(12) Then they said to him, Where is He? He said, I do not know.
(13) They brought him who was before blind to the Pharisees.
(14) And it was the sabbath day {Saturday} when Jesus made the clay, and opened his eyes.
(15) Then again the Pharisees also asked him how he had received his sight. He said to them, He put clay upon my eyes, and I washed, and now I see.
(16) Therefore some of the Pharisees said, This man is not of God, because He does not keep the sabbath {Saturday}. Others said, How can a man Who is a sinner do such miracles? And there was a division among them.
(17) They said to the blind man again, What do you say of Him, Who has opened your eyes? He said, He is a prophet.
(18) But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called his parents who had received his sight.
(19) And they asked them, saying, Is this your son, who you say was born blind? how then does he now see?
(20) His parents answered them and said, We know that this is our son, and that he was born blind:
(21) But by what means he now sees, we do not know; or Who has opened his eyes, we do not know: he is of age; ask him: he shall speak for himself.
(22) These *words* his parents spoke, because they feared the Jews: because the Jews had agreed already, that if any man confessed that He was Christ, he should be put out of the synagogue.
(23) Therefore his parents said, He is of age; ask him.
(24) Then again they called the man who was blind, and said to him, Give God the praise: we know that this Man is a sinner.
(25) He answered and said, Whether He is a sinner *or not,* I do not know: one thing I know, that, whereas I was blind, now I see.
(26) Then said they to him again, What did He do to you? how did He open your eyes?
(27) He answered them, I have told you already, and you did not listen: why would you want to hear *it* again? Do you also want to be His disciples?
(28) Then they reviled {cursed} him, and said, You are His disciple; but we are Moses' disciples.
(29) We know that God spoke to Moses: *as for* this *fellow,* we do not know where He is from.

(30) The man answered and said to them, Why this is a marvelous thing, that you do not know where He is from, and *yet* He has opened my eyes.
(31) Now we know that God does not hear sinners: but if any man is a worshiper of God, and does His will, He hears him.
(32) Since the world began it has not been heard of that any man opened the eyes of one who was born blind.
(33) If this man were not of God, He could do nothing.
(34) They answered and s2id to him, You were altogether born in sins, and do you teach us? And they cast him out.
(35) Jesus heard that they had cast him out; and when He had found him, He said to him, Do you believe on the Son of God?
(36) He answered and said, Who is He, Lord, that I might believe on Him?
(37) And Jesus said to him, You have both seen Him, and it is He Who talks with you.
(38) And he said, Lord, I believe. And he worshiped Him.
(39) And Jesus said, For judgment I have come into this world, that those who do not see might see; and that those who see might be made blind.
(40) And *some* of the Pharisees who were with Him heard these words, and said to Him, Are we blind also?
(41) Jesus said to them, If you were blind, you would have no sin: but now you say, We see; therefore your sin remains.

Chapter 10
(1) Truly, truly, I say to you, He who does not enter in by the door {gate} into the sheep pen, but climbs up some other way, the same is a thief and a robber.
(2) But he who enters in by the door {gate} is the shepherd of the sheep.
(3) To him the porter {gate keeper} opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out.
(4) And when he puts forth his own sheep, he goes before them, and the sheep follow him: because they know his voice.
(5) And a stranger they will not follow, but will flee from him: because they do not know the voice of strangers.
(6) This parable Jesus spoke to them: but they did not understand the things which He spoke to them.
(7) Then Jesus said to them again, Truly, truly, I say to you, I am the door of the sheep.
(8) All who ever came before Me are thieves and robbers: but the sheep did not listen to them.
(9) I am the door: if any man enters in by Me, he shall be saved, and shall go in and out, and find pasture.
(10) The thief does not come, except to steal, and to kill, and to destroy: I have come that they might have life, and that they might have *it* more abundantly.
(11) I am the good Shepherd: the good Shepherd gives His life for the sheep.

(12) But he who is hired, and not the shepherd, who does not own the sheep, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep.
(13) The hired hand flees, because he is a hired hand, and does not care for the sheep.
(14) I am the good Shepherd, and know My *sheep,* and am known of by them.
(15) As the Father knows Me, even so I know the Father: and I lay down My life for the sheep.
(16) And other sheep I have, which are not of this fold: them also I must bring, and they will hear My voice; and there will be one fold, *and* one Shepherd.
(17) Therefore My Father loves Me, because I lay down My life, that I might take it again.
(18) No man takes it from Me, but I lay it down of My own self. I have power to lay it down, and I have power to take it again. This commandment I have received of My Father.
(19) There was a division therefore again among the Jews because of these sayings.
(20) And many of them said, He has a demon, and is mad; why do you listen to Him?
(21) Others said, These are not the words of One who has a demon. Can a demon open the eyes of the blind?
(22) And it was at Jerusalem the Feast of the Dedication {Hanukkah; Feast of Lights},[a] and it was winter.
(23) And Jesus walked into the temple in Solomon's porch.[b]
(24) Then the Jews came around Him, and said to Him, How long do You cause us to doubt? If You are the Christ, tell us plainly.
(25) Jesus answered them, I told you, and you did not believe: the works that I do in My Father's Name, they bear witness of Me.
(26) But you do not believe, because you are not of My sheep, as I said to you.
(27) My sheep hear My voice, and I know them, and they follow Me:
(28) And I give to them eternal life; and they shall never perish, neither shall any *man* pluck them out of My hand.
(29) My Father, Who gave *them* to Me, is greater than all; and no *man* is able to pluck *them* out of My Father's hand.
(30) I and *My* Father are one.
(31) Then the Jews took up stones again to stone Him.
(32) Jesus answered them, Many good works I have shown you from My Father; for which of those works do you stone Me?

10:22a – Feast of Dedication [Hanukkah] {Jewish month of Kislev – Kislev 25 [November- December] }– temple re-dedicated after desecration by Antiochas Epiphanes– See Ezek. 43:13-27 – Mattathias led a revolt that was continued by his son Maccabeus
that ended with the Jews having a short time of freedom. When the dedication of the temple took place the Jews only had 1 day's supply of oil for their lights, but miraculously the oil lasted the full 8 days of the celebration and came to be called – Feast of Lights
10:23b – Solomon's Porch – see note on Acts 3:11

(33) The Jews answered Him, saying, For a good work we do not stone You; but for blasphemy; and because You, being a man, make Yourself God.
(34) Jesus answered them, Is it not written in your law,
I said, You are gods?[c]
(35) If He called them gods, to whom the word of God came, and the scripture cannot be broken;
(36) Do you say of Him, Whom the Father has sanctified, and sent into the world, You blasphemy; because I said, I am the Son of God?
(37) If I do not do the works of My Father, do not believe Me.
(38) But if I do, though you do not believe Me, believe the works: that you may know, and believe, that the Father *is* in Me, and I in Him.
(39) Therefore they sought again to take Him: but He escaped out of their hand,
(40) And He went away again beyond Jordan into the place where John at first baptized; and there He stayed.
(41) And many followed Him, and said, John did no miracle: but all things that John spoke of this Man were true.
(42) And many believed on Him there.

Chapter 11
(1) Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
(2) (It was *that* same Mary who anointed the Lord with ointment,[a] and wiped His feet with her hair, whose brother Lazarus was sick.)
(3) Therefore his sisters sent to Him, saying, Lord, look, he whom You love is sick.
(4) When Jesus heard *that,* He said, This sickness is not to death, but for the glory of God, that the Son of God might be glorified by it.
(5) Now Jesus loved Martha, and her sister, and Lazarus.
(6) Therefore when He had heard that he was sick, He stayed two days still in the same place where He was.
(7) Then after that He said to *His* disciples, Let us go into Judea again.
(8) *His* disciples said to Him, Master, the Jews of late sought to stone You; and You want to return there?
(9) Jesus answered, Are there not twelve hours in the day? If any man walks in the day, he does not stumble, because he sees the light of this world.
(10) But if a man walks in the night, he stumbles, because there is no light in him.
(11) These things He said: and after that He said to them, Our friend Lazarus sleeps; but I go, that I may awaken him out of sleep.
(12) Then His disciples said, Lord, if he sleeps, he shall do well.
(13) However Jesus spoke of his death: but they thought that He had spoken of taking of rest in sleep.
(14) Then Jesus said to them plainly, Lazarus is dead.
(15) And I am glad for your sakes that I was not there, so that you may believe; nevertheless let us go to him.

10:34c – Ps. 82:6
11:2a – anointed – Jn. 12:3

(16) Then Thomas, who is called Didymus {the twin},[b] said to his fellow disciples, Let us also go, that we may die with Him.
(17) Then when Jesus came, He found that he had *lain* in the grave four days already.
(18) Now Bethany was near to Jerusalem, about fifteen furlongs {about 2 mi.; 3.2 km.} off:[c]
(19) And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
(20) Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat *still* in the house.
(21) Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.
(22) But I know, that even now, whatever You will ask of God, God will give *it* to You.
(23) Jesus said to her, Your brother shall rise again.
(24) Martha said to Him, I know that he shall rise again in the resurrection at the last day.
(25) Jesus said to her, I am the Resurrection, and the Life: he who believes in Me, though he were dead, yet shall he live:
(26) And whoever lives and believes in Me shall never die. Do you believe this?
(27) She said to Him, Yes, Lord: I believe that You are the Christ, the Son of God, Who should come into the world.
(28) And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master has come, and calls for you.
(29) As soon as she heard *that,* she arose quickly, and came to Him.
(30) Now Jesus had not yet come into the town, but was in that place where Martha met Him.
(31) The Jews then who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily {quickly} and went out, followed her, saying, She goes to the grave to weep there.
(32) Then when Mary had come to where Jesus was, and saw Him, she fell down at His feet, saying to Him, Lord, if You had been here, my brother would not have died.
(33) Therefore when Jesus saw her weeping, and the Jews also weeping who came with her, He groaned in the spirit, and was troubled,
(34) And said, Where have you laid him? They said to him, Lord, come and see.
(35) Jesus wept.
(36) Then the Jews said, Look how He loved him!
(37) And some of them said, Could not this man, Who opened the eyes of the blind, have caused that even this man should not have died?
(38) Jesus therefore again groaning in Himself came to the grave. It was a cave, and a stone lay against it.

11:16b – Didymus {διδυμος} – the twin
11:18c – 15 furlongs about 2 miles; 3.2 kilometers [a furlong is about 1/8 of a mile] – Luke 24:13 See Appendix J: Bible Weights and Measures

(39) Jesus said, Take away the stone. Martha, the sister of him who was dead, said to Him, Lord, by this time he stinks: because he has been *dead* four days.
(40) Jesus said to her, Did I not say to you, that, if you would believe, you would see the glory of God?
(41) Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, Father, I thank You that You have heard Me.
(42) And I knew that You always hear Me: but because of the people who stand by I said *it,* that they may believe that You have sent Me.
(43) And when He had so spoken, He cried with a loud voice, Lazarus, come forth.[d]
(44) And he who was dead came forth, bound hand and foot with burial clothes: and his face was bound about with a napkin.[e] Jesus said to them, Loose him, and let him go.
(45) Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on Him.
(46) But some of them went their ways to the Pharisees, and told them what things Jesus had done.
(47) Then the chief priests and the Pharisees gathered a council, and said, What shall we do? Because this man does many miracles.
(48) If we let Him alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation.
(49) And one of them, *named* Caiaphas,[f] being the high priest that same year, said to them, You know nothing at all,
(50) Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation should not perish.
(51) And this he did not speak of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
(52) And not for that nation only, but that also He should gather together in one the children of God who were scattered abroad.
(53) Then from that day forth they took counsel together in order to put Him to death.
(54) Jesus therefore no more walked openly among the Jews; but went from there to a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.
(55) And the Jews' Passover[g] was near at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.
(56) Then they looked for Jesus, and spoke among themselves, as they stood in the temple, What do you think, that He will not come to the feast?

11:43d – Lazarus raised – see Appendix A: Recorded Miracles in the Bible
11:44e – napkin – face cloth used in burial – Jn. 20:7
11:49f – Caiaphas – high priest – see note on Lk. 3:2 – Jn. 18:13; Acts 4:6
11:55g – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1 See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(57) Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He was, he should reveal *it,* that they might take Him.

Chapter 12

(1) Then six days before the Passover Jesus came to Bethany, where Lazarus was who had been dead, whom He raised from the dead.[a]
(2) There they made Him a supper; and Martha served: but Lazarus was one of those who sat at the table with Him.
(3) Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the aroma of the ointment.
(4) Then one of His disciples, Judas Iscariot, Simon's *son,* who would betray Him, said
(5) Why was this ointment not sold for three hundred pence, and given to the poor?
(6) He said this, not because he cared for the poor; but because he was a thief, and had the {money} bag, and carried what was put in it.
(7) Then Jesus said, Let her alone: she has done this for the day of My burial.
(8) Because the poor you always have with you; but Me you do not always have.
(9) Many people of the Jews therefore knew that He was there: and they did not come for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.
(10) But the chief priests consulted that they might put Lazarus to death also;
(11) Because of him many of the Jews went away, and believed on Jesus.
(12) On the next day[b] many people who had come to the feast, when they heard that Jesus was coming to Jerusalem,
(13) Took branches of palm trees, and went forth to meet Him, and cried, Hosanna {save us now}:[c] Blessed *is* the King of Israel Who comes in the Name of the Lord.
(14) And Jesus, when He had found a young donkey, sat upon it; as it is written,
(15) **Do not fear, daughter of Sion: look, your King comes, sitting on donkey's colt.**[d]

12:1a – six days before the Passover {which was the following Thursday}. I.e. He came to Bethany during the day on Friday, Nisan 8 {1/8} [March-April] then had supper {which began the new day – the Sabbath; Saturday} – see Appendix K:What Day of the Week was Jesus Crucified?
12:12b – the next day which began Saturday evening and continued to Sunday evening {Palm Sunday} – Mat. 21:2f; Mk. 11:2f; Lk. 19:37 – Ex. 12:3 See Palm Sunday in OT and NT at www.TheWordNotes.com. See also Appendix K: What Day of the Week Was Jesus Crucified?
12:13c - Hosanna - Save us now! – {Palm Sunday} - Mat. 21:2f; Mk. 11:2f – see above note on 12:12
12:15d - Zech. 9:9

(16) These things His disciples did not understand at the first: but when Jesus was glorified, then they remembered that these things were written of Him, and *that* they had done these things to Him.
(17) The people therefore who were with Him when He called Lazarus out of his grave, and raised him from the dead, bore witness.
(18) Because for this reason the people also met Him, because they had heard that He had done this miracle.
(19) The Pharisees therefore said among themselves, Do you perceive how you do not prevail? Look, the world has gone after Him.
(20) And there were certain Greeks among those who came up to worship at the feast:
(21) The same came therefore to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we want to see Jesus.
(22) Philip came and told Andrew: and again Andrew and Philip told Jesus.
(23) And Jesus answered them, saying, The hour has come, that the Son of Man should be glorified.
(24) Truly, truly, I say to you, Unless a grain of wheat falls into the ground and dies, it lives alone: but if it dies, it brings forth much fruit.
(25) He who loves his life shall lose it; but he who hates his life in this world shall keep it to life eternal.
(26) If any man would serve Me, let him follow Me; and where I am, there My servant shall also be: if any man serves Me, *My* Father will honor him.
(27) Now My soul is troubled; and what shall I say? Father, save Me from this hour: but for this {very} cause I came to this hour.
(28) Father, glorify Your Name. Then there came a voice from heaven, *saying,* I have both glorified *it,* and will glorify *it* again.
(29) The people therefore, who stood by, and heard *it,* said that it thundered: others said, An angel spoke to Him.
(30) Jesus answered and said, This voice did not come for My sake, but for yours.
(31) Now is the judgment of this world: now shall the prince of this world be cast out.
(32) And I, if I am lifted up from the earth, will draw all *men* to Myself.
(33) This He said, signifying by what manner of death He would die.
(34) The people answered Him, We have heard out of the law that Christ lives forever: and how do You say, The Son of Man must be lifted up? Who is this Son of Man?
(35) Then Jesus said to them, For yet a little while the light is with you. Walk while you have the light, lest darkness comes upon you: because he who walks in darkness does not know where he goes.

(36) While you have Light, believe in the Light, that you may be the children of Light. These things Jesus spoke, and departed, and hid Himself from them.
(37) But though He had done so many miracles before them, yet they did not believe on Him:
(38) That the saying of Isaiah the prophet might be fulfilled, which he spoke,

Lord, who has believed our report? and to whom has the arm of the Lord been revealed?[e]

(39) Therefore they could not believe, because Isaiah also said,
(40) **He has blinded their eyes, and hardened their hearts; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.**[f]
(41) These things Isaiah said, when he saw His glory, and spoke of Him.
(42) Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess *Him,* lest they should be put out of the synagogue:
(43) Because they loved the praise of men more than the praise of God.
(44) Jesus cried and said, He who believes on Me, does not believe on Me, but on Him Who sent Me.
(45) And he who sees Me sees Him Who sent Me.
(46) I have come a light into the world, that whoever believes on Me should not stay in darkness.
(47) And if any man hears My words, and does not believe, I do not judge him: because I did not come to judge the world, but to save the world.
(48) He who rejects Me, and does not receive My words, has One Who judges him: the word which I have spoken, the same shall judge him in the last day.
(49) Because I have not spoken of Myself; but the Father Who sent me, He gave Me a commandment, what I should say, and what I should speak.
(50) And I know that His commandment is everlasting life: therefore whatever I speak, even as the Father said to Me, so I speak.

Chapter 13

(1) Now before the Feast of the Passover,[a] when Jesus knew that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.
(2) And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son,* to betray Him;
(3) Jesus knowing that the Father had given all things into His hands, and that He had come from God, and went to God;
(4) He arose from supper, and laid aside His outer clothes; and took a towel, and wrapped Himself.

12:38e - Is. 53:1
12:40f - Is. 44:18
13:1a – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1 See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(5) After that He poured water into a bowl, and began to wash the disciples' feet, and to wipe *them* with the towel with which He was wrapped.
(6) Then He came to Simon Peter: and Peter said to Him, Lord, do You wash my feet?
(7) Jesus answered and said to him, What I do you do not know now; but you shall know later.
(8) Peter said to Him, You shall never wash my feet. Jesus answered him, If I do not wash you, you have no part with Me.
(9) Simon Peter said to Him, Lord, not my feet only, but also *my* hands and *my* head.
(10) Jesus said to him, He who has bathed does not need to wash except for *his* feet, but is clean altogether: and you are clean, but not all.
(11) Because He knew who would betray Him; therefore He said, You are not all clean.
(12) So after He had washed their feet, and had taken His clothes, and had sat down again, He said to them, Do you know what I have done to you?
(13) You call Me Master and Lord: and you say correctly; because I am.
(14) If I then, *your* Lord and Master, have washed your feet; you also ought to wash one another's feet.
(15) Because I have given you an example, that you should do as I have done to you.
(16) Truly, truly, I say to you, The servant is not greater than his lord; neither he who is sent greater than he who sent him.
(17) If you know these things, happy are you if you do them.
(18) I do not speak of you all: I know whom I have chosen: but that the scripture may be fulfilled,

> **He who eats bread with Me has lifted up his heel against Me.**[b]

(19) Now I tell you before it happens, that, when it comes to pass, you may believe that I am *He*.
(20) Truly, truly, I say to you, He who receives whomever I send receives Me; and he who receives Me receives Him Who sent Me.
(21) When Jesus had so spoken, He was troubled in spirit, and testified, and said, Truly, truly, I say to you, that one of you shall betray Me.
(22) Then the disciples looked at one another, questioning of whom He spoke.
(23) Now there was leaning on Jesus' breast one of His disciples, whom Jesus loved.[c]
(24) Simon Peter therefore motioned to him, that he should ask who it should be of whom He spoke.
(25) He then lying on Jesus' breast said to Him, Lord, who is it?

13:18b - Ps. 41:9
13:23c – disciple whom Jesus loved – John – see John 21:20, 24

(26) Jesus answered, He it is, to whom I shall give a sop {piece of bread}, when I have dipped *it*. And when He had dipped the sop {piece of bread}, He gave *it* to Judas Iscariot, *the son* of Simon.
(27) And after the sop {piece of bread} Satan entered into him. Then Jesus said to him, What you do, do quickly.
(28) Now no man at the table knew for what intent He spoke this to him.
(29) Because some *of them* thought, because Judas had the {money} bag, that Jesus had said to him, Buy *those things* that we have need of for the feast; or, that he should give something to the poor.
(30) He then having received the sop went immediately out: and it was night.
(31) Therefore, when he had gone out, Jesus said, Now the Son of Man is glorified, and God is glorified in Him.
(32) If God is glorified in Him, God shall also glorify Him in Himself, and shall soon glorify Him.
(33) Little children, yet a little while I am with you. You shall seek Me: and as I said to the Jews, Where I go, you cannot come; so now I say to you.
(34) A new commandment I give to you, That you love one another; as I have loved you, that you also love one another.
(35) By this all *men* shall know that you are My disciples, if you have love for one another.
(36) Simon Peter said to Him, Lord, where are You going? Jesus answered him, Where I go, you cannot follow Me now; but you shall follow Me later.
(37) Peter said to Him, Lord, why can I not follow You now? I will lay down my life for Your sake.
(38) Jesus answered him, Will you lay down your life for My sake? Truly, Truly, I say to you, The cock shall not crow, until you have denied Me three times.[d]

Chapter 14

(1) Do not let your heart be troubled: you believe in God, believe also in Me.
(2) In My Father's house are many mansions {rooms}:[a] if *it were* not *so,* I would have told you. I go to prepare a place for you.
(3) And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, *there* you may be also.
(4) And where I go you know, and the way you know.
(5) Thomas said to Him, Lord, we do not know where You are going; and how can we know the way?
(6) Jesus said to him, I am the Way, the Truth, and the Life: no man can come to the Father, except by Me.

13:38d – Mat. 26:34; Mk. 14:30; Lk. 22:34
14:2a – mansions - monai {μοναι} – rooms [but they will be like mansions to us!]; Is. 26:19-21

(7) If you had known Me, you would have known My Father also: and from now on you know Him, and have seen Him.
(8) Philip said to Him, Lord, show us the Father, and that is sufficient for us.
(9) Jesus said to him, Have I been so long time with you, and yet you have not known Me, Philip? he who has seen Me has seen the Father; and how can you say *then,* Show us the Father?
(10) Do you not believe that I am in the Father, and the Father in Me? the words that I speak to you I speak not of Myself: but the Father Who lives in Me, He does the works.
(11) Believe Me that I *am* in the Father, and the Father in Me: or else believe Me for the very works' sake.
(12) Truly, truly, I say to you, He who believes on Me, the works that I do he shall do also; and greater *works* than these he shall do; because I go to My Father.
(13) And whatever you shall ask in My Name, that I will do, that the Father may be glorified in the Son.
(14) If you shall ask anything in My Name, I will do *it*.
(15) f you love Me, keep My commandments.
(16) And I will ask the Father, and He shall give you another Comforter, that He may stay with you forever;
(17) *Even* the Spirit of truth; Whom the world cannot receive, because it does not see Him, neither knows Him: but you know Him; because He lives with you, and shall be in you.
(18) I will not leave you comfortless: I will come to you.
(19) Yet in a little while, and the world will see Me no more; but you see Me: because I live, you shall live also.
(20) At that day you shall know that I *am* in My Father, and you in Me, and I in you.
(21) He who has My commandments, and keeps them, he it is who loves Me: and he who loves Me shall be loved by My Father, and I will love him, and will reveal Myself to him.
(22) Judas, not Iscariot, said to Him, Lord, how is it that You will reveal Yourself to us, and not to the world?
(23) Jesus answered and said to him, If a man loves Me, he will keep My words: and My Father will love him, and We will come to him, and make Our home with him.
(24) He who does not love Me does not keep My sayings: and the word which you hear is not Mine, but the Father's Who sent Me.
(25) These things I have spoken to you, while still present with you.
(26) But the Comforter, *Who is* the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatever I have said to you.
(27) Peace I leave with you, My peace I give to you: not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid.

(28) You have heard how I said to you, I am going away, and will return to you. If you loved Me, you would rejoice, because I said, I go to the Father: because My Father is greater than I.
(29) And now I have told you before it happens, that, when it does happen, you might believe.
(30) Hereafter I will not talk much with you: because the prince of this world comes, and has nothing in Me.
(31) But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go from here.

Chapter 15
(1) I am the true vine, and My Father is the gardener.
(2) Every branch in Me that does not bear fruit He takes away: and every *branch* that bears fruit, He purges it, that it may bring forth more fruit.
(3) Now you are clean through the word which I have spoken to you.
(4) Live in Me, and I in you. As the branch cannot bear fruit of itself, except it stays in the vine; neither can you, except you stay in Me.
(5) I am the vine, you *are* the branches: He who stays in Me, and I in him, the same brings forth much fruit: because without Me you can do nothing.
(6) If a man does not stay in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
(7) If you stay in Me, and My words stay in you, you shall ask what you want, and it shall be done to you.
(8) In this is My Father glorified, that you bear much fruit; so you shall be My disciples.
(9) As the Father has loved Me, so I have loved you: continue in My love.
(10) If you keep My commandments, you shall stay in My love; even as I have kept My Father's commandments, and stay in His love.
(11) These things have I spoken to you, that My joy might remain in you, and *that* your joy might be full.
(12) This is My commandment, That you love one another, as I have loved you.
(13) Greater love has no man than this, that a man lay down his life for his friends.
(14) You are My friends, if you do whatever I command you.
(15) From now on I do not call you servants; because the servant does not know what his lord does: but I have called you friends; because all things that I have heard of My Father I have made known to you.
(16) You have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatever you shall ask of the Father in My Name, He may give it to you.
(17) These things I command you, that you love one another.

(18) If the world hates you, you know that it hated Me before *it hated* you.
(19) If you were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.
(20) Remember the word that I said to you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.
(21) But all these things they will do to you for My Name's sake, because they do not know Him Who sent Me.
(22) If I had not come and spoken to them, they would not have had sin: but now they have no covering for their sin.
(23) He who hates Me hates My Father also.
(24) If I had not done among them the works which no other man did, they would not have had sin: but now they have both seen and hated both Me and My Father.
(25) But *this comes to pass,* that the word might be fulfilled that is written in their law,

They hated Me without a cause.[a]

(26) But when the Comforter has come, Whom I will send to you from the Father, *even* the Spirit of Truth, Who proceeds from the Father, He shall testify of Me:
(27) And you also shall bear witness, because you have been with Me from the beginning.

Chapter 16

(1) These things have I spoken to you, that you should not be offended.
(2) They shall put you out of the synagogues: yes, the time comes, that whoever kills you will think that he does God service.
(3) And these things they will do to you, because they have not known the Father, nor Me.
(4) But these things I have told you, that when the time shall come, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.
(5) But now I go My way to Him Who sent Me; and none of you asks Me, Where are You going?
(6) But because I have said these things to you, sorrow has filled your heart.
(7) Nevertheless I tell you the truth; It is to your advantage that I go away: because if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you.
(8) And when He has come, He will reprove the world of sin, and of righteousness, and of judgment:
(9) Of sin, because they do not believe on Me;
(10) Of righteousness, because I go to My Father, and you see Me no more;
(11) Of judgment, because the prince of this world is judged.
(12) I have yet many things to say to you, but you cannot bear them now.

15:25a - Ps. 35:19

(13) However when He, the Spirit of Truth, has come, He will guide you into all truth: because He shall not speak of Himself; but whatever He shall hear, *that* He shall speak: and He will show you things to come.
(14) He shall glorify Me: because He shall receive of Mine, and shall show *it* to you.
(15) All things that the Father has are Mine: therefore I said, that He shall take of Mine, and shall show *it* to you.
(16) A little while, and you shall not see Me: and again, a little while, and you shall see Me, because I go to the Father.
(17) Then *some* of His disciples said among themselves, What is this that He says to us, A little while, and you shall not see Me: and again, a little while, and you shall see Me: and, Because I go to the Father?
(18) They said therefore, What is this that He says, A little while? we do not know what He says.
(19) Now Jesus knew that they wanted to ask Him, and said to them, Do you inquire among yourselves of what I said, A little while, and you shall not see Me: and again, a little while, and you shall see Me?
(20) Truly, truly, I say to you, That you shall weep and cry aloud, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy.
(21) A woman when she is in child birth has sorrow, because her hour has come: but as soon as she has delivered the child, she no longer remembers the anguish, because of the joy that a man is born into the world.
(22) And therefore you now have sorrow: but I will see you again, and your heart shall rejoice, and no man can take your joy from you.
(23) And in that day you shall ask Me nothing. Truly, truly, I say to you, Whatever you shall ask the Father in My Name, He will give *it to* you.
(24) Before now you have asked nothing in My Name: ask, and you shall receive, that your joy may be full.
(25) These things I have spoken to you in proverbs: but the time comes, when I shall no more speak to you in proverbs, but I shall show you plainly of the Father.
(26) At that day you shall ask in My Name: and I will not say to you, that I will pray to the Father for you:
(27) Because the Father Himself loves you, because you have loved Me, and have believed that I came out from God.
(28) I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father.
(29) His disciples said to Him, Now You speak plainly, and do not speak in a proverb.

(30) Now we are sure that You know all things, and do not need that any man should ask You: by this we believe that You came forth from God.
(31) Jesus answered them, Do you now believe?
(32) Look, the hour is coming, yes, it has already come, that you shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.
(33) These things I have spoken to you, that in Me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world.

Chapter 17

(1) These words Jesus spoke, and lifted up His eyes to heaven, and said, Father, the hour has come; glorify Your Son, that Your Son also may glorify You:
(2) As You have given Him power over all flesh, that He should give eternal life to as many as You have given Him.
(3) And this is eternal life, that they might know You the only true God, and Jesus Christ, Whom You have sent.
(4) I have glorified You on the earth: I have finished the work which You gave Me to do.
(5) And now, O Father, glorify Me with Your own self with the glory which I had with You before the world was.
(6) I have revealed Your Name to the men whom You gave Me out of the world: they were Yours, and You gave them to Me; and they have kept Your word.
(7) Now they have known that all things whatever You have given Me are of You.
(8) Because I have given to them the words which You gave Me; and they have received *them,* and have known surely that I came out from You, and they have believed that You sent Me.
(9) I pray for them: I do not pray for the world, but for those whom You have given Me; because they are Yours.
(10) And all Mine are Yours, and Yours are Mine; and I am glorified in them.
(11) And now I am no more in the world, but these are in the world, and I come to You. Holy Father, keep through Your own Name those whom You have given Me, that they may be one, as We *are*.
(12) While I was with them in the world, I kept them in Your Name: those who You gave Me I have kept, and none of them is lost, except the son of perdition; that the scripture might be fulfilled.
(13) And now I come to You; and these things I speak in the world, that they might have My joy fulfilled in themselves.

(14) I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.
(15) I do not pray that You should take them out of the world, but that You should keep them from the evil {one}.
(16) They are not of the world, even as I am not of the world.
(17) Sanctify {make holy} them through Your truth: Your word is truth.
(18) As You have sent Me into the world, even so I have also sent them into the world.
(19) And for their sakes I sanctify Myself, that they also might be sanctified through the truth.
(20) Neither do I pray for these alone, but for those also who shall believe on Me through their word;
(21) That they all may be one; as You, Father, *are* in Me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me.
(22) And the glory which You gave to Me I have given to them; that they may be one, even as We are One:
(23) I in them, and You in Me, 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.
(24) Father, I will that they also, whom You have given Me, be with Me where I am; that they may see My glory, which You have given Me: because You loved Me before the foundation of the world.
(25) O righteous Father, the world has not known You: but I have known You, and these have known that You have sent Me.
(26) And I have declared to them Your Name, and will declare *it:* that the love with which You have loved Me may be in them, and I in them.

Chapter 18

(1) When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where there was a garden, into which He and His disciples entered.
(2) And Judas also, who betrayed Him, knew the place: because Jesus often times went there with His disciples.
(3) Judas then, having received a band *of men* and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons.
(4) Jesus therefore, knowing all things that would come upon Him, went forth, and said to them, Whom do you seek?
(5) They answered Him, Jesus of Nazareth. Jesus said to them, I Am *He.* And Judas also, who betrayed Him, stood with them.
(6) As soon then as He had said to them, I Am *He,*[a] they went backward, and fell to the ground.
(7) Then He asked them again, Whom do you seek? And they said, Jesus of Nazareth.

18:6a – I Am – Ex. 3:14

(8) Jesus answered, I have told you that I Am *He:* if therefore you seek Me, let these go their way:
(9) That the saying might be fulfilled, which He spoke, Of those whom You gave Me I have lost none.
(10) Then Simon Peter having a sword drew it, and struck the high priest's servant, and cut off his right ear.[b] The servant's name was Malchus.
(11) Then Jesus said to Peter, Put up your sword into the sheath: shall I not drink the cup which My Father has given Me?
(12) Then the band and the captain and officers of the Jews took Jesus, and bound Him,
(13) And led Him away to Annas first; because he was father-in-law to Caiaphas, who was the high priest that same year.[c]
(14) Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people.[d]
(15) And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known to the high priest, and went in with Jesus into the palace of the high priest.[e]
(16) But Peter stood outside the door. Then that other disciple went out, who was known to the high priest, and spoke to her who kept the door, and brought in Peter.
(17) Then the young woman who kept the door said to Peter, Are you not also *one* of this Man's disciples? He said, I am not.
(18) And the servants and officers stood there, who had made a fire of coals; because it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
(19) The high priest then asked Jesus of His disciples, and of His teaching.
(20) Jesus answered him, I spoke openly to the world; I continually taught in the synagogue, and in the temple, where the Jews always resort; and I have said nothing in secret.
(21) Why do you ask Me? ask those who heard Me, what I have said to them: see, they know what I said.
(22) And when He had said this, one of the officers who stood by struck Jesus with the palm of his hand, saying, Do You answer the high priest[f] in this way?
(23) Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why do you strike Me?
(24) Now Annas had sent Him bound to Caiaphas the high priest.
(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.

18:10b – Mat. 6:51; Luke 22:51 – Jesus touched his ear and healed it
– Mark 14:47
18:13c – Annas – father-in-law to Caiaphas the high priest – Lk. 3:2; Acts 4:6
18:14d – Jn. 11:50
18:15e – John was known to Caiaphas so he was allowed to follow and so was able to see and hear what took place.
18:22f – Luke 3:2; John 18:13; Acts 4:6

(26) One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, said, Did I not see you in the garden with Him?
(27) Peter then denied again: and immediately the cock crowed.
(28) Then they led Jesus from Caiaphas to the hall of judgment: and it was early; and they themselves did not go into the judgment hall, lest they should be defiled; but that they might eat the Passover.
(29) Pilate then went out to them, and said, What accusation do you bring against this man?
(30) They answered and said to him, If He were not a criminal, we would not have delivered Him up to you.
(31) Then Pilate said to them, You take Him, and judge Him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death:
(32) That the saying of Jesus might be fulfilled, which He spoke, signifying what death he should die.
(33) Then Pilate entered into the judgment hall again, and called Jesus, and said to Him, Are You the King of the Jews?
(34) Jesus answered him, Do you say this of yourself, or did others tell it to you about Me?
(35) Pilate answered, Am I a Jew? Your own nation and the chief priests have delivered You to me: what have You done?
(36) Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then My servants would fight, that I should not be delivered to the Jews: but now My kingdom is not from here.
(37) Pilate therefore said to Him, Are You a king then? Jesus answered, You say that I am a king. To this end I was born, and for this cause I came into the world, that I should bear witness to the truth. Every one that is of the truth hears My voice.
(38) Pilate said to Him, What is truth? 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*.
(39) But you have a custom, that I should release to you one at the Passover: therefore do you want that I release to you the King of the Jews?
(40) Then they all cried again, saying, Not this man, but Barabbas {Son of the Father}.[g] Now Barabbas {Son of the Father} was a robber.

Chapter 19
(1) Then Pilate therefore took Jesus, and scourged *Him*.
(2) And the soldiers braided a crown of thorns, and put *it* on His head, and they put on Him a purple robe,
(3) And said, Hail, King of the Jews! and they struck Him with their hands.
(4) Pilate therefore went forth again, and said to them, Look, I bring Him forth to you, that you may know that I find no fault in Him.

18:40g - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free – Lev. 16:5-22 - Mat. 27:16; Mk. 15:7; Lk. 23:18

(5) Then Jesus came forth, wearing the crown of thorns, and the purple robe. And *Pilate* said to them, Look, the Man!
(6) Therefore when the chief priests and officers saw Him, they cried out, saying, Crucify *Him,* crucify *Him.* Pilate said to them, You take Him, and crucify *Him:* because I find no fault in Him.
(7) The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.
(8) When Pilate therefore heard that saying, he was the more afraid;
(9) And went again into the judgment hall, and said to Jesus, Where are You from? But Jesus gave him no answer.
(10) Then Pilate said to Him, Do You not speak to me? Do you not know that I have power to crucify You, and have power to release You?
(11) Jesus answered, You could have no power *at all* against Me, except it were given you from above: therefore he who delivered Me to you has the greater sin.
(12) And from that time forth Pilate sought to release Him: but the Jews cried out, saying, If you let this man go, you are not Caesar's friend: whoever makes Himself a king speaks against Caesar.
(13) When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement {mosaic},[a] but in the Hebrew, Gabbatha.
(14) And it was the preparation of the Passover, and about the sixth hour at night {midnight}:[b] and he said to the Jews, See your King!
(15) But they cried out, Away with *Him,* away with *Him,* crucify Him. Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
(16) Therefore he then delivered Him to them to be crucified. And they took Jesus, and led *Him* away.
(17) And He carrying His cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:
(18) Where they crucified Him, and two others with Him, one on either side, and Jesus in the middle.[c]
(19) And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.[d]
(20) This title then was read by many of the Jews: because the place where Jesus was crucified was near to the city: and it was written in Hebrew, *and* Greek, *and* Latin.
(21) Then the chief priests of the Jews said to Pilate, Do not write, The King of the Jews; but that He said, I am King of the Jews.

19:13a – Pavement - lithostroton {λιθοστρωτον} – mosaic
19:14b – 6th hour (of the night) – midnight – it was the Preparation of the Passover – See Mark 15:42; Mat. 27:57 - 6 is man's number - see "Use of Numbers in Scripture" at www.TheWordNotes.com
19:18c – two thieves – Mat. 27:38; Mk. 15:27; Lk. 23:33
19:19d – King of the Jews – Mat. 27:37; Mk. 15:27; Lk. 23:38

(22) Pilate answered, What I have written I have written.
(23) Then the soldiers, when they had crucified Jesus, took His clothing, and made four parts, to every soldier a part; and also *His* coat: now the coat was without seam, woven from the top throughout.
(24) They said therefore among themselves, Let us not tear it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which says,

> **They parted My clothing among them, and for My coat they cast lots.**[e]

These things therefore the soldiers did.
(25) Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.
(26) When Jesus therefore saw His mother, and the disciple standing by, whom He loved,[f] He said to His mother, Woman, see your son!
(27) Then He said to the disciple, See your mother! And from that hour that disciple took her to his own *home*.
(28) After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said,

> **I thirst.**[g]

(29) Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.
(30) When Jesus therefore had received the vinegar, He said, It is finished:[h] and He bowed His head, and gave up the spirit {Nisan 14; Mar.-Apr.} {1/14/4071 A.H./C-29 A.D.}.
(31) The Jews therefore, because it was the preparation,[i] that the bodies should not remain upon the cross on the sabbath {Saturday}, (because that sabbath day {Saturday} was a high holy day,) requested of Pilate that their legs might be broken, and *that* they might be taken away.
(32) Then the soldiers came, and broke the legs of the first, and of the other who were crucified with Him.
(33) But when they came to Jesus, and saw that He was dead already, they did not break His legs:
(34) But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.[j]
(35) And he who saw *it* bore witness, and his witness is true: and he knows that what he says is true, that you might believe.

19:24e - Ps. 22:18
19:26f – John – John 21:20, 24
19:28g – Ps. 22:15
19:30h – It is finished – Rev. 16:17; 21:6 – see Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
19:31i – preparation – see Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?
19:34j – blood and water – the fact that the blood had already congealed and separated from the water was absolute proof to the soldiers that Jesus was dead

(36) Because these things were done, that the scripture should be fulfilled,

A bone of Him shall not be broken.[k]

(37) And again another scripture says,

They shall look on Him Whom they pierced.[l]

(38) And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly because of fear of the Jews, requested Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He therefore came, and took the body of Jesus.

(39) And there came also Nicodemus,[m] who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound *weight*.

(40) Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

(41) Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no man had yet laid.[n]

(42) Therefore they laid Jesus there because of the Jews' preparation *day;*[o] because the tomb was near at hand.

Chapter 20

(1) The first *day* of the week {Sunday} {Nisan 17; Mar.-Apr.} {1/17/4071 A.H./C-29 A.D.}.[a] Mary Magdalene[b] came early, when it was still dark, to the tomb, and saw the stone taken away from the tomb.

(2) Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved,[c] and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him.

(3) Peter therefore went forth, and that other disciple, and came to the tomb.

(4) So they both ran together: and the other disciple out ran Peter, and came to the tomb first.

(5) And he stooping down, *and looking in,* saw the linen cloths lying; yet he did not go in.

(6) Then Simon Peter came following him, and went into the tomb, and saw the linen cloths lying there,

19:36k - Ps. 22:17
19:37l - Zech. 12:10
19:39m – Nicodemus – John 3:1f; Mat. 27:57-60; Lk. 23:50-51
19:41n - Joseph of Aramathaea's personal tomb - see Matthew 27:60
19:42o - day of preparation – evening had come - see Mat. 27:57; Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?
20:1a - first day of the week after the sabbath after the Passover - Lev. 23:11
- First Fruits Offering – Easter – see Appendix K: What Day of the Week Was Jesus Crucified? See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
See Appendix N: Fulfilled Holy Days
20:1b - Mary Magdalene – Lk. 8:2-3; 24:10
20:2c - disciple whom Jesus loved - the apostle John who is writing this gospel refers to himself as the disciple whom Jesus loved

(7) And the napkin,[d] that was about His head, not lying with the linen cloths, but wrapped together in a place by itself.
(8) Then that other disciple also went in, who came first to the tomb, and he saw, and believed.
(9) Because as yet they did not know the scripture, that He must rise again from the dead.
(10) Then the disciples returned to their own home.
(11) But Mary stood outside at the tomb weeping: and as she wept, she stooped down, *and looked* into the tomb,
(12) And seeing two angels[e] in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
(13) And they said to her, Woman, why do you weep? She said to them, Because they have taken away my Lord, and I do not know where they have laid Him.
(14) And when she had said this, she turned herself around, and saw Jesus standing, and did not know that it was Jesus.
(15) Jesus said to her, Woman, why do you weep? Whom do you seek? She, supposing Him to be the gardener, said to Him, Sir, if You have carried Him from here, tell me where You have laid Him, and I will take Him away.
(16) Jesus said to her, Mary. She turned herself, and said to him, Rabboni;[f] which is to say, Master.
(17) Jesus said to her, Do not touch {cling to} Me;[g] because I have not yet ascended to My Father: but go to My brothers, and say to them, I ascend to My Father, and your Father; and *to* My God, and your God.
(18) Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.
(19) Then the same day at evening, being the first *day* of the week {Sunday}, while the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace *be* to you.
(20) And when He had said this, He showed to them *His* hands and His side. Then the disciples were glad, when they saw the Lord.
(21) Then Jesus said to them again, Peace *be* to you: as *My* Father has sent Me, even so I send you.
(22) And when He had said this, He breathed on *them,* and said to them, Receive the Holy Spirit:

20:7d – napkin – face cloth used in burial – Jn. 11:44 – napkin is folded {He's coming back!}
20:12e - two angels - two is the required number of witnesses - see: Use of Numbers in Scripture at www.TheWordNotes.com
20:16f - Rabboni {ραββουνι} - my Master – Hebrew {רבוני}
- [Master as in teacher, not slave owner]
20:17g - Do not touch - aptou {απτου}- literally - do not cling to Me - do not keep holding on to Me [I can't stay here, I must go - is implied]

(23) Whoever's sins you forgive, they are forgiven to them; *and* whoever's *sins* you retain, they are retained.[h]
(24) But Thomas, one of the twelve, called Didymus {the twin},[i] was not with them when Jesus came.
(25) The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.
(26) And after eight days again His disciples were inside, and Thomas with them: *then* Jesus came, the doors being shut, and stood in the midst, and said, Peace *be* to you.
(27) Then He said to Thomas, Reach here your finger, and see My hands; and reach here your hand, and thrust *it* into My side: and do not be faithless, but believing.
(28) And Thomas answered and said to Him, My Lord and my God.
(29) Jesus said to him, Thomas, because you have seen Me, you have believed: blessed *are* those who have not seen, and *yet* have believed.
(30) And many other signs Jesus truly did in the presence of His disciples, which are not written in this book:
(31) But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His Name.

Chapter 21
(1) After these things Jesus showed Himself again to the disciples at the sea of Tiberias {Sea of Galilee};[a] and in this way He showed *Himself*.
(2) There were together Simon Peter, and Thomas called Didymus {the twin},[b] and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of His disciples.
(3) Simon Peter said to them, I am going fishing. They said to him, We will also go with you. They went forth, and entered into a ship immediately; and that night they caught nothing.
(4) But when the morning had now come, Jesus stood on the shore: but the disciples did not know that it was Jesus.
(5) Then Jesus said to them, Children, have you any meat? They answered Him, No.
(6) And He said to them, Cast the net on the right side of the ship, and you shall find {a catch}. They therefore cast the net, and now they were not able to draw it in because of the multitude of fish.
(7) Therefore that disciple whom Jesus loved said to Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he wrapped *his* fisher's coat *around him,* (because he was naked,) and jumped into the sea.
(8) And the other disciples came in a little ship; (because they were not far from land, but as it were about two hundred cubits {about 300 ft.; 91.4 m.}[c] dragging the net with the fish.

20:23h – whoever's sins you forgive will have been forgiven – see note on Mat. 18:18
20:24i – Thomas Didymus – see note on John 11:16
21:1a – Sea of Tiberias – the Sea of Galilee
21:2b – Didymus {διδυμος} – the twin – Jn. 11:16
21:8c – 200 cubits – about 300 feet or 91.4 meters

(9) As soon then as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.
(10) Jesus said to them, Bring of the fish which you have now caught.
(11) Simon Peter went up, and drew the net to land full of large fish, one hundred fifty-three:[d] and although there were so many, the net was still not broken.
(12) Jesus said to them, Come *and* dine. And none of the disciples dared ask Him, Who are You? knowing that it was the Lord.
(13) Jesus then came, and took bread, and gave it to them, and fish likewise.
(14) This is now the third time that Jesus showed Himself to His disciples, after He had risen from the dead.
(15) So when they had dined, Jesus said to Simon Peter, Simon, *son* of Jonas, do you love[e] Me more than these? He said to Him, Yes, Lord; You know that I love[f] You. He said to him, Feed My lambs.
(16) He said to him again the second time, Simon, *son* of Jonas, do you love[e] Me? He said to Him, Yes, Lord; You know that I love[f] You. He said to him, Feed My sheep.
(17) He said to him the third time, Simon, *son* of Jonas, do you love[e] Me? Peter was grieved because He said to him the third time, Do you love[e] Me? And he said to him, Lord, You know all things; You know that I love[f] You. Jesus said to him, Feed My sheep.
(18) Truly, truly, I say to you, When you were young, you clothed yourself, and walked wherever you wanted: but when you are old, you shall stretch forth your hands, and another shall lead you, and carry *you* where you do not want to go.
(19) This He spoke, signifying by what death he should glorify God. And when He had spoken this, He said to him, Follow Me.
(20) Then Peter, turning about, seeing the disciple whom Jesus loved[g] following; who also leaned on His breast at supper, and said, Lord, who is he who betrays You?
(21) Peter seeing him said to Jesus, Lord, and what *shall* this man *do?*
(22) Jesus said to him, If I will that he stays until I come, what *is that* to you? You follow Me.
(23) Then this saying went abroad among the brothers, that that disciple would not die: but Jesus did not say to him, He shall not die; but, If I will that he stays until I come, what *is that* to you?
(24) This is the disciple who testifies of these things, and wrote these things: and we know that his testimony is true.
(25) And there are also many other things which Jesus did, which, if every one of them should be written, I suppose that even the world itself could not contain the books that should be written. Amen {let it be}.

21:11d – 153 fish – see the number 153 in "Use of Numbers In Scripture" at www.TheWordNotes.com
21:15-16e - love - agape {αγαπας} – God-like love – love of action – usually translated in King James as 'charity'
21:15-17f - love - philo {φιλω} – brotherly love
21:20g – disciple whom Jesus loved is the one writing the Gospel of John – see John 21:24; John 13:23; John 19:26g

Chapter 1

(1) The former writing I have made, O Theophilus {friend of God},[a] of all that Jesus began both to do and teach,

(2) Until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen:

(3) To whom also He showed Himself alive after His passion by many infallible proofs, being seen by them forty days,[b] and speaking of the things pertaining to the kingdom of God:[c]

(4) And, being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, *He said,* you have heard from Me.

(5) Because John truly baptized with water; but you shall be baptized with the Holy Spirit not many days from now.

(6) When they had therefore come together, they asked Him, saying, Lord, will You at this time restore again the kingdom to Israel?

(7) And He said to them, It is not for you to know the times or the seasons,[d] which the Father has put in His own power.

(8) But you shall receive power, after the Holy Spirit has come upon you: and you shall be witnesses to Me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth.

(9) And when He had spoken these things, while they watched, He was taken up; and a cloud received Him out of their sight {Thursday, Iyar 26 [Apr.-May] 2/26/4071 A.H./C-29 A.D.}.[e]

(10) And while they looked steadfastly towards heaven as He went up, two men stood by them in white robes;

(11) Who also said, You men of Galilee, why do you stand gazing up into heaven? this same Jesus, Who has been taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven.

(12) Then they returned to Jerusalem from the mount of Olives,[f] which is from Jerusalem a sabbath day's journey {Saturday}[g] {about 1000 yds.; 0.91 km.}.

1:1a – Theophilus {Θεόφιλος}– "friend of God" see Luke 1:3 - former treatise - writing – i.e. the Gospel of Luke

1:3b - being seen by them 40 days this puts His ascension 10 days before Pentecost - seen by over 500 at once I Cor. 15:5-8

1:3c – many bodies of the saints who slept also arose and appeared throughout the city Mat. 27:52-53

1:7d – See note on Mat. 24:32

1:9e - 483 years since Cyrus' decree to restore [4071 A.H./C-29 A.D.]
- See: Appendix G: World Time Line of Biblical History
- see Appendix K: What Day of the Week Was Jesus Crucified?
See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

1:12f – Mount of Olives will split – Zech. 14:4

1:12g - Sabbath's day journey – 2000 cubits, about 1000 yards or 0.91 Kilometers - see Appendix J: Bible Weights and Measures

(13) And when they had come in, they went up into an upper room,[h] where both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James stayed.[i]
(14) These all continued with one accord in prayer and requests to God, with the women, and Mary the mother of Jesus, and with His brothers.
(15) And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about one hundred and twenty,)
(16) Men *and* brothers, this scripture must have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, who was guide to those who took Jesus.
(17) Because he was numbered with us, and had obtained part of this ministry.
(18) Now this man purchased a field with the reward of sin; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.[j]
(19) And it was known to all those who live in Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.[k]
(20) Because it is written in the book of Psalms,

Let his home be desolate, and let no man live in it: and his position of authority let another take.[l]

(21) Therefore of these men who have accompanied us all the time that the Lord Jesus went in and out among us,
(22) Beginning from the baptism of John, to that same day that He was taken up from us, one must be ordained to be a witness with us of His resurrection.
(23) And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.[m]
(24) And they prayed, and said, You, Lord, Who know the hearts of all *men,* show which of these two You have chosen,
(25) That he may take part of this ministry and apostleship, from which Judas by sin fell, that he might go to his own place.

1:13h – large upper room – Mat. 26:18f; Mark 14:15
1:13i - see list of disciples at the end of Matthew
1:18j - Judas hung himself - apparently the rope broke and his belly split open when he hit the ground - See Mat 27:5
1:19k - Mat. 27:8; Zech. 11:12-13 - Aceldama [Aramaic] - field of blood
1:20l - Ps. 109:8
1:23m - these two fit the requirements of verse 22 - they had to have been with Jesus from the time of John's baptism until He was taken up to heaven

(26) And they cast their lots; and the lot fell upon Matthias;[n] and he was numbered with the eleven apostles.

Chapter 2

(1) And when the day of Pentecost had fully come {Sunday, Sivan 7 [May-June] 3/7/4071 A.H./C-29 A.D.},[a] they were all with one accord in one place.

(2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

(3) And there appeared to them split tongues like fire, and it sat upon each of them.

(4) And they were all filled with the Holy Spirit, and began to speak with other languages,[b] as the Spirit gave them utterance.

(5) And there were living at Jerusalem Jews, devout men, out of every nation under heaven.

(6) Now when this was told abroad, the multitude came together, and were confounded, because every man heard them speak in his own language.

(7) And they were all amazed and marveled, saying one to another, Look, are not all these who speak Galileans?

(8) And how do we hear every man in our own tongue {language; dialect},[c] in which we were born?

(9) Parthians, and Medes, and Elamites, and those who live in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

(10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

(11) Cretes and Arabians, we hear them speaking in our languages the wonderful works of God.

(12) And they were all amazed, and were wondering, saying one to another, What does this mean?

1:26n - See "Equdistant Letter Sequences - Signature of God #2" at www.TheWordNotes.com - the Hebrew code lists Matthias [omitting Judas] in the list of disciples found in Isaiah 53 – see also: His Name Is Jesus by Yacov Rambsel

2:1a - see Appendix K: What Day of the Week Was Jesus Crucified? ; Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com; Lev. 23:16

2:4b - languages - tongues - glossais {γλωσσαις}

2:8c - tongue - dialect - dialekto - {διαλεκτω}; language - Note: What is taking place is the opposite of what happened at the tower of Babel. At the tower of Babel men had gathered together to "make a name" for themselves [Gen. 11:14] and God confounded their languages. Here men are gathered to worship God and God enables men to hear the Gospel in their own language.

(13) Others mocking said, These men are full of new wine.[d]
(14) But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judea, and all *you* who live in Jerusalem, let this be known to you, and listen to my words:
(15) Because these are not drunk, as you suppose, since it is *but* the third hour of the day {9 a.m.}.[e]
(16) But this is that which was spoken by the prophet Joel;
(17) **And it shall come to pass in the last days, says God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:**
(18) **And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy:**
(19) **And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:**
(20) **The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord[f] comes:**
(21) **And it shall come to pass, that whoever shall call on the Name of the Lord shall be saved.[g]**
(22) You men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in your midst, as you yourselves also know:
(23) He, being delivered by the predetermined counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and killed:
(24) Whom God has raised up, having loosed the pains of death: because it was not possible that He should be held by it.
(25) Because David spoke concerning Him,
I foresaw the Lord always before my face, because He is on my right hand, that I should not be moved:

2:13d - new wine (sweet wine, alcoholic) gluekous {γλευκους}
Note: King James Version does not make a distinction between "new wine" and "sweet wine", but it is clear from the context that the disciples were accused of being drunk. The Greek text uses the word gluekous [we get the word glucose from] which is sweet wine. Technically, "new wine" is grape juice that has not fermented, "sweet wine" is alcoholic [grape juice that has fermented].
2:15e - third hour of the day - 9 o'clock in the morning - people who get drunk usually do so at night or late evening, not early in the morning
2:20f - the day of the Lord – Armageddon
2:19-21g - Joel 2:28-31

(26) **Therefore my heart rejoiced, and my tongue was glad; moreover also my flesh shall rest in hope:**
(27) **Because You will not leave my soul in hell,[h] neither will You allow Your Holy One to see corruption.[i]**
(28) **You have made known to me the ways of life; You shall make me full of joy with Your countenance {smile}.[j]**
(29) Men *and* brothers, let me freely speak to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.
(30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that He would raise up Christ of his descent, according to the flesh, to sit on his throne;
(31) He seeing this beforehand spoke of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption.
(32) This Jesus God has raised up, of which we all are witnesses.
(33) Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has brought this forth, which you now see and hear.
(34) Because David has not ascended into the heavens: but he said himself,
The LORD {Jehovah} said to my Lord, You sit on My right hand,
(35) **Until I make Your enemies Your footstool.[k]**
(36) Therefore let all the house of Israel know with certainty, that God has made this same Jesus, Whom you have crucified, both Lord and Christ.
(37) Now when they heard *this,* they were pricked in their heart, and said to Peter and to the rest of the apostles, Men *and* brothers, what shall we do?
(38) Then Peter said to them, Repent, and be baptized every one of you in the Name of Jesus Christ for the forgiveness of sins, and you shall receive the gift of the Holy Spirit.
(39) Because the promise is to you, and to your children, and to all who are afar off, *even* as many as the Lord our God shall call.
(40) And with many other words he did testify and encourage, saying, Save yourselves from this wicked generation.

2:27h - hell - Hebrew: sheol {שׁאול} - place of souls after death for good and bad - see Luke 16:19-31 – the rich man and Lazarus
2:27i - He did not see corruption - the Jews believed that the body began to decompose after three days [this is why Martha told Jesus - "by this time he stinketh" referring to her brother Lazarus who had been in the tomb 4 days already John 11:39] – Ps. 16:10
2:25-28j - Ps. 16:8-11 - countenance - facial expression - light of Your smile
2:34-35k- Ps. 110:1

(41) Then those who gladly received his word were baptized: and the same day there were added *to them* about three thousand souls.
(42) And they continued holding firm to the apostles' teaching and fellowship, and in breaking of bread, and in prayers.
(43) And fear came upon every soul: and many wonders and signs were done by the apostles.
(44) And all who believed were together, and had all things common;
(45) And sold their possessions and goods, and divided them to all *men,* as every man had need.
(46) And they, continuing daily with one accord in the temple, and breaking bread from house to house, ate their food with gladness and singleness of heart,
(47) Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Chapter 3
(1) Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour* {3 p.m.}.[a]
(2) And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful,[b] to ask donations of those who entered into the temple;
(3) Who seeing Peter and John about to go into the temple asked for a donation.
(4) And Peter, fastening his eyes upon him with John, said, Look at us.
(5) And he gave heed to them, expecting to receive something from them.
(6) Then Peter said, Silver and gold I do not have; but such as I have I give you: In the Name of Jesus Christ of Nazareth rise up and walk.
(7) And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.[c]
(8) And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.
(9) And all the people saw him walking and praising God:
(10) And they knew that it was he who sat for donations at the Beautiful gate of the temple: and they were filled with wonder and amazement at what had happened to him.

3:1a - ninth hour - 3:00 in the afternoon
3:2b - Beautiful Gate - there were three gates on the east, the middle gate which led directly to the Temple was called the Beautiful Gate - In the New Jerusalem [Rev. 21:13] there will be three gates on each side of the city
3:7c – lame man cured – <u>Appendix A: Recorded Miracles in the Bible</u>

(11) And as the lame man who was healed held Peter and John, all the people ran together to them in the porch that is called Solomon's,[d] greatly wondering.
(12) And when Peter saw *it,* he answered to the people, You men of Israel, why do you marvel at this? or why do you look so earnestly on us, as though by our own power or holiness we have made this man to walk?
(13) The God of Abraham, and of Isaac, and of Jacob, the God of our forefathers, has glorified His Son Jesus; Whom you delivered up, and denied Him in the presence of Pilate, when he was determined to let *Him* go.
(14) But you denied the Holy One and the Just, and desired a murderer to be granted to you;
(15) And killed the Prince of Life, Whom God has raised from the dead; of which we are witnesses.
(16) And His Name through faith in His Name this man has been made strong, whom you see and know: yes, the faith which is by Him has given him this perfect wholeness in the presence of you all.
(17) And now, brothers, I know that through ignorance you did *it,* as *did* also your rulers.
(18) But those things, which God beforehand had shown by the mouth of all His prophets, that Christ should suffer, He has so fulfilled.
(19) Repent therefore, and be converted, that your sins may be blotted out,[e] when the times of refreshing comes from the presence of the Lord;
(20) And He shall send Jesus Christ, Who beforehand was preached to you:
(21) Whom the heaven must receive until the times of restoring of all things,[f] which God has spoken by the mouth of all His holy prophets since the world began.
(22) Because Moses truly said to the forefathers,

the Lord your God shall raise up a Prophet to you of your brothers, like me; Him you shall hear in all things whatever He shall say to you.

(23) **And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.**[g]
(24) Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, have likewise foretold of these days.

3:11d - Solomon's Porch - a covered entry-way on the east side of the temple in the outer courtyard of the Gentiles - Herod had reconstructed the porch that Solomon had built - it was known for its beauty and was probably where Jesus' disciples were when they were showing Him the beauty of the building - see Mat. 24:1
3:19e - blotted out - literally - lifted out of the book
3:21f - times of restoring - Armaggedon - when Christ returns to restore the earth and reign on the present earth for 1000 years
3:22g- Deut. 18:18-19

(25) You are the children of the prophets, and of the covenant which God made with our forefathers, saying to Abraham,

And in your Descendant shall all the peoples of the earth be blessed.[h]

(26) To you God, having raised up His Son Jesus, first sent Him to bless you, in turning everyone of you away from his sins.

Chapter 4

(1) And as they spoke to the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

(2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

(3) And they laid hands on them, and put *them* in jail until the next day: because it was now evening.

(4) Nevertheless many of those who heard the word believed; and the number of the men was about five thousand.

(5) And it came to pass in the morning, that their rulers, and elders, and scribes,

(6) And Annas the high priest, and Caiaphas,[a] and John, and Alexander, and as many as were of the kin of the high priest, were gathered together at Jerusalem.

(7) And when they had set them in the midst, they asked, By what power, or by what Name, have you done this?

(8) Then Peter, filled with the Holy Spirit, said to them, You rulers of the people, and elders of Israel,

(9) If we this day are being examined for the good deed done to the lame man, how it is he has been made whole;

(10) Let it be known to you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, Whom you crucified, Whom God raised from the dead, *even* by Him this man stands here before you whole.

(11) He is the Stone which was rejected by you builders, which has become the head of the corner.[b]

(12) Neither is there salvation in any other: because there is no other Name under heaven given among men, by which we must be saved.

(13) Now when they saw the boldness of Peter and John, and perceived that they were uneducated and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

(14) And seeing the man who was healed standing with them, they could say nothing against it.

(15) But when they had commanded them to go aside out of the council, they conferred among themselves,

(16) Saying, What shall we do to these men? because indeed a notable miracle has been done by them which *is* evident to all those who live in Jerusalem; and we cannot deny *it*.

3:25h - Gen. 22:18

4:6a - Annas and Caiaphas high priests - Caiaphas is the son-in-law of Annas
- we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests – see John 18:13; Luke 3:2

4:11b - Ps. 118:22-23; Is. 28:16

(17) But that it spreads no further among the people, let us strictly threaten them, that they not from this time forward speak to any man in this Name.
(18) And they called them, and commanded them to not speak at all nor teach in the Name of Jesus.
(19) But Peter and John answered and said to them, Whether it is right in the sight of God to listen to you more than to God, you judge.
(20) Because we cannot but speak the things which we have seen and heard.
(21) So when they had further threatened them, they let them go, finding no way that they might punish them, because of the people: because all *men* glorified God for that which was done.
(22) Because the man was over forty years old, on whom this miracle of healing was shown.
(23) And being let go, they went to their own company, and reported all that the chief priests and elders had said to them.
(24) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, You *are* God, Who has made heaven, and earth, and the sea, and all that in them is:
(25) Who by the mouth of Your servant David has said,

Why did the heathen {ungodly nations} rage, and the people imagine vain things?

(26) **The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ.**[c]
(27) Because truly against Your holy Child Jesus, Whom You have anointed, both Herod, and Pontius Pilate, with the Gentiles {non-Jews}, and the people of Israel, were gathered together,
(28) In order to do whatever Your hand and Your counsel determined beforehand to be done.
(29) And now, Lord, hear their threats: and grant to Your servants, that with all boldness they may speak Your word,
(30) By stretching forth Your hand to heal; and that signs and wonders may be done by the Name of Your holy Child Jesus.
(31) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit,[d] and they spoke the word of God with boldness.
(32) And the multitude of those who believed were of one heart and of one soul: neither did anyone say of any of the things which they possessed were his own; but they had all things in common.
(33) And with great power the apostles gave witness to the resurrection of the Lord Jesus: and great grace was upon them all.

4:25-26c - Ps. 2:1-2
4:31d – filled with the Holy Spirit – they had been baptized by the Holy Spirit at Pentecost. Baptism of the Holy Spirit is a one-time event that occurs when a person believes in Jesus – the filling of the Holy Spirit may occur many times because we are earthen vessels with cracks and leaks – we need repeated filling!

(34) Neither was there any among them who lacked: because as many as possessed lands or houses sold them, and brought the money from the things that were sold,
(35) And laid *it* down at the apostles' feet: and distribution was made to every man according to his need.
(36) And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation, {comfort}) a Levite, *and* of the country of Cyprus,
(37) Having land, sold *it,* and brought the money, and laid *it* at the apostles' feet.

Chapter 5
(1) But a certain man named Ananias, with Sapphira his wife, sold a possession,
(2) And kept back *part* of the price, his wife also knowing about *it,* and brought a certain part, and laid *it* at the apostles' feet.[a]
(3) But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back *part* of the price of the land?
(4) While it remained, was it not yours to own? and after it was sold, was it not in your own power? why have you conceived this thing in your heart? You have not lied to men, but to God.
(5) And Ananias hearing these words fell down, and gave up the spirit {he died}:[b] and great fear came on all those who heard these things.
(6) And the young men arose, wrapped him up, and carried *him* out, and buried *him*.
(7) And it was about the space of three hours later, when his wife, not knowing what had happened, came in.
(8) And Peter said to her, Tell me whether you sold the land for so much? And she said, Yes, for so much.
(9) Then Peter said to her, How is it that you have agreed together to tempt the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and shall carry you out.
(10) Then she fell down immediately at his feet, and yielded up the spirit {died}: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
(11) And great fear came upon all the church, and upon as many as heard these things.
(12) And by the hands of the apostles many signs and wonders were performed among the people; (and they were all with one accord in Solomon's porch.[c]
(13) And of the rest no man dared to join himself to them: but the people magnified them.
(14) And more believers were added to the Lord, multitudes both of men and women.)
(15) So much so that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

5:2a - kept back part of it - the land was his to do with as he chose - the problem was that apparently he claimed that he was giving all of the money to the apostles in order to receive the praise of people - see Acts 5:4,8
5:5b - gave up the ghost - gave up his spirit - i.e. he died
5:12c – Acts 3:11

(16) There also came a multitude *out* of the cities all around Jerusalem, bringing sick folks, and those who were harassed by unclean spirits: and every one of them was healed.
(17) Then the high priest rose up, and all those who were with him, (which is the sect of the Sadducees,) and were filled with indignation,
(18) And laid their hands on the apostles, and put them in the common prison.
(19) But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,
(20) Go, stand and speak in the temple to the people all the words of this Life.
(21) And when they heard *that,* they entered into the temple early in the morning, and taught. But the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.
(22) But when the officers came, and did not find them in the prison, they returned, and told *them*,
(23) Saying, The prison we truly found shut with all security, and the keepers standing outside in front of the doors: but when we had opened, we found no man inside.
(24) Now when the high priest and the captain of the temple and the chief priests heard these things, they questioned of themselves where this would lead.
(25) Then one came and told them, saying, Indeed, the men whom you put in prison are standing in the temple, and teaching the people.
(26) Then the captain went with the officers, and brought them without violence: because they feared the people, lest they should have been stoned.
(27) And when they had brought them, they set *them* before the council: and the high priest asked them,
(28) Saying, Did we not strictly command you that you should not teach in this Name? and, indeed, you have filled Jerusalem with your teaching, and intend to bring this Man's blood upon us.
(29) Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.
(30) The God of our forefathers raised up Jesus, Whom you killed and hung on a tree.
(31) God has exalted Him with His right hand *to be* a Prince and a Savior, in order to give repentance to Israel, and forgiveness of sins.
(32) And we are His witnesses of these things; and *so is* also the Holy Spirit, Whom God has given to those who obey Him.
(33) When they heard *this,* they were cut *to the heart,* and took counsel to kill them.
(34) Then there stood up one in the council, a Pharisee, named Gamaliel,[d] a doctor of the law, who had a reputation among all the people, and commanded that the apostles be put forth a little distance;

5:34d - Gamaliel - Acts 22:3

(35) And said to them, You men of Israel, take heed to yourselves what you intend to do concerning these men.
(36) Because before these days Theudas rose up, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was killed; and all, as many as obeyed him, were scattered, and brought to nothing.
(37) After this man rose up Judas of Galilee in the days of the taxing, and drew away many people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.
(38) And now I say to you, Refrain from these men, and let them alone: because if[e] this counsel or this work is of men, it will come to nothing:
(39) But if[f] it is of God, you cannot overthrow it; lest perhaps you are found even to fight against God.
(40) And to him they agreed: and when they had called the apostles, and beaten *them,* they commanded that they should not speak in the Name of Jesus, and let them go.
(41) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name.
(42) And daily in the temple, and in every house, they did not cease to teach and preach Jesus Christ.

Chapter 6
(1) And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministry of food.[a]
(2) Then the twelve called the multitude of the disciples *to themselves,* and said, It is not reasonable that we should leave the word of God, and serve tables.
(3) Therefore, brothers, seek out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business.
(4) But we will give ourselves continually to prayer, and to the ministry of the word.
(5) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:[b]
(6) Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.
(7) And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

5:38e - "if this counsel or this work is of men" - the Greek word for "if" in this verse is ean {εαν} which suggests that Gamaliel really suspected that it wasn't of men
5:39f - "if it is of God" - the Greek word for "if" in this verse is ei {ει} which implies that Gamaliel suspected that it was of God
6:1a - the law of Moses specifically provided for widows, but apparently the widows who were Greek speaking Jews from other parts of the country were not being provided for - see Deut. 14:29
6:5b - we believe these are the first deacons - their job was to make sure that all those, primarily the widows, needs were provided for

(8) And Stephen, full of faith and power, did great wonders and miracles among the people.
(9) Then there arose certain ones of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of those of Cilicia[c] and of Asia, disputing with Stephen.
(10) But they were not able to resist the wisdom and the spirit by which he spoke.
(11) Then they recruited men, who said, We have heard him speak blasphemous words against Moses, and *against* God.
(12) And they stirred up the people, and the elders, and the scribes, and came upon *him,* and caught him, and brought *him* to the council,
(13) And set up false witnesses, which said, This man does not cease to speak blasphemous words against this holy place, and the law:
(14) Because we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us.
(15) And all who sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Chapter 7

(1) Then the high priest said, Are these things so?
(2) And he {Stephen} answered, Men, brothers, and fathers, listen; The God of glory appeared to our forefather Abraham, when he was in Mesopotamia, before he lived in Haran,[a]
(3) And said to him, Get out of your country, and away from your kindred, and come into the land which I shall show you.[b]
(4) Then he came out of the land of the Chaldaeans, and lived in Haran: and from there, when his father was dead,[c] he removed himself into this land, in which you now live.

6:9c - Libertines, Cyrenians, Alexandrians, Cilicians, and of Asia - Jews from the various parts of the Roman empire, possibly gathered together for the Feast of Pentecost or one of the other feasts: Libertine, Cyrene, Alexandria, Cilicia, etc.
7:2a - Charran - Haran {The "Ch" is a variant in transliteration of the Hebrew}
7:3b - Gen. 12:1
7:4c – when his father was dead – by this we know that Abraham came to Canaan following the death of his father who was 205 at the time {Gen. 11:31-32} and Abraham was 75 years old at the time {Gen. 11:32 – 12:5} which means that Terah was 130 (205-75=130) when Abraham was born. See note on Gen. 11:26. - See Appendix G: WorldTime Line of Biblical History

(5) But He gave him no inheritance in it, no, not *so much as* to set his foot on: yet He promised that He would give it to him for a possession, and to his descendants after him, when *as yet* he had no child.
(6) And God spoke in this manner, That his descendants should live in a strange land; and that they should bring them into bondage, and treat *them* evil four hundred years.[d]
(7) **And the nation to whom they shall be in bondage I will judge, said God: and after that they shall come forth, and serve Me in this place.**[e]
(8) And He gave him the covenant of circumcision: and so *Abraham* fathered Isaac, and circumcised him the eighth day; and Isaac *fathered* Jacob; and Jacob *fathered* the twelve patriarchs.
(9) And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,
(10) And delivered him out of all his afflictions, 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.
(11) Now there came a famine over all the land of Egypt and Canaan,[f] and great affliction: and our forefathers found no food.[g]
(12) But when Jacob heard that there was corn in Egypt, he sent out our forefathers first.
(13) And at the second *time* Joseph was made known to his brothers; and Joseph's kindred were made known to Pharaoh.[h]
(14) Then Joseph sent, and called his father Jacob to *him,* and all his kindred, seventy-five souls.[i]
(15) So Jacob went down into Egypt, and died, he, and our forefathers,
(16) And were carried over into Sychem, and laid in the tomb that Abraham bought for a sum of money from the sons of Emmor *the father* of Sychem.[j]

7:6d - treated evil 400 years and put into bondage - see Gen. 15:13
- note: based on Gal. 3:17 we know that Israel was not in bondage for 400 years since there was only 430 years from the time the promise was given to Abraham until Moses received the Law [Gal. 3:17]. Israel was in Egypt 215 years – see How Long Was Israel in Egypt? at www.TheWordNotes.com The 400 years is counted from Isaac's 5th birthday. See note on Gen. 15:13 and Appendix G: World Time Line of Biblical History

7:7e - Gen. 15:14, 16
7:11f - Chanaan - Canaan - See note on 7:2
7:11g – Gen. 42:1-2
7:13h – Gen. 45:1
7:14i - Jacob's kindred, seventy-five souls in all. See notes on Gen. 46:26 and 46:27
7:16j - Gen. 23:1-2

(17) But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt,
(18) Until another king arose, who did not know Joseph.[k]
(19) The same dealt subtly with our kindred, and treated our forefathers evilly, so that they cast out their young children, intending to kill them.
(20) During that time Moses was born, and was exceedingly fair, and nourished up in his father's house three months:
(21) And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
(22) And Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in deeds.
(23) And when he was full forty years old, it came into his heart to visit his brothers the children of Israel.
(24) And seeing one *of them* suffer wrong, he defended *him,* and avenged him who was oppressed, and struck the Egyptian:[l]
(25) Because he supposed his brothers would have understood how that God by his hand would deliver them: but they did not understand.
(26) And the next day he showed himself to them as they strove, and would have set them at one again, saying, Sirs, you are brothers; why do you wrong one to another?
(27) But he who did his neighbor wrong pushed him away, saying, Who made you a ruler and a judge over us?
(28) Will you kill me, as you did the Egyptian yesterday?[m]
(29) Then Moses fled at this saying, and was a stranger in the land of Midian,[n] where he fathered two sons.
(30) And when forty years had expired, there appeared to him in the wilderness of mount Sinai an Angel of the Lord in a flame of fire in a bush.[o]
(31) When Moses saw *it,* he wondered at the sight: and as he drew near to see *it,* the voice of the Lord came to him,
(32) *Saying,* **I *am* the God of your forefathers, the God of Abraham, and the God of Isaac, and the God of Jacob.**[p]
Then Moses trembled, and dared not look.
(33) Then the Lord said to him,
Remove your shoes from your feet: because the place where you stand is holy ground.[q]
(34) **I have surely seen the affliction of My people who are in Egypt, and I have heard their groaning, and have come down to deliver them. And come now, I will send you into Egypt**.[r]

7:18k - Ex. 1:8
7:24l- Ex. 2:11-12
7:28m - Ex. 2:13-15
7:29n - Madian – Midian
7:30o – Ex. 3:2-3
7:32p - Ex. 3:6 - see Mat. 22:32
7:33q - Ex. 3:5
7:34r - Ex. 3:9-10

(35) This Moses whom they refused, saying, Who made you a ruler and a judge? the same God sent *to be* a ruler and a deliverer by the hand of The Angel Who appeared to him in the bush.
(36) He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.
(37) This is that Moses, who said to the children of Israel,

The Lord your God shall raise up a Prophet to you of your brothers, like me; Him you shall hear.[s]

(38) This is He, Who was in the church in the wilderness with the Angel Who spoke to him in the mount Sinai, and *with* our forefathers: who received the living oracles to give to us:
(39) To whom our forefathers would not obey, but pushed *him* from them, and in their hearts turned back again into Egypt,
(40) Saying to Aaron, Make for us gods to go before us: because *as for* this Moses, who brought us out of the land of Egypt, we do not know what has become of him.[t]
(41) And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands.
(42) Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets,

O you house of Israel, have you offered to Me slain beasts and sacrifices *for the space of* forty years in the wilderness?

(43) **Yes, you took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them: and I will carry you away beyond Babylon.**[u]

(44) Our forefathers had the tabernacle of witness in the wilderness, as He had appointed, speaking to Moses, that he should make it according to the fashion that he had seen.
(45) Which our forefathers who came in afterward also brought in with Jesus {Joshua}[v] into the possession of the Gentiles, whom God drove out before the face of our forefathers, until the days of David;
(46) Who found favor before God, and desired to find a tabernacle for the God of Jacob.
(47) But Solomon built Him a house {temple}.
(48) However the most High does not live in temples made with hands; as the prophet says,

7:37s - Deut. 18:15
7:40t - Ex. 32:1
7:42-43u - Amos 5:25-26
7:45v - Jesus - i.e. Joshua [Jesus {ιησου} is Greek for the Hebrew name Joshua {יהושע} which means Jehovah saves] – See note on Mat. 1:21 and Lk. 1:31

(49) **Heaven is My throne, and earth is My footstool: what house {temple} will you build Me? Says the Lord: or what is the place of My rest?**
(50) **Has not My hand made all these things?**[w]
(51) You stubborn and uncircumcised in heart and ears,[x] you always resist the Holy Spirit: as your forefathers *did,* so *do* you.
(52) Which of the prophets have your forefathers not persecuted? and they have killed those who showed beforehand the coming of the Just One; of Whom you have now been the betrayers and murderers:
(53) Who have received the law delivered by angels, and have not kept *it*.
(54) When they heard these things, they were cut to the heart, and they gnashed at him with *their* teeth.
(55) But he, being full of the Holy Spirit, looked up intently into heaven, and saw the glory of God, and Jesus standing[y] on the right hand of God,
(56) And said, Look, I see the heavens opened, and the Son of Man standing on the right hand of God.
(57) Then they cried out with a loud voice, and covered their ears, and ran upon him with one accord,
(58) And cast *him* out of the city, and stoned *him:* and the witnesses laid down their coats at a young man's feet, whose name was Saul.[z]
(59) And they stoned Stephen, even as he was calling upon *God,* and saying, Lord Jesus, receive my spirit.
(60) And he kneeled down, and cried with a loud voice, Lord, do not lay this sin to their charge. And when he had said this, he fell asleep.

Chapter 8

(1) And Saul was consenting to his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.
(2) And devout men carried Stephen *to his burial,* and cried greatly over him.
(3) As for Saul, he made havoc of the church, entering into every house, and taking men and women putting *them* into prison.
(4) Therefore those who were scattered abroad went everywhere preaching the word.
(5) Then Philip went down to the city of Samaria, and preached Christ to them.
(6) And the people with one accord gave heed to those things which Philip spoke, hearing and seeing the miracles which he did.
(7) Because unclean spirits, crying with loud voices, came out of many who were possessed *with them:* and many taken with paralysis, and who were lame, were healed.
(8) And there was great joy in that city.

7:49-50w - Is. 66:1-2
7:51x - uncircumcised of heart and ears - i.e. they act like ungodly unbelievers
7:55y - Jesus is standing - showing His love and support of Stephen and his testimony
7:58z - Acts 22:20

(9) But there was a certain man, called Simon, who previously in the same city used sorcery {magic; fake miracles},[a] and deceived the people of Samaria, pretending that he himself was some great one:
(10) To whom they all gave heed, from the least to the greatest, saying, This man has the great power of God.
(11) And to him they had regard, because for a long time he had deceived them with sorceries {magic; fake miracles}.
(12) But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.
(13) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, seeing the miracles and signs which were done.[b]
(14) Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John:
(15) Who, when they had come down, prayed for them, that they might receive the Holy Spirit:
(16) (Because as yet He had not fallen upon any of them: but they were only baptized in the Name of the Lord Jesus.)[c]
(17) Then they laid *their* hands on them, and they received the Holy Spirit.
(18) And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money,
(19) Saying, Give me also this power, that on whomever I lay hands, he may receive the Holy Spirit.
(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.
(21) You have neither part nor lot in this matter: because your heart is not right in the sight of God.
(22) Repent therefore of this your wickedness, and pray to God, if perhaps the thought of your heart may be forgiven you.
(23) Because I perceive that you are caught up with bitterness, and *in* the bonds of sin.
(24) Then Simon answered, and said, You pray to the Lord for me, that none of these things which you have spoken come upon me.
(25) And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.
(26) And the Angel of the Lord spoke to Philip, saying, Arise, and go towards the south to the road that goes down from Jerusalem to Gaza, which is desert.

8:9a - sorcery - literally: magic {μαγευων}
8:13b - Simon who previously practiced magic (which is fake) now saw true power and recognized that it was real
8:16c - They had been baptized in the Name of Jesus, but had not received the Holy Spirit - it was necessary for the Jewish apostles to see for themselves that the Samaritans believed and the laying on of hands was an identification both to the Jews and to the Samaritans that Jesus was Savior for all and they were one body in Christ Jesus.

(27) And he arose and went: and, a man of Ethiopia, an eunuch[d] of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship,
(28) Was returning, and sitting in his chariot reading Isaiah the prophet.
(29) Then the Spirit said to Philip, Go near, and join yourself to this chariot.
(30) And Philip ran there to *him,* and heard him reading the prophet Isaiah, and said, Do you understand what you read?
(31) And he said, How can I, unless some man should guide me?[e] And he desired that Philip would come up and sit with him.
(32) The place of the scripture which he read was this,

He was led as a sheep to the slaughter; and like a lamb who is dumb before his shearer, so He did not open His mouth:

(33) **In His humiliation His judgment was taken away: and who shall declare His generation? Because His life is taken from the earth.**[f]

(34) And the eunuch answered Philip, and said, I ask you, of whom does the prophet speak these things? of himself, or of some other man?
(35) Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus.
(36) And as they went on *their* way, they came to a certain body of water: and the eunuch said, See, *here is* water; what hinders me to be baptized?
(37) And Philip said, If you believe with all your heart, you may be. And he answered and said, I believe that Jesus Christ is the Son of God.[g]
(38) And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.
(39) And when they had come up out of the water, the Spirit of the Lord caught Philip away, that the eunuch saw him no more: and he went on his way rejoicing.
(40) But Philip was found at Azotus: and passing through he preached in all the cities, until he came to Caesarea.

8:27d - eunuch - a man who has been castrated or for some other reason is unable to perform sex - eunuchs were often put in charge of harems since there was no possibility of them having sex with the women – being a eunuch, he would not be allowed to enter the temple [Lev. 21:17-23] so he would not have access to learning from the teachers of the law – see Deut. 23:1; Acts 8:31; Mat. 19:12
8:31e - See Acts 8:27
8:32-33f - Is. 53:7-8
8:37g – modern translations leave out this verse all together because the authors don't believe it - See Appendix I: Examples of Missing Words and Verses in Modern Translations – Bishops'{1568}, Geneva {1587}, King James {1611}, Webster's {1833} Bibles are all in agreement.

Chapter 9

(1) And Saul, still breathing out threats and slaughter against the disciples of the Lord, went to the high priest,

(2) And desired of him letters to Damascus to the synagogues, that if he found any of this Way, whether they were men or women, he might bring them bound to Jerusalem.

(3) And as he journeyed, he came near Damascus: and suddenly there shone around him a light from heaven:

(4) And he fell to the earth, and heard a voice saying to him, Saul, Saul, why do you persecute Me?[a]

(5) And he said, Who are You, Lord? And the Lord said, I am Jesus Whom you persecute: *it is* hard for you to kick against the thorns.[b]

(6) And he trembling and astonished said, Lord, what will You have me to do? And the Lord *said* to him, Arise, and go into the city, and it shall be told to you what you must do.

(7) And the men who traveled with him stood speechless, hearing a voice, but seeing no man.[c]

(8) And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

(9) And he was three days without sight, and neither did he eat nor drink.

(10) And there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision, Ananias. And he said, Look, I *am here,* Lord.

(11) And the Lord *said* to him, Arise, and go into the street which is called Straight, and inquire at the house of Judas for *one* called Saul, of Tarsus: because, indeed, he is praying,

(12) And has seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

(13) Then Ananias answered, Lord, I have heard by many of this man, how much evil he has done to Your saints at Jerusalem:

(14) And here he has authority from the chief priests to bind all who call on Your Name.

(15) But the Lord said to him, Go your way: because he is a chosen vessel to Me, to bear My Name before the Gentiles {non-Jews}[d] and kings, and the children of Israel:

(16) Because I will show him what great things that he must suffer for My Name's sake.

(17) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, Who appeared to you on the road as you came, has sent me, that you might receive your sight, and be filled with the Holy Spirit.

(18) And immediately there fell from his eyes as it had been scales: and he immediately received sight, and arose, and was baptized.

9:4a – Acts 22:7; 26:14

9:5b – pricks {κεντρα} – thorns – sharp object – possibly ox goad or cattle prod

9:7c - Acts 22:9

9:15d - Gentiles - non-Jews - people of other nations

(19) And when he had received food, he was strengthened. Then Saul was certain days with the disciples who were at Damascus.
(20) And immediately he preached Christ in the synagogues, that He is the Son of God.
(21) But all who heard *him* were amazed, and said; Is this not he who destroyed those who called on this Name in Jerusalem, and came here with that intent, that he might bring them bound to the chief priests?
(22) But Saul increased the more in strength, and confounded the Jews who lived at Damascus, proving that this {Jesus} is truly Christ.
(23) And after many days were fulfilled, the Jews took counsel to kill him:
(24) But their laying in wait was made known to Saul. And they watched the gates day and night to kill him.
(25) Then the disciples took him by night, and let *him* down by the wall in a basket.[e]
(26) And when Saul had come to Jerusalem, he determined to join himself to the disciples: but they were all afraid of him, and did not believe that he was a disciple.
(27) But Barnabas took him, and brought *him* to the apostles, and declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.
(28) And he was with them coming in and going out at Jerusalem.
(29) And he spoke boldly in the Name of the Lord Jesus, and disputed against the Grecians:[f] but they went about to kill him.
(30) *Which* when the brothers found out, they brought him down to Caesarea, and sent him forth to Tarsus.[g]
(31) Then the churches had rest throughout all Judea and Galilee and Samaria, and were encouraged; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.
(32) And it came to pass, as Peter passed throughout all *quarters,* he came down also to the saints who lived at Lydda.
(33) And there he found a certain man named Aeneas, who had been bedfast eight years, and was sick with paralysis.
(34) And Peter said to him, Aeneas, Jesus Christ makes you whole: arise, and make your bed. And he arose immediately.[h]
(35) And all who lived at Lydda and Sharon saw him, and turned to the Lord.
(36) Now there was at Joppa a certain disciple named Tabitha {deer [in Aramaic]},[i] which by interpretation is called Dorcas {deer [in Greek]}:[j] this woman was full of good works and charity which she did.

9:25e - basket - hamper - large basket - see Mat. 14:20; Mat. 15:37
9:29f – Grecians – Greek speaking Jews
9:30g – Tarsus – Paul's home town
9:34h – see Appendix A: Recorded Miracles in the Bible
9:36i - Tabitha - Aramaic for deer
9:36j - Dorcas - Greek for deer

(37) And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.
(38) And since Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring *him* that he would not delay to come to them.
(39) Then Peter arose and went with them. When he had come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and clothes which Dorcas had made, while she was with them.
(40) But Peter put them all out, and kneeled down, and prayed; and turning *himself* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.[k]
(41) And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.
(42) And it was known throughout all Joppa; and many believed in the Lord.
(43) And it came to pass, that he stayed many days in Joppa with one Simon a tanner.

Chapter 10
(1) There was a certain man in Caesarea called Cornelius, a centurion[a] of the band called the Italian *band,*
(2) *A* devout *man,* and one who feared God with all his household, who gave many gifts to the people, and prayed to God always.
(3) He saw in a vision evidently about the ninth hour of the day {3 p.m.}[b] an Angel of God coming in to him, and saying to him, Cornelius.
(4) And when he looked on Him, he was afraid, and said, What is it, Lord? And He said to him, Your prayers and your gifts have come up for a memorial before God.
(5) And now send men to Joppa, and call for *one* Simon, whose surname is Peter:
(6) He is staying with one Simon a tanner, whose house is by the sea side: he will tell you what you should do.
(7) And when the Angel Who spoke to Cornelius had departed, he called two of his household servants, and a devout soldier of those who waited on him continually;
(8) And when he had declared all *these* things to them, he sent them to Joppa.
(9) In the morning, as they went on their journey, and drew near to the city, Peter went up upon the housetop to pray about the sixth hour {noon}:[c]
(10) And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
(11) And saw heaven opened, and a certain vessel descending towards him, as it had been a great sheet held at the four corners, and let down to the earth:

9:40k – see Appendix A: Recorded Miracles in the Bible
10:1a - centurion - officer in charge of 100 men
10:3b - ninth hour of the day - 3:00 in the afternoon - the hour of prayer – see Acts 3:1
10:9c - sixth hour - noon

(12) In which were all manner of four footed beasts of the earth, and wild beasts, and crawling things, and birds of the air.[d]
(13) And there came a voice to him, Rise, Peter; kill, and eat.
(14) But Peter said, Not so, Lord; because I have never eaten anything that is common or unclean.
(15) And the voice *spoke* to him again the second time, What God has cleansed, *that* you shall not call common {or unclean}.[e]
(16) This was done three times: and the vessel was received up again into heaven.
(17) Now while Peter questioned in himself what this vision which he had seen meant, the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,
(18) And called, and asked whether Simon, who was surnamed Peter, was staying there.
(19) While Peter thought about the vision, the Spirit said to him, Look, three men seek you.
(20) Arise therefore, and get yourself down, and go with them, questioning nothing: because I have sent them.
(21) Then Peter went down to the men who were sent to him from Cornelius; and said, Indeed, I am he whom you seek: what *is* the reason that you have come?
(22) And they said, Cornelius the centurion, a just man, and one who fears God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for you to come into his house, and to hear words from you.
(23) Then he called them in, and lodged *them*. And in the morning Peter went away with them, and certain brothers from Joppa accompanied him.[f]
(24) And the morning after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and close friends.
(25) And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped *him*.
(26) But Peter lifted him up, saying, Stand up; I myself also am a man.
(27) And as he talked with him, he went in, and found many who had come together.
(28) And he said to them, You know how that it is an unlawful thing for a man who is a Jew to keep company, or come to one of another nation; but God has shown me that I should not call any man common or unclean.
(29) Therefore I came *to you* without hesitation, as soon as I was sent for: I ask therefore for what reason you have sent for me?

10:12d - "unclean" animals that the Jews were not permitted to eat - Lev. 11; Deut. 14
10:15e - common or unclean - see Acts 10:28; 11:8
10:23f - 6 men in all went with Peter - Acts 11:12

(30) And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour {3 p.m.}[g] I prayed in my house, and a man stood before me in bright clothing,
(31) And said, Cornelius, your prayer is heard, and your gifts are had in remembrance in the sight of God.
(32) Therefore send to Joppa, and call to here Simon, whose surname is Peter; he is staying in the house of *one* Simon a tanner by the sea side: who, when he comes, will speak to you.
(33) Therefore I immediately sent to you; and you have done well that you have come. Now therefore we are all here present before God, to hear all things that are commanded of you by God.
(34) Then Peter opened *his* mouth, and said, Truly I perceive that God is no respecter of persons:[h]
(35) But in every nation those who fear Him, and work righteousness, are accepted by Him.
(36) The word which *God* sent to the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)
(37) That word, *I say,* you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;
(38) How God anointed Jesus of Nazareth with the Holy Spirit and with power: Who went about doing good, and healing all who were oppressed of the devil; because God was with Him.
(39) And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; Whom they killed and hung on a tree:
(40) God raised Him up the third day, and showed Him openly;
(41) Not to all the people, but to witnesses chosen beforehand by God, *even* to us, who ate and drank with Him after He arose from the dead.
(42) And He commanded us to preach to the people, and to testify that it is He Who was ordained by God *to be* the Judge of the living and dead.
(43) To Him all the prophets give witness, that through His Name whoever believes in Him shall receive forgiveness of sins.
(44) While Peter yet spoke these words, the Holy Spirit fell on all those who heard the word.
(45) And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit was poured out on the Gentiles {non-Jews} also.
(46) Because they heard them speak with other languages,[i] and magnify God. Then Peter said,
(47) Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?
(48) And he commanded them to be baptized in the Name of the Lord. Then they asked him to stay certain days.

10:30g - ninth hour - 3:00 p.m.
10:34h - no respecter of persons - no person is more important to the Lord than any other person. A person's social status or wealth mean nothing to the Lord. Anything a person has is a gift from the Lord and totally undeserved.
10:46i - Acts 19:6

Chapter 11

(1) And the apostles and brothers who were in Judea heard that the Gentiles {non Jews} had also received the word of God.

(2) And when Peter had come up to Jerusalem, those who were of the circumcision contended with him,

(3) Saying, You went in to uncircumcised men, and ate with them.

(4) But Peter rehearsed *the matter* from the beginning, and explained to them, in order saying,

(5) I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

(6) Upon which when I had fastened my eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and crawling things, and birds of the air.

(7) And I heard a voice saying to me, Arise, Peter; kill and eat.

(8) But I said, Not so, Lord: because nothing common or unclean has at any time entered into my mouth.[a]

(9) But the voice answered me again from heaven, What God has cleansed, *that* you shall not call common {or unclean}.

(10) And this was done three times: and all were drawn up again into heaven.

(11) And, indeed, immediately there were three men who had already come to the house where I was, sent from Caesarea to me.

(12) And the Spirit told me to go with them, questioning nothing. Furthermore these six brothers accompanied me, and we entered into the man's house:

(13) And he showed us how he had seen an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter;

(14) Who shall tell you words, by which you and all your household shall be saved.[b]

(15) And as I began to speak, the Holy Spirit fell on them, as it did on us at the beginning.

(16) Then I remembered the word of the Lord, how that He said, John indeed baptized with water; but you shall be baptized with the Holy Spirit.[c]

(17) Since God gave them the same gift as *He did* to us, who believed on the Lord Jesus Christ; who was I, that I could withstand God?[d]

(18) When they heard these things, they held their peace, and glorified God, saying, Then God has also granted repentance for eternal life to the Gentiles {non-Jews}.

(19) Now those who were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to no one but to the Jews only.

11:8a – Acts 10:15, 28
11:14b – Acts 10:5-7
11:16c - Acts 1:5
11:17d – Acts 10:44-47

(20) And some of them were men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Grecians,[e] preaching the Lord Jesus.
(21) And the hand of the Lord was with them: and a great number believed, and turned to the Lord.
(22) Then news of these things came to the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.
(23) Who, when he came, and had seen the grace of God, was glad, and encouraged them all, that with purpose of heart they would cling to the Lord.
(24) Because he was a good man, and full of the Holy Spirit and of faith: and many people were added to the Lord.
(25) Then Barnabas departed to Tarsus, in order to seek Saul:
(26) And when he had found him, he brought him to Antioch. And it came to pass, that for a whole year they assembled themselves with the church, and taught many people. And the disciples were first called Christians in Antioch.
(27) And in these days prophets came from Jerusalem to Antioch.
(28) And there stood up one of them named Agabus,[f] and signified by the Spirit that there should be a great famine throughout all the world: which came to pass in the days of Claudius Caesar.[g]
(29) Then the disciples, every man according to his ability, determined to send relief to the brothers who lived in Judea:
(30) Which they also did, and sent it to the elders by the hands of Barnabas and Saul.

Chapter 12
(1) Now about that time Herod the king[a] stretched forth *his* hands to harass certain of the church.
(2) And he killed James the brother of John with the sword.
(3) And because he saw it pleased the Jews, he proceeded further to take Peter also. (These were the days of Unleavened Bread.)[b]

11:20e – Grecians – Greek speaking Jews
11:28f – Agabus – Acts 21:10
11:28g - See Acts 18:2; 21:10
12:1a – Herod Agrippa I – son of Herod Antipas the 5th son of Herod I
– see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 13:31; Lk. 23:7; Acts 25:13
{see Josephus} - See Appendix O: The Herods of Scripture
12:3b - days of Unleavened Bread - seven days beginning with Passover
– Lev. 23:5-6

(4) And when he had apprehended him, he put *him* in prison, and delivered *him* to sixteen soldiers[c] to keep him; intending after Easter[d] to bring him forth to the people.
(5) Peter therefore was kept in prison: but prayer was made without ceasing by the church to God for him.
(6) And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
(7) And the Angel of the Lord came upon *him,* and a light shone in the prison: and He struck Peter on the side, and raised him up, saying, Get up quickly. And his chains fell off from *his* hands.
(8) And the Angel said to him, Put your belt on, and tie your sandals. And he did so. And He said to him, Put your coat on and follow Me.
(9) And he went out, and followed Him; and did not know that what the Angel was doing was real; but he thought he was seeing a vision.
(10) When they were past the first and the second ward, they came to the iron gate that lead to the city; which opened to them of its own accord: and they went out, and passed on through one street; and immediately the Angel left him.
(11) And when Peter had come to himself, he said, Now I know of a certainty, that the Lord had sent His Angel, and has delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.
(12) And when he had considered *the thing,* he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
(13) And as Peter knocked at the door of the gate, a young girl came to answer the door, named Rhoda.
(14) And when she recognized Peter's voice, she did not open the gate because of gladness, but ran in, and told how Peter stood before the gate.
(15) And they said to her, You are mad. But she constantly affirmed that it was so. Then they said, It is his angel.
(16) But Peter continued knocking: and when they had opened *the door,* and saw him, they were astonished.[e]
(17) But he, motioning to them with the hand to hold their peace, declared to them how the Lord had brought him out of the prison. And he said, Go tell these things to James, and to the brothers. And he departed, and went into another place.
(18) Now as soon as it was day, there was no small stir among the soldiers, what had become of Peter.

12:4c - quaternions - four soldiers, so 4 quaternions = 16 soldiers
12:4d - Easter - modern translations incorrectly say Passover, but if it is the days of Unleavened Bread [v. 3], Passover has already passed. – this is one of the places where the King James version varies from the Greek Received Text which also says "Passover" rather than "Easter" – the verse could read: "after the Passover holidays" but the King James version solves this problem by using the word "Easter." The Bishops Bible published in 1568 also uses Easter.
12:16e – they had been praying for him for days, but were astonished at how God had answered their prayers

(19) And when Herod had sought for him, and did not find him, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Caesarea, and stayed *there*.
(20) And Herod was highly displeased with those of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.
(21) And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made a speech to them.
(22) And the people gave a shout, *saying, It is* the voice of a god, and not of a man.
(23) And immediately the Angel of the Lord struck him, because he did not give God the glory: and he was eaten by worms, and gave up the spirit {he died}.
(24) But the word of God grew and multiplied.
(25) And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

Chapter 13
(1) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon who was called Niger,[a] and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul.
(2) As they ministered to the Lord, and fasted, the Holy Spirit said, Separate for Me Barnabas[b] and Saul for the work to which I have called them.
(3) And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.
(4) So they, being sent forth by the Holy Spirit, departed to Seleucia; and from there they sailed to Cyprus.
(5) And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John[c] as *their* minister.
(6) And when they had gone through the isle to Paphos, they found a certain sorcerer {magician},[d] a false prophet, a Jew, whose name *was* Barjesus:
(7) Who was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

13:1a - Niger {νιγερ} – black
13:2b – Barnabas – Acts 4:36
13:5c – John – John Mark - Marcus, Barnabas' sister's son [Col. 4:10]
– Barnabas' nephew – Since Barnabas was a Levite [Acts 4:36]
John Mark was also a Levite.
13:6d – sorcerer – magician {μαγον} - Elymos - Acts 13:8

(8) But Elymas[e] the sorcerer[f] (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
(9) Then Saul, (who also *is called* Paul,) filled with the Holy Spirit, set his eyes on him,
(10) And said, O full of all subtlety and all mischief, *you* child of the devil, *you* enemy of all righteousness, will you not cease to pervert the right ways of the Lord?
(11) And now, look, the hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand.[g]
(12) Then the deputy, when he saw what was done, believed, being astonished at the teaching of the Lord.
(13) Now when Paul and his company left from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
(14) But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day {Saturday}, and sat down.
(15) And after the reading of the law and the prophets the rulers of the synagogue sent to them, saying, *You* men *and* brothers, if you have any word of encouragement for the people, speak on.
(16) Then Paul stood up, and motioning with *his* hand said, Men of Israel, and you who fear God, give audience.
(17) The God of this people of Israel chose our forefathers, and exalted the people when they lived as strangers in the land of Egypt, and with a mighty arm He brought them out of it.
(18) And about the time of forty years He endured their deeds in the wilderness.
(19) And when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot.
(20) And after that He gave *to them* judges about the space of four hundred and fifty years, until Samuel the prophet.[h]
(21) And afterward they desired a king: and God gave to them Saul the son of Cis,[i] a man of the tribe of Benjamin, for a time of forty years.
(22) And when He had removed him, He raised up to them David to be their king; to whom also He gave testimony, and said, I have found David the *son* of Jesse, a man after My own heart, who shall fulfill all My will.[j]

13:8e - Elymas {ελυμας} – an Arabic word meaning wizard or magician
13:8f - sorcerer {μαγος} – magician
13:11g – Elymas mad blind – see Appendix A: Recorded Miracles in the Bible
13:20h - judges were given for about 450 years "until" Samuel [through most of Samuel's judgeship] and afterwards they wanted a king - see Appendix G: World Time Line of Biblical History
13:21i – I Sam. 9:1-2; 10:24
13:22j - I Sam. 16:12

(23) Of this man's descendants God has according to *His* promise raised for Israel a Savior, Jesus:
(24) When John had first preached before His coming the baptism of repentance to all the people of Israel.
(25) And as John fulfilled his course, he said, Whom do you think that I am? I am not *He*. But, there comes one after me, the shoes of Whose feet I am not worthy to loose.
(26) Men *and* brothers, children of the stock of Abraham, and whoever among you fears God, to you the word of this salvation is sent.
(27) Because those who live in Jerusalem, and their rulers, because they did not know Him, nor yet the voices of the prophets who are read every sabbath day {Saturday}, they have fulfilled *them* in condemning *Him*.
(28) And though they found no cause of death *in Him,* yet they desired of Pilate that He be killed.
(29) And when they had fulfilled all that was written of Him, they took *Him* down from the tree, and laid *Him* in a tomb.
(30) But God raised Him from the dead:
(31) And He was seen many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.
(32) And we declare to you good news, how the promise which was made to the forefathers,
(33) God has fulfilled the same to us their children, in that He has raised up Jesus again; as it is also written in the second psalm,

You are My Son, today I have fathered You.[k]

(34) And as concerning that He raised Him up from the dead, *now* no more to return to corruption, He said in this way,

I will give you the sure mercies of David.[l]

(35) Therefore He said also in another *psalm,*

You shall not allow Your Holy One to see corruption.[m]

(36) Because David, after he had served his own generation by the will of God, fell asleep, and was laid to his forefathers, and saw corruption:
(37) But He, Whom God raised again, saw no corruption.
(38) Let it be known to you therefore, men *and* brothers, that through this Man is preached to you the forgiveness of sins:
(39) And by Him all who believe are justified from all things, from which you could not be justified by the law of Moses.
(40) Beware therefore, lest that come upon you, which is spoken of in the prophets;
(41) **Look, you despisers, and wonder, and perish: because I work a work in your days, a work which you shall in no way believe, though a man declare it to you.**[n]

13:33k - Ps. 2:7
13:34l - Is. 55:3
13:35m - Ps. 16:10
13:41n - Hab. 1:5

(42) And when the Jews had left the synagogue, the Gentiles {non-Jews} asked that these words might be preached to them the next sabbath {Saturday}.
(43) Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
(44) And the next sabbath day {Saturday} almost the whole city came together to hear the word of God.
(45) But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming.
(46) Then Paul and Barnabas grew bold, and said, It was necessary that the word of God should first have been spoken to you: but since you put it from you, and judge yourselves unworthy of everlasting life, indeed, we turn to the Gentiles {non-Jews}.
(47) Because the Lord has so commanded us, *saying,* I have set you to be a light to the Gentiles {non-Jews}, that you should be for salvation to the ends of the earth.
(48) And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.
(49) And the word of the Lord was published throughout all the region.
(50) But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.
(51) But they shook off the dust from their feet against them, and came to Iconium.
(52) And the disciples were filled with joy, and with the Holy Spirit.

Chapter 14
(1) And it came to pass in Iconium, that both of them went together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed.
(2) But the unbelieving Jews stirred up the Gentiles {non-Jews}, and poisoned their minds against the brothers.
(3) Therefore for a long time they stayed speaking boldly in the Lord, Who gave testimony to the word of His grace, and granted signs and wonders to be done by their hands.
(4) But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
(5) And when there was an assault made both of the Gentiles {non-Jews}, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,
(6) They were made aware of *it,* and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region:

(7) And there they preached the gospel.
(8) And there sat a certain man at Lystra, lame in his feet, being a cripple from his mother's womb, who never had walked:
(9) The same heard Paul speak: who steadfastly looking at him, and perceiving that he had faith to be healed,
(10) Said with a loud voice, Stand upright on your feet. And he leaped and walked.[a]
(11) And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men.
(12) And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.
(13) Then the priest of Jupiter, who was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people.
(14) *Which* when the apostles, Barnabas and Paul, heard *of,* they tore their clothes, and ran in among the people, crying out,
(15) And saying, Sirs, why do you do these things? We also are men of like passions with you, and preach to you that you should turn from these vanities to the living God, Who made heaven, and earth, and the sea, and all things that are in them:
(16) Who in times past allowed all nations to walk in their own ways.
(17) Nevertheless He did not leave Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
(18) And with these words they scarcely restrained the people, from sacrificing to them.
(19) And *certain* Jews from Antioch and Iconium came there, who persuaded the people, and, having stoned Paul, drug *him* out of the city, supposing he was dead.
(20) However, as the disciples stood around him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.
(21) And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,
(22) Confirming the souls of the disciples, *and* encouraging them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
(23) And when they had ordained for them elders in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed.
(24) And after they had passed throughout Pisidia, they came to Pamphylia.
(25) And when they had preached the word in Perga, they went down into Attalia:
(26) And from there sailed to Antioch, from where they had been recommended to the grace of God for the work which they fulfilled.[b]

14:10a – lame man cured – see Appendix A: Recorded Miracles in the Bible
14:26b - Acts 13:1-3

(27) And when they arrived, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith to the Gentiles {non-Jews}.
(28) And there they stayed a long time with the disciples.

Chapter 15
(1) And certain men who came down from Judea taught the brothers, *and said,* Unless you are circumcised after the manner of Moses, you cannot be saved.
(2) Therefore when Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem to the apostles and elders about this question.
(3) And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles {non-Jews}: and they caused great joy to all the brothers.
(4) And when they had come to Jerusalem, they were received by the church, and *by* the apostles and elders, and they declared all things that God had done with them.
(5) But there rose up certain of the sect of the Pharisees who believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.
(6) And the apostles and elders came together to consider this matter.
(7) And when there had been much disputing, Peter rose up, and said to them, Men *and* brothers, you know how that a good while ago God made a choice among us, that the Gentiles {non-Jews} by my mouth should hear the word of the gospel,[a] and believe.
(8) And God, Who knows the hearts, bore them witness, giving them the Holy Spirit,[b] even as *He did* to us;
(9) And put no difference between us and them, purifying their hearts by faith.
(10) Now therefore why do you tempt God, to put a yoke upon the neck of the disciples, which neither our forefathers nor we were able to bear?
(11) But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
(12) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had performed among the Gentiles {non-Jews} by them.
(13) And after they had held their peace, James {the brother of Jesus} answered, saying, Men *and* brothers, listen to me:
(14) Simeon {Peter} has declared how God at the first visited the Gentiles {non-Jews}, to take out of them a people for His Name.
(15) And to this the words of the prophets agree; as it is written,
(16) **After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again its ruins, and I will set it up:**

15:7a - Acts 10
15:8b - Acts 10:44-46

(17) **That the remnant of men might seek after the Lord, and all the Gentiles {non-Jews}, upon whom My Name is called, says the Lord, Who does all these things.**[c]
(18) God knows all His works from the beginning of the world.
(19) Therefore my advice is, that we not trouble them, who from among the Gentiles have turned to God:
(20) But that we write to them, that they abstain from pollutions of idols, and *from* fornication,[d] and *from* things strangled, and *from* blood.[e]
(21) Because Moses from old times has in every city those who preach him, being read in the synagogues every sabbath day {Saturday}.[f]
(23) And they wrote *letters* for them after this manner;
"The apostles and elders and brothers *send* greeting to the brothers who are of the Gentiles {non-Jews} in Antioch and Syria and Cilicia:
(24) Since we have heard, that certain ones who went out from us have troubled you with words, subverting your souls, saying, *You must* be circumcised, and keep the law: to whom we gave no *such* commandment:
(25) It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,
(26) Men who have risked their lives for the Name of our Lord Jesus Christ who shall also tell *you* the same things by mouth.
(28) Because it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things;
(29) That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare you well." [g]
(30) So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the letter:
(31) *Which* when they had read it, they rejoiced for the encouragement.
(32) And Judas and Silas, being prophets also themselves, encouraged the brothers with many words, and confirmed *them*.
(33) And after they had stayed *there* a period of time, they were let go in peace from the brothers to the apostles.
(34) Nevertheless it pleased Silas to remain there still.

15:16-17c - Amos 9:11-12
15:20d - See Mat. 5:32
15: 20e – four things Gentiles [non-Jews] were to abstain from: fornication [sex outside of marriage] – see Mat. 15:19; Mark 7:21-22; Gal. 5:19-21 – things that defile a man Gal. 5:19-21 specifically states that those who practice fornication cannot enter the kingdom of God. Jesus specifically condemns churches in the Revelation for fornication. Rev. 2:14, 20
15:21f – Because – the reason given for these particular things is to not cause a stumbling block to the Jews who read the law of Moses every sabbath
15:29g – see Acts 15:20

(35) Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
(36) And some days afterward Paul said to Barnabas, Let us go again and visit our brothers in every city where we have preached the word of the Lord, *and see* how they are doing.
(37) And Barnabas determined to take with them John, whose surname was Mark.[h]
(38) But Paul did not think it good to take him with them, who had left them from Pamphylia,[i] and did not go with them to the work.
(39) And the contention was so sharp between them, that they separated one from the other: and so Barnabas took Mark, and sailed to Cyprus;[j]
(40) And Paul chose Silas, and departed, being recommended by the brothers to the grace of God.
(41) And he went through Syria and Cilicia, confirming the churches.

Chapter 16
(1) Then he {Paul} came to Derbe and Lystra: and, a certain disciple was there, named Timothy,[a] the son of a certain woman, who was a Jewess, and believed; but his father *was* a Greek:
(2) Who was well reported of by the brothers that were at Lystra and Iconium.
(3) Paul wanted him to go forth with him; and took and circumcised him because of the Jews who were in those quarters: because they all knew that his father was a Greek.
(4) And as they went through the cities, they delivered them the decrees to keep, that were ordained by the apostles and elders who were at Jerusalem.
(5) And so were the churches established in the faith, and increased in number daily.
(6) Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia {Minor},[b]
(7) Afterward they came to Mysia, they intended to go into Bithynia: but the Spirit did not allow them.
(8) And they passing by Mysia came down to Troas.
(9) And a vision appeared to Paul in the night; There stood a man of Macedonia, calling him, saying, Come over into Macedonia, and help us.
(10) And after he had seen the vision, immediately we[c] endeavored to go into Macedonia, believing assuredly that the Lord had called us to preach the gospel to them.

15:37h – John Mark - Marcus, Barnabas' sister's son [Col. 4:10] – Barnabas' nephew. Since Barnabas was a Levite [Acts 4:36] – John Mark was also a Levite.
15:38i – Acts 13:13
15:39j – Later Paul would realize how Mark had matured and requested his presence II Tim. 4:11
16:1a – Timothy – Acts 17:14-15; 18:5; 19:22; 20:4; Rom. 15:21; I Cor. 4:17; 16:10; II Cor. 1:1,19; Phil. 1:1; 2:19; Col. 1:1; I Thes. 1:1; 3:2,6; II Thes. 1:1; I Tim. 1:1,18; I Tim. 6:20; II Tim. 1:2; Heb. 13:23
16:6b – Asia Minor – modern Turkey
16:10c - "we" - Luke joins Paul

(11) Therefore leaving from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;
(12) And from there to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city staying certain days.
(13) And on the sabbath {Saturday}, we went out of the city by a river side, where prayer was often made; and we sat down, and spoke to the women who came *there*.
(14) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshiped God, heard *us:* whose heart the Lord opened, that she paid attention to the things which were spoken of by Paul.
(15) And when she was baptized, and her household, she asked *us,* saying, If you have judged me to be faithful to the Lord, come into my house, and stay *there*. And she constrained us.
(16) And it came to pass, as we went to prayer, a certain young lady possessed with a spirit of divination met us, who brought her masters much gain by fortunetelling:
(17) The same followed Paul and us, and cried, saying, These men are the servants of the most high God, who show to us the way of salvation.
(18) And she did this many days. But Paul, being grieved, turned and said to the spirit, I command you in the Name of Jesus Christ to come out of her. And he came out the same hour.[d]
(19) And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drug *them* into the marketplace to the rulers,
(20) And brought them to the rulers, saying, These men, who are Jews, exceedingly trouble our city,
(21) And teach customs, which are not lawful for us to receive, neither to observe, since we are Romans.
(22) And the multitude rose up together against them: and the rulers tore off their clothes, and commanded to beat *them*.
(23) And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them securely:
(24) Who, having received such a charge, thrust them into the inner prison, and put their feet fast in the stocks.
(25) And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them.
(26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
(27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had fled.
(28) But Paul cried with a loud voice, saying, Do yourself no harm: we are all here.
(29) Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,
(30) And brought them out, and said, Sirs, what must I do to be saved?
(31) And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your household.

16:18d – spirit of divination cast out – see Appendix A: Recorded Miracles in the Bible

(32) And they spoke to him the word of the Lord, and to all who were in his household.
(33) And he took them the same hour of the night, and washed *their* stripes; and immediately he and all his household was baptized.
(34) And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his household.
(35) And when it was day, the rulers sent the sergeants, saying, Let those men go.
(36) And the keeper of the prison told this saying to Paul, The rulers have sent to let you go: now therefore depart, and go in peace.
(37) But Paul said to them, They have beaten us openly who are Romans and un-condemned, and have cast *us* into prison; and now do they thrust us out secretly? Surely not; but let them come themselves and fetch us out.
(38) And the sergeants told these words to the rulers: and they were afraid, when they heard that they were Romans.
(39) And they came and asked them, and brought *them* out, and desired *them* to depart out of the city.
(40) And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brothers, they comforted them, and departed.

Chapter 17
(1) Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews:
(2) And Paul, as his manner was, went in to them, and for three sabbath days {Saturdays}, reasoned with them out of the scriptures,
(3) Opening and explaining, that Christ had to have suffered, and risen again from the dead; and that this Jesus, Whom I preach to you, is Christ.
(4) And some of them believed, and joined with Paul and Silas; and of the devout Greeks a great multitude, and not a few of the chief women.
(5) But the Jews who did not believe, moved with envy, took to themselves certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
(6) And when they did not find them, they drew Jason and certain brothers to the rulers of the city, crying, These who have turned the world upside down have come here also;
(7) Whom Jason has received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.
(8) And they troubled the people and the rulers of the city, when they heard these things.
(9) And when they had taken security of Jason, and of the other, they let them go.
(10) And the brothers immediately sent away Paul and Silas by night to Berea: who coming *there* went into the synagogue of the Jews.

(11) These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
(12) Therefore many of them believed; also of honorable women who were Greeks, and not a few of men.
(13) But when the Jews of Thessalonica had knowledge that the word of God was preached by Paul at Berea, they came there also, and stirred up the people.
(14) And then immediately the brothers sent Paul away to go as it were to the sea: but Silas and Timothy remained there.
(15) And those who went with Paul brought him to Athens: but receiving a commandment to Silas and Timothy for him to come with all speed, they departed.
(16) Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.
(17) Therefore he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with those who met with him.
(18) Then certain philosophers of the Epicureans,[a] and of the Stoicks,[b] encountered him. And some said, What will this babbler say? Some others said, He seems to be one who sets forth strange gods: because he preached to them Jesus, and the resurrection.
(19) And they took him, and brought him to Areopagus, saying, May we know what this new teaching, of which you speak, *is?*
(20) Because you bring certain strange things to our ears: we would know therefore what these things mean.
(21) (Because all the Athenians and strangers who were there spent their time in nothing else, but either to tell, or to hear some new thing.)
(22) Then Paul stood in the midst of Mars' hill, and said, *You* men of Athens, I perceive that in all things you are too superstitious.
(23) Because as I passed by, and saw your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Therefore He Whom you ignorantly worship, I declare to you.
(24) God Who made the world and all things in it, since He is Lord of heaven and earth, does not live in temples made with hands;

17:18a - Epicureans - philosophy sect named for Epicurus, who lived about 300 B.C. They denied that the world was created by God, that the gods exercised any care or providence over human affairs, and that the soul was immortal.

17:18b - Stoicks - philosophy sect named for the Greek word "stoa" for porch {στοὰ} founded by Zeno who taught in a porch in Athens - taught that the world was created by God, but that all things were controlled by Fate.

(25) Neither is worshiped with men's hands, as though He needed anything, since He gives to all life, and breath, and all things;
(26) And has made of one blood all nations of men to live on all the face of the earth, and has determined the times before appointed, and the bounds of where they live;
(27) That they should seek the Lord, if perhaps they might feel after Him, and find Him, though He is not far from every one of us:
(28) Because in Him we live, and move, and have our being; as certain also of your own poets have said, Because we are also His offspring.[c]
(29) Since we are the offspring of God, we ought not to think that the Godhead is like gold, or silver, or stone, engraved with art and man's devices.
(30) And the times of this ignorance God winked at; but now commands all men everywhere to repent:
(31) Because He has appointed a day, in which He will judge the world in righteousness by *that* Man Whom He has ordained; *of Whom* He has given assurance to all *men,* in that He has raised Him from the dead.
(32) And when they heard of the resurrection of the dead, some mocked: and others said, We will hear you again concerning this *matter*.
(33) So Paul departed from among them.
(34) However certain men clung to him, and believed: among the them *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Chapter 18
(1) After these things Paul departed from Athens, and came to Corinth;
(2) And found a certain Jew named Aquila, born in Pontus, who recently came from Italy, with his wife Priscilla; (because Claudius[a] had commanded all Jews to depart from Rome:) and came to them.
(3) And because he was of the same craft, he stayed with them, and worked: because by their occupation they were tent makers.[b]
(4) And he reasoned in the synagogue every sabbath {Saturday}, and persuaded the Jews and the Greeks.
(5) And when Silas and Timothy had come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.
(6) And when they opposed themselves, and blasphemed, he shook *his* clothing, and said to them, Your blood *is* upon your own heads; I *am* clean: from now on I will go to the Gentiles {non-Jews}.
(7) And he departed from there, and entered into a certain *man's* house, named Justus, *one* who worshiped God, whose house joined hard to the synagogue.

17:28c – Poet Aratus of Tarsus – see The Witness of the Stars, by E.W. Bullinger, p. 13
18:2a – Claudius – Acts 11:28
18:3b – Aquila and Paul were both tent makers

(8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his household; and many of the Corinthians hearing believed, and were baptized.
(9) Then the Lord spoke to Paul in the night by a vision, Do not be afraid, but speak, and do not hold your peace:
(10) Because I am with you, and no man shall set on you to hurt you: because I have many people in this city.
(11) And he continued *there* a year and six months, teaching the word of God among them.[c]
(12) And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
(13) Saying, This *fellow* persuades men to worship God contrary to the law.
(14) And when Paul was about to open *his* mouth, Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O *you* Jews, reasonably I would bear with you:
(15) But if it is a question of words and names, and *of* your law, you take care of *it;* because I will be no judge of such *matters*.
(16) And he drove them from the judgment seat.
(17) Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio did not intervene or concern himself with the matter.
(18) And Paul *after this* stayed *there* yet a good while, and then took his leave of the brothers, and sailed from there into Syria, and with him Priscilla and Aquila; having cut *his* hair in Cenchrea: because he had made a vow.
(19) And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
(20) When they desired *him* to stay longer time with them, he did not consent to do so;
(21) But bade them farewell, saying, I must by all means keep this feast that comes in Jerusalem: but I will return again to you, if God wills. And he sailed from Ephesus.
(22) And when he had landed at Caesarea, and gone up, and greeted the church, he went down to Antioch.
(23) And after he had spent some time *there,* he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.
(24) And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.
(25) This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John.
(26) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him to *themselves,* and expounded to him the way of God more perfectly.

18:11c – Paul stays at Corinth a year and 6 months

(27) And when he was disposed to pass into Achaia, the brothers wrote, encouraging the disciples to receive him: who, when he had come, helped those greatly who had believed through grace:
(28) Because he mightily convinced the Jews, *and* publicly, showing by the scriptures that Jesus was Christ.

Chapter 19
(1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
(2) He said to them, Have you received the Holy Spirit since you believed? And they said to him, We have not so much as heard whether there is a Holy Spirit.
(3) And he said to them, Into what then were you baptized? And they said, Into John's baptism.
(4) Then Paul said, John truly baptized with the baptism of repentance, saying to the people, that they should believe on Him Who was to come after him, that is, on Christ Jesus.
(5) When they heard *this,* they were baptized in the Name of the Lord Jesus.
(6) And when Paul had laid *his* hands upon them, the Holy Spirit came on them; and they spoke with tongues {in other languages}, and prophesied.[a]
(7) And all the men were about twelve.
(8) And he went into the synagogue, and spoke boldly for three months, debating and persuading the things concerning the kingdom of God.
(9) But when various ones were hardened, and did not believe, but spoke evil of that Way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
(10) And this continued for a time of two years; so that all those who lived in Asia Minor heard the word of the Lord Jesus, both Jews and Greeks.[b]
(11) And God worked special miracles by the hands of Paul:
(12) So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
(13) Then certain of the vagabond Jews, exorcists,[c] took upon themselves to call over those who had evil spirits the Name of the Lord Jesus, saying, We command you by Jesus Whom Paul preaches.
(14) And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, who did so.
(15) And the evil spirit answered and said, Jesus I know, and Paul I know; but who are you?
(16) And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

19:6a - Acts 10:44-46; Acts 2:2f
19:10b – Paul spent two years in Asia Minor {modern Turkey}
19:13c – exorcists – men who cast out demons

(17) And this was known to all the Jews and Greeks also living at Ephesus; and fear fell on them all, and the Name of the Lord Jesus was magnified.
(18) And many who believed came, and confessed, and showed their deeds.
(19) Many of those also who had used curious arts[d] brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.
(20) So the word of God grew mightily and prevailed.
(21) After these things were ended, Paul decided in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
(22) So he sent into Macedonia two of those who ministered to him, Timothy and Erastus; but he himself stayed in Asia Minor for a season.
(23) And the same time there arose no small stir about that Way.
(24) Because a certain *man* named Demetrius, a silversmith, who made silver shrines for Diana, brought no small profit to the craftsmen;
(25) Whom he called together with the workmen of similar occupation, and said, Sirs, you know that by this craft we have our wealth.
(26) Moreover you see and hear, that not just at Ephesus, but almost throughout all Asia Minor, this Paul has persuaded and turned away many people, saying that they are not gods, which are made with hands:
(27) So that not only this our craft is in danger to be set at nothing; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia Minor and the world worships.
(28) And when they heard *these sayings,* they were full of anger, and cried out, saying, Great *is* Diana of the Ephesians.
(29) And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater.
(30) And when Paul would have entered in to the people, the disciples would not allow him.
(31) And certain of the chief of Asia, who were his friends, sent to him, asking *him* that he not go into the theater.
(32) Some therefore cried one thing, and some another: because the assembly was confused; and the larger part did not know why they had come together.

19:19d – curious arts – witchcraft, sorcery, astrologers, etc.

(33) And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with the hand, and would have made his defense to the people.
(34) But when they knew that he was a Jew, all with one voice for about two hours cried out, Great *is* Diana of the Ephesians.
(35) And when the town clerk had appeased the people, he said, *You* men of Ephesus, what man is there that does not know how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the *image* which fell down from Jupiter?
(36) Since then these things cannot be spoken against, you ought to be quiet, and to do nothing rashly.
(37) Because you have brought here these men, who are neither robbers of churches, nor yet blasphemers of your goddess.
(38) Therefore if Demetrius, and the craftsmen who are with him, have a matter against any man, the law is open, and there are deputies: let them accuse one another before them.
(39) But if you inquire anything concerning other matters, it shall be determined in a lawful assembly.
(40) Because we are in danger to be called in question for this day's uproar, since there is no reason by which we may give an account of this assembly.
(41) And when he had so spoken, he dismissed the assembly.

Chapter 20

(1) And after the uproar had ceased, Paul called to *himself* the disciples, and embraced *them,* and departed in order to go into Macedonia.
(2) And when he had gone through those parts, and had given them much encouragement, he came into Greece,
(3) And stayed *there* three months. And when the Jews laid wait for him, as he was about to sail into Syria, he decided to return through Macedonia.
(4) And there accompanied him into Asia {Minor} Sopater of Berea;[a] and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe,[b] and Timothy;[c] and of Asia {Minor}, Tychicus[d] and Trophimus.
(5) These going ahead waited for us[e] at Troas.
(6) And we sailed away from Philippi after the days of Unleavened Bread,[f] and came to them to Troas in five days; where we stayed seven days.
(7) And upon the first *day* of the week {Sunday},[g] when the disciples came together to break bread, Paul preached to them, ready to depart in the morning; and continued his speech until midnight.
(8) And there were many lights in the upper chamber, where they were gathered together.

20:4a – Barea – Acts 17:10
20:4b – Gaius – Acts 19:29; 20:4; Rom. 16:23; I Cor. 1:14; III Jn. 1:1
20:4c – Timothy – Acts 16:1
20:4d – Tychicus – Col. 4:7; Eph. 6:21; II Tim. 4:12; Titus 3:12
20:5e – Luke rejoins Paul
20:6f – Feast of Unleavened Bread – Lev. 23:14f; Ex. 34:22f –see note on Lk. 2:41
20:7g - gathered together and breaking bread on Sunday - the early Christians Often worshiped on Sunday

(9) And there sat in a window a certain young man named Eutychus, who having fallen into a deep sleep: and as Paul was preaching long, he sunk down with sleep, and fell down from the third loft, and was taken up dead.
(10) And Paul went down, and fell on him, and embracing *him* said, Do not trouble yourselves; because his life is in him.
(11) When he therefore had come up again, and had broken bread, and eaten, and talked a long while, even until break of day, he departed.
(12) And they brought the young man alive, and were greatly comforted.[h]
(13) And we went on ahead to the ship, and sailed to Assos, intending to take in Paul there: because he had so appointed, deciding himself to go on foot.
(14) And when he met with us at Assos, we took him in, and came to Mitylene.
(15) And we sailed from there, and came the next *day* opposite Chios; and the next *day* we arrived at Samos, and stayed at Trogyllium; and the next *day* we came to Miletus.
(16) Because Paul had determined to sail by Ephesus, since he would not spend the time in Asia {Minor}: because he hurried, so if it were possible for him, he might be at Jerusalem on the day of Pentecost.[i]
(17) And from Miletus he sent to Ephesus, and called the elders of the church.
(18) And when they had come to him, he said to them, You know, from the first day that I came into Asia {Minor}, after what manner I have been with you at all seasons,
(19) Serving the Lord with all humility of mind, and with many tears, and temptations, which came upon me because of the Jews lying in wait:
(20) *And* how I kept back nothing that was profitable *for you,* but have shown you, and have taught you publicly, and from house to house,
(21) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
(22) And now, look, I go bound in the spirit to Jerusalem, not knowing the things that shall await me there:
(23) Except that the Holy Spirit witnesses in every city, saying that bonds and afflictions await me.
(24) But none of these things move me, neither do I count my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received from the Lord Jesus, to testify to the gospel of the grace of God.
(25) And now, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more.
(26) Therefore I take you to witness this day, that I *am* pure from the blood of all *men*.

20:12h – see Appendix A: Recorded Miracles in the Bible
20:16i – Pentecost – Lev. 23:16 - see note on Lk. 2:41

(27) Because I have not hesitated to declare to you all the counsel of God.
(28) Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit has made you overseers, to feed the church of God, which He has purchased with His own blood.
(29) Because I know this, that after my departing grievous wolves shall enter in among you, not sparing the flock.
(30) Also of your own selves men will arise, speaking perverse things, to draw away disciples after themselves.
(31) Therefore watch, and remember, that for a time of three years I did not cease to warn everyone night and day with tears.
(32) And now, brothers, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all those who are sanctified.
(33) I have coveted no man's silver, or gold, or clothing.
(34) Yes, you yourselves know, that these hands {of mine} have ministered to my necessities, and to those who were with me.
(35) I have shown you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.
(36) And when he had spoken these things, he kneeled down, and prayed with them all.
(37) And they all wept greatly, and fell on Paul's neck, and kissed him,
(38) Sorrowing most of all because of the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Chapter 21

(1) And it came to pass, that after we had left from them, and had launched, we came with a straight course to Coos, and the *day* following to Rhodes, and from there to Patara:
(2) And finding a ship sailing over to Phenicia, we went aboard, and set forth.
(3) Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: because there the ship was to unload her cargo.
(4) And finding disciples, we stayed there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.
(5) And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, until *we were* out of the city: and we kneeled down on the shore, and prayed.
(6) And when we had taken our leave one of another, we took ship; and they returned home again.
(7) And when we had finished *our* course from Tyre, we came to Ptolemais, and greeted the brothers, and stayed with them one day.

21:8a – Philip – one of the seven – see Acts 6:5
21:10b – Agabus – see Acts 11:28

(8) And the next *day* we who were of Paul's company departed, and came to Caesarea: and we entered into the house of Philip the evangelist, who was *one* of the seven;[a] and stayed with him.
(9) And the same man had four daughters, virgins, who prophesied.
(10) And as we stayed *there* many days, there came down from Judea a certain prophet, named Agabus.[b]
(11) And when he had come to us, he took Paul's belt, and bound his own hands and feet, and said, This is what the Holy Spirit says, So shall the Jews at Jerusalem bind the man who owns this belt, and shall deliver *him* into the hands of the Gentiles {non-Jews}.
(12) And when we heard these things, both we, and those of that place, urged him not to go up to Jerusalem.
(13) Then Paul answered, Why do you weep and break my heart? I am ready not only to be bound, but also to die at Jerusalem for the Name of the Lord Jesus.
(14) And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
(15) And after those days we took up our carriages, and went up to Jerusalem.
(16) There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
(17) And when we had come to Jerusalem, the brothers received us gladly.
(18) And the *day* following Paul went in with us to James; and all the elders were present.
(19) And when he had saluted them, he declared in detail the things God had done among the Gentiles {non-Jews} through his ministry.
(20) And when they heard *it,* they glorified the Lord, and said to him, You see, brother, how many thousands of Jews there are who believe; and they are all zealous of the law:
(21) And they are informed of you, that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.
(22) What is it therefore? the multitude surely will come together: because they will hear that you have come.
(23) Therefore we say to you to do this: We have four men who have a vow on them;
(24) Take them, and purify yourself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, of which they were informed concerning you, are false; but *that* you yourself also walk orderly, and keep the law.
(25) As concerning the Gentiles {non-Jews} who believe, we have written *and* concluded that they observe no such thing, except only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.[c]

21:25c – Acts 15:20

(26) Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that offering should be offered for every one of them.
(27) And when the seven days were almost ended, the Jews who were of Asia {Minor}, when they saw him in the temple, stirred up all the people, and laid hands on him,
(28) Crying out, Men of Israel, help: This is the man, who teaches all *men* everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and has polluted this holy place.
(29) (Because they had seen Trophimus an Ephesian[d] with him earlier in the city, whom they supposed that Paul had brought into the temple.)[e]
(30) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and immediately the doors were shut.
(31) And as they went about to kill him, news came to the chief captain of the band, that all Jerusalem was in an uproar.
(32) Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they quit beating Paul.
(33) Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.
(34) And some cried one thing, some another, among the multitude: and when he could not know the certainty because the tumult, he commanded him to be carried into the castle.
(35) And when he came upon the stairs, so it was, that he was carried by the soldiers because the violence of the people.
(36) Because the multitude of the people followed after, crying, Away with him.
(37) And as Paul was to be led into the castle, he said to the chief captain, May I speak to you? Who said, Can you speak Greek?
(38) Are you not that Egyptian, who before these days made an uproar, and led out into the wilderness four thousand men who were murderers?
(39) But Paul said, I am a man *who is* a Jew of Tarsus, *a city* in Cilicia, a citizen of no small city: and, I urge you, to allow me to speak to the people.

21:29d – Acts 20:4
21:29e – note that Luke has been with Paul the whole time [see Acts 21:1-18] but Luke points out that the Jews thought Paul had brought Trophimus an Ephesian into the temple [although Luke tells us that was not the case] If Luke was a Gentile as many speculate, since Luke was with Paul the whole time, it would seem that the Jews would have been concerned that Luke may have been brought to the temple. But since Luke was in fact a Jew, the possibility that Luke had entered the temple was not an issue! See note on Luke 1. See Was Luke a Gentile? at www.TheWordNotes.com

(40) And when he had given him license, Paul stood on the stairs, and motioned with the hand to the people. And when there was made a great silence, he spoke to *them* in the Hebrew tongue, saying,

Chapter 22

(1) Men, brothers, and fathers, listen to my defense *which I make* now to you.
(2) (And when they heard that he spoke in the Hebrew tongue to them, they kept the more silence: and he said,)
(3) I am truly a man *who is* a Jew, born in Tarsus, *a city* in Cilicia, but brought up in this city at the feet of Gamaliel,[a] *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as you all are this day.
(4) And I persecuted this Way to the death, binding and delivering into prisons both men and women.
(5) As also the high priest bears me witness, and all the estate of the elders: from whom also I received letters to the brothers, and went to Damascus, to bring those who were there bound to Jerusalem, to be punished.
(6) And it came about, that, as I made my journey, and had come near to Damascus about noon, suddenly there shone from heaven a great light around me.
(7) And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute Me?[b]
(8) And I answered, Who are You, Lord? And He said to me, I am Jesus of Nazareth, Whom you persecute.
(9) And those who were with me indeed saw the light, and were afraid; but they did not hear the voice of Him who spoke to me.
(10) And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there it shall be told to you of all things which are appointed for you to do.
(11) And when I could not see because the glory of that light, being led by the hand of those who were with me, I came into Damascus.
(12) And one Ananias, a devout man according to the law, having a good report of all the Jews who lived *there,*
(13) Came to me, and stood, and said to me, Brother Saul, receive your sight. And the same hour I looked up to see him.
(14) And he said, The God of our fathers has chosen you, that you should know His will, and see that Just One, and should hear the voice of His mouth.
(15) Because you shall be His witness to all men of what you have seen and heard.
(16) And now why do you delay? arise, and be baptized, and wash away your sins, calling on the Name of the Lord.
(17) And it came to pass, that, when I had come again to Jerusalem, even while I prayed in the temple, I was in a trance;
(18) And saw Him saying to me, Hurry, and quickly get yourself out of Jerusalem: because they will not receive your testimony concerning Me.
(19) And I said, Lord, they know that I imprisoned and beat in every synagogue those who believed on You:

22:3a - Acts 5:34
22:7b – Acts 9:4

(20) And when the blood of Your martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the coats of those who killed him.[c]
(21) And He said to me, Depart: because I will send you far from here to the Gentiles {non-Jews}.
(22) And they listened to this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: because it is not fit that he should live.
(23) And as they cried out, and cast off *their* clothes, and threw dust into the air,
(24) The chief captain commanded him to be brought into the castle, and ordered that he should be examined by scourging; that he might know why they cried so against him.
(25) And as they bound him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and un-condemned?
(26) When the centurion heard *that,* he went and told the chief captain, saying, Take heed what you do: because this man is a Roman.
(27) Then the chief captain came, and said to him, Tell me, are you a Roman? He said, Yes.
(28) And the chief captain answered, With a great *sum of money* I obtained this freedom. And Paul said, But I was born *free*.
(29) Then immediately they left him who should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
(30) In the morning, because he would have known the certainty of why he was accused by the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Chapter 23

(1) And Paul, looking earnestly at the council, said, Men *and* brothers, I have lived in all good conscience before God until this day.
(2) And the high priest Ananias commanded those who stood by him to strike him on the mouth.
(3) Then Paul said to him, God shall strike you, *you* whitewashed wall: because you sit to judge me after the law, and commanded me to be struck contrary to the law?
(4) And those who stood by said, Do you speak against God's high priest?
(5) Then said Paul, I did not know, brothers, that he was the high priest: because it is written, You shall not speak evil of the ruler of your people.
(6) But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brothers, I am a Pharisee, the son of a Pharisee: because of the hope and resurrection of the dead I am called in question.

22:20c – Acts 7:58

(7) And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
(8) Because the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.[a]
(9) And there arose a great cry: and the scribes *who were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel has spoken to him, let us not fight against God.
(10) And when there arose a great dissension, the chief captain,[b] fearing that Paul would have been pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.
(11) And the following night the Lord stood by him, and said, Be of good cheer, Paul: because as you have testified of Me in Jerusalem, so must you bear witness also at Rome.
(12) And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul.
(13) And there were more than forty who had made this conspiracy.
(14) And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have killed Paul.
(15) Now therefore you with the council signify to the chief captain that he bring him down to you tomorrow, as though you would inquire something more perfectly concerning him: and we, when he comes near, are ready to kill him.
(16) And when Paul's sister's son[c] heard of their lying in wait, he went and entered into the castle, and told Paul.
(17) Then Paul called one of the centurions to *himself,* and said, Bring this young man to the chief captain: because he has a certain thing to tell him.
(18) So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me to *himself,* and asked me to bring this young man to you, who has something to say to you.
(19) Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him,* What is it that you have to tell me?
(20) And he said, The Jews have agreed to ask you that you would bring down Paul tomorrow into the council, as though they would inquire something of him more perfectly.
(21) But do not yield yourself to them: because there are more than forty men who are lying in wait for him, who have bound themselves with an oath, that they will neither eat nor drink until they have killed him: and now they are ready, looking for a promise from you.

23:8a – Mat. 3:7
23:10b - chief captain - Lysias - Acts 24:7
23:16c – Paul's nephew

(22) So the chief captain *then* let the young man depart, and charged *him, See to it that you* tell no man that you have made these things known to me.
(23) And he called to *himslf* two centurions,[d] saying, Make ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night {9 p.m.};[e]
(24) And provide *them* mounts, that they may set Paul on, and bring *him* safely to Felix the governor.
(25) And he wrote a letter after this manner:
(26) Claudius Lysias to the most excellent governor Felix *sends* greeting.
(27) This man was taken from the Jews, and they would have killed him: when I came with an army, and rescued him, having understood that he was a Roman.
(28) And when I would have known the cause of why they accused him, I brought him forth into their council:
(29) Whom I perceived to be accused of questions about their law, but to have nothing laid to his charge worthy of death or of bonds.
(30) And when it was told to me that the Jews laid in wait for the man, I sent immediately to you, and gave commandment to his accusers also to explain before you what *they had* against him. Farewell.
(31) Then the soldiers took Paul, as it was commanded them, and brought *him* by night to Antipatris.
(32) In the morning they left the horsemen to go with him, and returned to the castle:
(33) Who, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him.
(34) And when the governor had read *the letter,* he asked of what province he was. And when he understood that *he was* of Cilicia;
(35) He said, I will hear you, when your accusers have also come. And he commanded him to be kept in Herod's judgment hall.

Chapter 24

(1) And after five days Ananias the high priest came down[a] with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.
(2) And when he was called forth, Tertullus began to accuse *him,* saying, Since by you we enjoy great peace, and that very worthy deeds are done to this nation by your providence,
(3) We accept *it* always, and in all places, most noble Felix, with all thankfulness.
(4) Nevertheless, I will not waste your time any further, I ask you that you would bear with us and hear a few words.
(5) Because we have found this man *a* troublemaker, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

23:23d – two centurions – a centurion was over approximately 100 soldiers
23:23e - third hour of the night - 9:00 p.m
24:1a - down - from Jerusalem everything is down. When going to Jerusalem they are going up to Jerusalem. See Acts 25:1 and Luke 18:31

(6) Who also has gone about to profane the temple: whom we took, and would have judged him according to our law.
(7) But the chief captain Lysias came *upon us,* and with great violence took *him* away out of our hands,[b]
(8) Commanding his accusers to come to you: by examining of whom you yourself may take knowledge of all these things, of which we accuse him.
(9) And the Jews also assented, saying that these things were so.
(10) Then Paul, after the governor had motioned to him to speak, answered, Since I know that you have been for many years a judge to this nation, I do the more cheerfully answer for myself:
(11) In order that you may understand, that there have only been twelve days since I went up to Jerusalem to worship.
(12) And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:
(13) Neither can they prove the things of which they now accuse me.
(14) But this I confess to you, that after the Way which they call heresy, I so worship the God of my forefathers, believing all things which are written in the law and in the prophets:
(15) And have hope toward God, which they themselves also admit, that there shall be a resurrection of the dead, both of the just and unjust.
(16) And in this I do exercise myself, to have always a conscience clear of any offense toward God, or *toward* men.
(17) Now after many years I came to bring gifts to my nation, and offerings.
(18) Upon which certain Jews from Asia {Minor} found me purified in the temple, neither with multitude, nor with tumult.
(19) Who ought to have been here before you, and object, if they had anything against me.
(20) Or else let these same *here* say, if they have found me doing any evil, while I stood before the council,
(21) Only this one thing I said, and I cried standing among them, I am called in question by you this day concerning the resurrection of the dead.
(22) And when Felix heard these things, having more perfect knowledge of *that* Way, he deferred them, and said, When Lysias the chief captain[c] shall come down, I will know the completeness of your matter.
(23) And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should not forbid any of his acquaintances to minister or come to him.
(24) And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

24:7b - Acts 23:10
24:22c - Acts 24:7

(25) And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go your way for now; when I have a convenient season, I will call for you.
(26) He hoped also that money should have been given him by Paul, that he might loose him: therefore he sent for him often, and communed with him.
(27) But after two years Porcius Festus came and took Felix' place: and Felix, willing to show the Jews a pleasure, left Paul bound.

Chapter 25
(1) Now when Festus had come into the province, after three days he came up from Caesarea to Jerusalem.[a]
(2) Then the high priest and the chief of the Jews informed him against Paul, and asked him,
(3) And desired a favor from him, that he would send for him to come to Jerusalem, laying in wait along the road to kill him.
(4) But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *for there*.
(5) He said, Let them therefore, who among you are able, go down with *me,* and accuse this man, if there is any wickedness in him.
(6) And when he had stayed among them more than ten days, he went down[b] to Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.
(7) And when he had come, the Jews who came down from Jerusalem stood around, and laid many and grievous complaints against Paul, which they could not prove.
(8) While he answered for himself, Neither against the law of the Jews, nor against the temple, nor yet against Caesar, have I offended anything at all.
(9) But Festus, willing to do the Jews a pleasure, answered Paul, and said, Will you go up to Jerusalem, and there be judged about these things before me?
(10) Then Paul said, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong, as you very well know.
(11) Because if I am an offender, or have committed any thing worthy of death, I do not refuse to die: but if there are none of these things of which these accuse me, no man may deliver me to them. I appeal to Caesar.
(12) Then Festus, when he had conferred with the council, answered, Have you appealed to Caesar? to Caesar you shall go.
(13) And after certain days king Agrippa[c] and Bernice came to Caesarea to salute Festus.

25:1a - up to Jerusalem - see note on Acts 24:1
25:6b – down to Caesarea – see note on Acts 24:1
25:13c – Herod Agrippa II – son of Agrippa I [Acts 12:1] – great grandson of Herod I – see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1
See: Appendix O: The Herods of Scripture

(14) And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix:
(15) About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me,* desiring *to have* judgment against him.
(16) To whom I answered, It is not the manner of the Romans to deliver any man to die, before he who is accused has the accusers face to face, and has the right to answer for himself concerning the crime laid against him.
(17) Therefore, when they had come here, without any delay in the morning I sat on the judgment seat, and commanded the man to be brought forth.
(18) Against whom when the accusers stood up, they brought no accusation of such things as I supposed:
(19) But had certain questions against him of their own superstition, and of one Jesus, Who was dead, Whom Paul affirmed to be alive.
(20) And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.
(21) But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept until I might send him to Caesar.
(22) Then Agrippa said to Festus, I would also hear the man myself. Tomorrow, he said, you shall hear him.
(23) And in the morning, when Agrippa had come, and Bernice, with great pomp, and had entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.
(24) And Festus said, King Agrippa, and all men who are here present with us, you see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.
(25) But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him.
(26) Of whom I have no certain thing to write to my lord. Therefore I have brought him forth before you, and specially before you, O king Agrippa, that, after examination, I might have somewhat to write.
(27) Because it seems to me unreasonable to send a prisoner, and not with him describe the crimes *laid* against him
.

Chapter 26

(1) Then Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched forth the hand, and answered for himself:
(2) I consider myself happy, king Agrippa, because I shall answer for myself this day before you concerning all the things of which I am accused of the Jews:

(3) Especially *because I know* you to be expert in all customs and questions which are among the Jews: Therefore I ask you to hear me patiently.
(4) My manner of life from my youth, which was at the first among my own nation at Jerusalem, all the Jews know;
(5) Who knew me from the beginning, if they would testify, that after the most strict sect of our religion I lived a Pharisee.
(6) And now I stand and am judged for the hope of the promise made by God to our forefathers:
(7) To this *promise* our twelve tribes, instantly serving *God* day and night, hope to come. Because of this hope's sake, king Agrippa, I am accused by the Jews.
(8) Why should it be thought a thing incredible with you, that God should raise the dead?
(9) I truly thought in myself, that I ought to do many things contrary to the Name of Jesus of Nazareth.
(10) Which I also did in Jerusalem: and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.[a]
(11) And I punished them often in every synagogue, and compelled *them* to blaspheme; and being exceedingly angry against them, I persecuted *them* even to strange cities.
(12) Because of which as I went to Damascus with authority and commission from the chief priests,
(13) At midday, O king, I saw in the road a light from heaven, above the brightness of the sun, shining around me and those who journeyed with me.
(14) And when we had all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why do you persecute Me? *it is* hard for you to kick against the thorns.[b]
(15) And I said, Who are You, Lord? And He said, I am Jesus Whom you persecute.
(16) But rise, and stand upon your feet: because I have appeared to you for this purpose, to make you a minister and a witness both of these things which you have seen, and of those things in the which I will appear to you;
(17) Delivering you from the people, and *from* the Gentiles {non-Jews}, to whom I now send you,
(18) To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins, and inheritance among those who are sanctified by faith that is in Me.
(19) Therefore, O king Agrippa, I was not disobedient to the heavenly vision:
(20) But showed first to those of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles {non-Jews}, that they should repent and turn to God, and do works that show repentance.
(21) For these causes the Jews caught me in the temple, and went about to kill *me*.
(22) Having therefore obtained help from God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

26:10a - Acts 7:58
26:14b – Acts 9:4; 22:7

(23) That Christ should suffer, *and* that He should be the first Who should rise from the dead, and should show light to the people, and to the Gentiles {non-Jews}.
(24) And as he spoke for himself, Festus said with a loud voice, Paul, you are beside yourself; much learning has made you mad.
(25) But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.
(26) Because the king knows of these things, before whom also I speak freely: because I am persuaded that none of these things are hidden from him; because these things were not done in a corner.
(27) King Agrippa, do you believe the prophets? I know that you believe.
(28) Then Agrippa said to Paul, You almost persuade me to be a Christian.
(29) And Paul said, I would to God, that not only you, but also all who hear me this day, were both almost, and altogether such as I am, except these bonds.
(30) And when he had so spoken, the king rose up, and the governor, and Bernice, and those who sat with them:
(31) And when they had gone aside, they talked between themselves, saying, This man had done nothing worthy of death or of bonds.
(32) Then Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Caesar.

Chapter 27
(1) And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners to *one* named Julius, a centurion of Augustus' band.
(2) And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia {Minor}; *one* Aristarchus, a Macedonian of Thessalonica, being with us.
(3) And the next *day* we landed at Sidon. And Julius courteously treated Paul, and gave *him* liberty to go to his friends to refresh himself.
(4) And when we had launched from there, we sailed under Cyprus, because the winds were contrary.
(5) And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.
(6) And there the centurion found a ship of Alexandria sailing into Italy; and he put us on it.
(7) And when we had sailed slowly many days, and scarcely had come opposite Cnidus, the wind not allowing us, we sailed under Crete, opposite Salmone;
(8) And, hardly passing it, came to a place which is called The Fair Havens; near to the city *of* Lasea.
(9) Now when much time was spent, and when sailing was now dangerous, because the fast had now already past, Paul admonished *them,*
(10) And said to them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the cargo and ship, but also of our lives.

(11) Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.
(12) And because the haven was not accommodating to winter in, the more advised to depart from there also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lies toward the south west and north west.
(13) And when the south wind blew softly, supposing that they had obtained *their* purpose, leaving *from there,* they sailed close by Crete.
(14) But not long after there arose against it a stormy wind, called Euroclydon {tropical cyclone; hurricane}.[a]
(15) And when the ship was caught, and could not bear up into the wind, we let *her* drive.[b]
(16) And running under a certain island which is called Clauda, we had much work to come by the boat:
(17) Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven.
(18) And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;[c]
(19) And the third *day* we cast out with our own hands the tackling of the ship.
(20) And when neither sun nor stars appeared in many days, and no small tempest lay on *us,* all hope that we should be saved was then taken away.
(21) But after long abstinence Paul stood forth in the midst of them, and said, Sirs, you should have listened to me, and not have left from Crete, and to have gained this harm and loss.
(22) And now I encourage you to be of good cheer: because there shall be no loss of *any man's* life among you, but of the ship.
(23) Because there stood by me this night the angel of God, Whose I am, and Whom I serve,
(24) Saying, Do not fear, Paul; you must be brought before Caesar: and, indeed, God has given you all those who sail with you.
(25) Therefore, sirs, be of good cheer: because I believe God, that it shall be even as it was told me.
(26) However we must be cast upon a certain island.
(27) But when the fourteenth night had come, as we were driven up and down in Adria, about midnight the sailors determined that they were drawing near to some country;

27:14a – Euroclydon {ευροκλυδων} – [tropical cyclone] strong wind similar to a hurricane or typhoon
27:15b – let her drive – i.e. they let the ship travel with the wind
27:18c – lightened the ship – tossed some of the cargo overboard – by making the ship lighter it would not sink as deeply into the turbulent water.

(28) And sounded,[d] and found *it* twenty fathoms deep: {about 120 ft.; 36.6 m.}[e] and when they had gone a little further, they sounded again, and found *it* fifteen fathoms deep. {about 90 ft.; 27.4 m.}[f]
(29) Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
(30) And as the sailors were about to flee they acted as though they were going to let down anchors at the front of the ship, but let down the life boat to escape.
(31) Paul said to the centurion and to the soldiers, Unless these stay in the ship, you cannot be saved.
(32) Then the soldiers cut off the ropes of the life boat, and let her fall off.
(33) And while the day was coming on, Paul encouraged *them* all to take food, saying, Today is the fourteenth day that you have stayed and continued fasting, having taken nothing.
(34) Therefore I urge {encourage} you to take *some* food: because this is for your health: because there shall not a hair fall from the head of any of you.
(35) And when he had so spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken *it,* he began to eat.
(36) Then they were all of good cheer, and they also took *some* food.
(37) And there were two hundred seventy-six of us in all in the ship.
(38) And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
(39) And when it was day, they did not ground the ship on the land: but they discovered a certain creek with a shore, into which they were determined, if it were possible, to thrust in the ship.
(40) And when they had taken up the anchors, they committed *themselves* to the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.
(41) And falling into a place where two seas met, they ran the ship aground; and the front stuck fast, and remained unmovable, but the back part was broken with the violence of the waves.
(42) And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.
(43) But the centurion, wanting to save Paul, kept them from *their* purpose; and commanded that those who could swim should cast *themselves* first *into the sea,* and get to land:
(44) And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they all escaped safe to land.

27:28d – sounded – striking metal against metal in the water and listening for the echo they were able to estimate the depth of the water [this is the principle that sonar is based on] and since the water was becoming more shallow they knew they were approaching land.
27:28e - 20 fathoms - a fathom is about 6 feet or 1.8 meters - 20 fathoms would be about 120 feet or 36.6 meters - see Appendix J: Bible Weights and Measures
27:28f - 15 fathoms - about 90 feet or 27.4 meters -- They knew they were approaching land

Chapter 28

(1) And when they had escaped, then they found out that the island was called Melita.

(2) And the uncivilized people showed us great kindness: because they kindled a fire, and received every one of us, because of the present rain, and because of the cold.

(3) And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a snake out of the heat, and fastened onto his hand.

(4) And when the uncivilized people saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, yet vengeance does not allow him to live.

(5) And he shook off the beast into the fire, and felt no harm.[a]

(6) However they watched when he should have swollen, or fallen down dead suddenly: but after they had watched a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

(7) In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and courteously lodged us three days.

(8) And it came to pass, that the father of Publius lay sick of a fever and of a bloody flow: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.[b]

(9) So when this was done, others also, who had diseases in the island, came, and were healed:

(10) Who also honored us with many honors; and when we departed, they provided *us* with such things as were necessary.

(11) And after three months we departed in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux.[c]

(12) And landing at Syracuse, we stayed *there* three days.

(13) And from there we set a course, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

(14) Where we found brothers, and were asked to stay with them seven days: and so we went toward Rome.

(15) And from there, when the brothers heard of us, they came to meet us as far as Appii forum, and The Three Taverns: whom when Paul saw it, he thanked God, and took courage.

(16) And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was allowed to live by himself with a soldier who kept him.

28:5a – see Appendix A: Recorded Miracles in the Bible
28:8b – see Appendix A: Recorded Miracles in the Bible
28:11c – the constellation Gemini – the Twins - Caster and Pollux – constellations – according to fables the sons of Jupiter – which is a corruption of their true meaning – see: Witness of The Stars by E.W.Bullinger and "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com

(17) And it came to pass, that after three days Paul called the chief of the Jews together: and when they had come together, he said to them, Men *and* brothers, though I have committed nothing against the people, or customs of our forefathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans.
(18) Who, when they had examined me, would have let *me* go, because there was no cause of death in me.
(19) But when the Jews spoke against *it,* I was constrained to appeal to Caesar; not that I had anything to accuse my nation of.
(20) For this reason therefore I have called for you, to see *you,* and to speak with *you:* because it is for the hope of Israel that I am bound with this chain.
(21) And they said to him, We neither received letters out of Judea concerning you, neither any of the brothers who came showed or spoke any harm about you.
(22) But we desire to hear from you what you think: because as concerning this sect, we know that everywhere it is spoken against.
(23) And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning until evening.
(24) And some believed the things which were spoken, and some did not believe.
(25) And when they did not agree among themselves, they departed, after Paul had spoken one word, the Holy Spirit well spoke by Isaiah the prophet to our forefathers,
(26) Saying,

Go to this people, and say, Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive:

(27) **Because the heart of this people has grown hard, and their ears are dull of hearing, and their eyes they have closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.**[d]

(28) Therefore let it be known to you, that the salvation of God has been sent to the Gentiles {non-Jews}, and *that* they will hear it.
(29) And when he had said these words, the Jews departed, and had great arguing among themselves.
(30) And Paul lived two whole years in his own hired house, and received all who came in to him,
(31) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, and no man forbade him *to speak*.

28:26-27d - Is. 6:9-10

{45} Romans

Chapter 1

(1) From Paul, a servant of Jesus Christ, who was called *to be* an apostle, separated for the gospel of God,

(2) (Which He had promised beforehand by His prophets in the Holy Scriptures,)

(3) Concerning His Son Jesus Christ our Lord, Who was born of the descent of David according to the flesh;

(4) And declared *to be* the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead:

(5) By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name's sake;

(6) Among whom you are also the called of Jesus Christ:

(7) To all who are in Rome, beloved of God, called *to be* saints:[a] Grace to you and peace[b] from God our Father, and the Lord Jesus Christ.

(8) First, I thank my God through Jesus Christ for you all, because your faith is spoken of throughout the whole world.

(9) God is my witness, Whom I serve with my spirit in the gospel of His Son, that I make mention of you always in my prayers without ceasing;

(10) Making request, that if by any means now at last I might have a prosperous journey by the will of God to come to you.

(11) Because I long to see you, that I may impart to you some spiritual gift, in order that you may be established;

(12) That is, that I may be comforted together with you by the mutual faith both of you and myself.

(13) Now I do not want you to be ignorant, brothers, that often I planned to come to you, (but was prevented even until now,) that I might have some fruit among you also, even as among other Gentiles {non-Jews}.

(14) I am indebted both to the Greeks, and to the Barbarians {uncivilized}; both to the wise, and to the unwise.

(15) So, as much as in me is, I am ready to preach the gospel to you who are at Rome also.

(16) Because I am not ashamed of the gospel of Christ: because it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Greek.

(17) Because in it the righteousness of God is revealed from faith to faith: as it is written.

"The just shall live by faith."[c]

1:7a – saints – holy ones – righteous – living in a "right" relationship with God – doing the things God wants us to do – Mat. 6:33; Rom. 1:18; Rom. 6:13 – the opposite of Rom. 1:21-32

1:7b – Grace and Peace – grace always precedes peace – I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3; Rev. 1:4 – grace means receiving something as a free gift that is totally undeserved

1:17c - Hab. 2:4; Gal. 3:11; Heb. 10:38

(18) Because the wrath {anger; judgment} of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
(19) Because that which may be known about God is revealed in them; because God has revealed *it* to them.
(20) Because from the creation of the world His invisible attributes have been clearly seen, being understood by the things that are made, *even* His eternal power and Godhead; so that they are without excuse:
(21) Because of this, while they knew God, they did not glorify *Him* as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened.
(22) Professing themselves to be wise, they became fools,
(23) And *they* exchanged the glory of the incorruptible God for an image made in the form of corruptible man, and birds, and four footed beasts, and crawling things.[d]
(24) Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies among themselves:
(25) Who exchanged the truth of God for a lie, and worshiped and served the creature more than the Creator, Who is blessed forever. Amen. {Let it be.}
(26) For this reason God gave them up to evil affections: because even their women exchanged their natural use into that which is against nature:
(27) And likewise also the men, leaving the natural use of the woman, burned in their lust toward one another; men with men doing that which is unseemly, and receiving in themselves just punishment for their error.
(28) And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not beneficial;
(29) Being filled with all unrighteousness, fornication,[e] wickedness, covetousness, maliciousness; full of envy, murder, arguments, deceit, slanders; gossips,
(30) Vengeful, haters of God, spiteful, arrogant, boasters, inventors of evil things, disobedient to parents,
(31) Without understanding, contract breakers, without natural affection, unsatisfiable, unmerciful:
(32) Who knowing the judgment of God, that those who commit such things are worthy of death, not only do them, but have pleasure in those who practice them.

Chapter 2

(1) Therefore you are without excuse, O man, whoever you are who judges *another*: because in the way you judge another, you condemn yourself; because you who judge do the same things *yourself*.
(2) But we are sure that the judgment of God is according to truth against those who commit such things.

1:23d - note the descending order
1:29e - See Mat. 5:32

(3) And do you think this, O man, who judges those who do such things, and do the same, that you will escape the judgment of God?
(4) Or do you despise the riches of His goodness and forbearance and patience; not knowing that the goodness of God leads you to repentance?
(5) But after your hardness and unrepentant heart you store up for yourself wrath {anger; judgment} against the day of wrath {anger; judgment} and the revelation of the righteous judgment of God;
(6) Who will
"render to every man according to his deeds:"[a]
(7) To those who patiently continue doing good deeds and seek for glory and honor and immortality-- eternal life:
(8) But to those who are contentious, and do not obey the truth, but obey unrighteousness-- indignation and wrath {anger; judgment},
(9) Tribulation and anguish, upon every soul of man who does evil, of the Jew first, and also of the Gentile {non-Jews};
(10) But glory, honor, and peace, to every man who does good deeds, to the Jew first, and also to the Gentile {non-Jews}:
(11) Because there is no preferential treatment of persons with God.
(12) As many as have sinned without law will also perish without law: and as many as have sinned in the law will be judged by the law;
(13) (Because it is not the hearers of the law who *are* justified before God, but the doers of the law who will be justified.
(14) Because when the Gentiles {non-Jews}, who do not have the law, do by nature the things contained in the law, these, not having the law, are a law to themselves:
(15) Who show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts in the meantime accusing or else excusing one another;)
(16) In the day when God will judge the secrets of men by Jesus Christ according to my gospel.
(17) Listen, you *who* are called a Jew, and rest in the law, and make your boast of God,
(18) And know *His* will, and approve the things that are more excellent, being instructed out of the law;
(19) And are confident that you yourself are a guide to the blind, a light of those who are in darkness,
(20) An instructor of the foolish, a teacher of babes, who have the form of knowledge and of the truth in the law.
(21) You therefore who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?
(22) You who say a man should not commit adultery, do you commit adultery? You who hate idols, do you commit sacrilege {put worldly things ahead of God}?[b]

2:6a -Ps. 62:12
2:22b – sacrilege – treat the things of God with disrespect; take things that are devoted to God and use them for ungodly purposes – idolize material things - rob what belongs to God– Mat. 6:33; Mal. 3:8-10

(23) You who make your boast in the law, through breaking the law do you dishonor God?
(24) Because
"the Name of God is blasphemed among the Gentiles {non-Jews} because of you,"[c]
as it is written.
(25) Because circumcision truly profits, if you keep the law: but if you are a breaker of the law, your circumcision has become uncircumcision.
(26) Therefore if the uncircumcised keep the righteousness of the law, will not his uncircumcision be counted for circumcision?
(27) And will not *the* uncircumcised who by nature, if he fulfills the law, judge you, who by the letter and circumcision transgress the law?
(28) Because he is not a Jew, who is one outwardly; neither *is* circumcision, that which is outward in the flesh:
(29) But he *is* a Jew, who is one inwardly; and circumcision *is* of the heart, in the spirit, *and* not in the letter; whose praise *is* not from men, but from God.

Chapter 3
(1) What advantage then does the Jew have? or what profit *is there* of circumcision?
(2) Much in every way: chiefly, because to them were committed the oracles {scriptures} of God.[a]
(3) So what if some did not believe? Will their unbelief cause the faith of God to be without effect?
(4) God forbid: yes, let God be true, but every man a liar; as it is written,
"That You might be justified in Your sayings, and might overcome when You are judged."[b]
(5) But if our unrighteousness commends the righteousness of God, what shall we say? *Is* God unrighteous Who takes vengeance? (I speak as a man)
(6) God forbid: how then could God judge the world?
(7) Because if the truth of God has abounded more through my lie to His glory; why am I still judged as a sinner?
(8) And not *rather,* (as we are slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Their damnation is just.
(9) What then? are we better *than they*? No, not in any way: because we have proven already that both Jews and Gentiles {non-Jews}, are all under sin;
(10) As it is written,
"There is no one who is righteous, no, not one:

2:24c -Is .52:5
3:2a – the oracles of God {Scriptures} – were committed to the Jews – some falsely claim that Mark and Luke were Gentiles – this passage proves that is wrong – see note on Luke 1 and Acts 21:29
3:4b – Ps. 51:4

(11) **There is no one who understands, there is no one who seeks after God.**
(12) **They have all gone out of the way, they have all together become unprofitable; there is no one who does good, no, not one."**[c]
(13) **"Their throat *is* an open tomb; with their tongues they have used deceit;"**[d] **"the poison of snakes *is* under their lips:"**[e]
(14) **"Whose mouth *is* full of cursing and bitterness:"**[f]
(15) **"Their feet *are* swift to shed blood:**
(16) **Destruction and misery *are* in their ways:**
(17) **And they have not known the way of peace:"**[g]
(18) **"There is no fear of God within them."**[h]
(19) Now we know that whatever the law says, it says to those who are under the law: that every mouth may be silenced, and all the world may become guilty before God.
(20) Therefore by the deeds of the law no flesh will be justified in His sight: because by the law *comes* the knowledge of sin.
(21) But now the righteousness of God without the law is revealed, being witnessed *to* by the law and the prophets;
(22) Even the righteousness of God *which is* by faith of[i] Jesus Christ to all and upon all those who believe: because there is no difference:
(23) Because all have sinned, and come short of the glory of God;
(24) Being justified freely by His grace through the redemption that is in Christ Jesus:
(25) Whom God has set forth *to be* a debt-paying sacrifice through faith in His blood, to declare His righteousness for the forgiveness of sins that are past, through the patient-restraint of God;
(26) To declare, *I say,* at this time His righteousness: that He might be just, and the justifier of the one who believes in Jesus.
(27) Where *is* boasting then? It is excluded. By what law? of works? No: but by the law of faith.
(28) Therefore we conclude that a man is justified by faith without the deeds of the law.
(29) *Is He* the God of the Jews only? *is He* not also *God* of the Gentiles {non-Jews}? Yes, of the Gentiles {non-Jews} also:
(30) Since *it is* one God, Who will justify the circumcised by faith, and the uncircumcised through faith.
(31) Do we then make void the law through faith? God forbid: indeed, we establish the law.

3:12c - Ps. 14:1-3; 53:1-4 3:13d -Ps. 5:9 3:13e - Ps. 140:3
3:14f - Ps. 10:7 3:17g - Is. 59:7f 3:18h - Ps. 36:1
3:22i - faith of Jesus Christ – {δια} of or through - many modern translations change of to in but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 10:9; Gal. 3:22; Eph. 3:12; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See Holy Bible vs. New Age Bibles and Faith "of" Christ or Faith "in" Christ? at www.TheWordNotes.com

Chapter 4

(1) What shall we say then that Abraham our forefather, according to the flesh, has found?

(2) If Abraham was justified by works, he had *reason* to boast; but not before God.

(3) Because what does the Scripture say?

"Abraham believed God, and it was credited to him as righteousness."[a]

(4) Now to the one who works the reward is not considered as a gift, but payment due.

(5) But to the one who does not work, but believes in Him Who justifies the ungodly, his faith is credited as righteousness.

(6) Even as David also describes the blessedness of the man, to whom God credits righteousness without works,

(7) *Saying,*

"Blessed *are* those whose sins are forgiven, and whose sins are covered."[b]

(8) **"Blessed *is* the man to whom the Lord will not count sin."**[c]

(9) Does this blessedness *come* then upon the circumcised *only,* or upon the uncircumcised also? We say that

"faith was credited to Abraham for righteousness."[d]

(10) How was it credited? when he was circumcised, or uncircumcised? Not when he was circumcised, but when he was *still* uncircumcised.[e]

(11) And he received the sign of circumcision, as a seal of the righteousness of the faith which *he had while still* being uncircumcised: that he might be the father of all those who believe, though they are not circumcised; that righteousness might be credited to them also:

(12) And the father of the circumcised to those who are not only of the circumcised, but who also walk in the steps of that faith of our forefather Abraham, which *he had* while *still* being uncircumcised.

(13) Because the promise, that he should be the heir of the world, *was* not to Abraham, or to his descendants, through the law, but through the righteousness of faith.

(14) Because if those who are of the law *are* heirs, faith is made void, and the promise is made of no effect:

(15) Because the law works wrath {anger; judgment}: because where there is no law, *there is* no sin.

(16) Therefore *it is* of faith, that *it might be* by grace; to the end that the promise might be sure to all the descendants; not to those only who are of the law, but to those also who are of the faith of Abraham; who is the father of us all,

(17) (As it is written,

"I have made you a father of many nations,")[f]

before Him *in* Whom he believed, *even* God, Who gives life to the dead, and speaks of those things which are not yet as though they already are.

4:3a - Gen. 15:6 4:7b - Ps. 32:1 4:8c - Ps. 32:2

4:9d - Gen. 15:6 4:10e – Gen. 15:1f; 17:10f

4:17f - Gen. 17:5

(18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken,

"So shall your descendants be."[g]

(19) And not being weak in faith, he did not consider his own body dead, when he was about one hundred years old, nor even the deadness of Sarah's womb:

(20) He did not waver at the promise of God through unbelief; but was strong in faith, giving glory to God;

(21) And being fully persuaded that, what He had promised, He was able also to perform.

(22) And therefore

"it was credited to him as righteousness."[h]

(23) Now it was not written for his sake alone, that it was credited to him;

(24) But for us also, to whom it shall be credited, if we believe on Him Who raised up Jesus our Lord from the dead;

(25) Who was delivered for our offenses, and was raised again for our justification.

Chapter 5

(1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

(2) By Whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

(3) And not only *so,* but we rejoice in tribulations also: knowing that tribulation works patience;

(4) And patience, experience; and experience, hope:

(5) And hope does not make ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit Who is given to us.

(6) Because while we were yet without strength, in due time Christ died for the ungodly.

(7) Because hardly for a righteous man will one die: yet perhaps for a good man some would even dare to die.

(8) But God commends His love towards us, in that, while we were still sinners, Christ died for us.

(9) Much more then, being now justified by His blood, we shall be saved from wrath {anger; judgment} through Him.

(10) Because if, while we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we will be saved by His life.

(11) And not only *so,* but we also rejoice in God through our Lord Jesus Christ, by Whom we have now received our *sin* debt paid in full.

(12) Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, because all have sinned:

(13) (Because until the law sin was in the world: but sin is not counted when there is no law.

(14) Nevertheless death reigned from Adam to Moses, even over those who had not sinned after the likeness of Adam's sin, who is the image of Him Who was to come.

4:18g - Gen. 15:5
4:22h - Gen. 15:6

(15) But the free gift is not like the offense. Because if through the offense of one many became dead, much more the grace of God, and the gift by grace, *which is* by one Man, Jesus Christ, has abounded upon many.
(16) And the gift is not like the offense, *it was* by one who sinned: because the judgment *was* by one for condemnation, but the free gift *is* for the justification of many offenses.
(17) Because if by one man's offense death reigned by one; much more those who receive abundance of grace and of the gift of righteousness will reign in life by One, Jesus Christ.)
(18) Therefore as by the offense of one *judgment came* upon all men to condemnation; even so by the righteousness of One *the free gift came* upon all men for justification for life.
(19) Because as by one man's disobedience many were made sinners, so by the obedience of One will many be made righteous.
(20) Furthermore the law entered, that the offense might abound. But where sin abounded, grace much more abounded:
(21) That as sin has reigned leading to death, even so might grace reign through righteousness leading to eternal life by Jesus Christ our Lord.

Chapter 6
(1) What shall we say then? Shall we continue in sin, that grace may abound?
(2) God forbid. How can we, who are dead to sin, live any longer in it?
(3) Do you not know, that as many of us as were baptized into Jesus Christ were baptized into His death?
(4) Therefore we are buried with Him by baptism into death: that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
(5) Because if we have been planted together in the likeness of His death, we will also be *in the likeness* of *His* resurrection:
(6) Knowing this, that our old man is crucified with *Him,* that the body of sin might be destroyed, that from now on we should not serve sin.
(7) Because he who is dead is freed from sin.
(8) Now if we are dead with Christ, we believe that we will also live with Him:
(9) Knowing that Christ being raised from the dead dies no more; death has no more rule over Him.
(10) In that He died, He died to sin once: but in that He lives, He lives to God.
(11) Likewise also consider yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord.
(12) Therefore, do not let sin reign in your mortal body, that you should obey it in its lusts.
(13) Neither yield your bodies *as* instruments of unrighteousness to sin: but yield yourselves to God, as those who are alive from the dead, and your bodies *as* instruments of righteousness to God.
(14) Because sin cannot rule over you: because you are not under the law, but under grace.

(15) What then? shall we sin, because we are not under the law, but under grace? God forbid.
(16) Do you not know, that to whom you yield yourselves as servants to obey, his servants you are to whom you obey; whether for sin leading to death, or of obedience leading to righteousness?
(17) But be thankful to God, that *though* you were the servants of sin, you have obeyed from the heart that form of teaching which was delivered to you.
(18) Being then set free from sin, you became the servants of righteousness.
(19) I speak after the manner of men because of the weakness of your flesh: you have *in the past* yielded your bodies as servants to uncleanness and to sin on top of sin; even so now yield your bodies as servants to righteousness for holiness.
(20) Because when you were the servants of sin, you were free from righteousness.
(21) What fruit did you have then in those things of which you are now ashamed? The end of those things *is* death.
(22) But now being made free from sin, and being servants to God, you have your fruit for holiness, and the end is everlasting life.
(23) Because the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Chapter 7
(1) Do you not know, brothers, (because I speak to those who know the law,) how the law rules over a man as long as he lives?
(2) The woman who has a husband is bound by the law to *her* husband as long as he lives; but if the husband is dead, she is loosed from the law of *her* husband.
(3) So then if, while *her* husband lives, she becomes married to another man, she will be called an adulteress: but if her husband is dead, she is free from that law; so that she is no adulteress, even though she becomes married to another man.
(4) Therefore, my brothers, you also have become dead to the law by the body of Christ; that you should be married to another, *even* to Him Who is raised from the dead, that we should bring forth fruit for God.
(5) Because when we were in the flesh, the deeds of sins, which were by the law, worked in our bodies to bring forth fruit leading to death.
(6) But now we are delivered from the law, that being dead in the bodies in which we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.
(7) What shall we say then? *Is* the law sin? God forbid. No, I would not have known what sin was, except by the law: because I would not have known lust, except the law had said, You shall not covet.

(8) But sin, taking occasion by the commandment, brought about in me all manner of evil desire. Because without the law sin *was* dead.
(9) Because I was alive without the law once: but when the commandment came, sin revived, and I died.
(10) And the commandment, which *was ordained* for life, I found *to be for* death.
(11) Because sin, taking occasion by the commandment, deceived me, and by it killed *me*.
(12) Therefore the law *is* holy, and the commandment holy, and just, and good.
(13) Then was that which is good made death for me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
(14) Because we know that the law is spiritual: but I am carnal {worldly; full of lust}, sold under sin.
(15) Because that which I do, is what I do not allow: because what I want to do, I do not do; but what I hate, that is what I do.
(16) If then I do that which I do not want, I agree that the law is good.
(17) Now then it is no longer I who do it, but sin that lives in me.
(18) Because I know that in me (that is, in my flesh,) lives no good thing: because the will *to do good* is present with me; but *how* to perform that which is good I do not find.
(19) Because the good that I want to do I do not do: but the evil which I do not want to do, that I do.
(20) Now if I do that which I do not want, it is no more I who do it, but sin that lives in me.
(21) I find then a law, that, when I want to do good, evil is present within me.
(22) Because I delight in the law of God after the inward man:
(23) But I see another law in my body, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my body.
(24) O wretched man that I am! who will deliver me from this body of death?
(25) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Chapter 8

(1) Therefore *there is* now no condemnation for those who are in Christ Jesus, who do not live according to the flesh, but according to the Spirit.
(2) Because the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
(3) Because what the law could not do, because it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
(4) That the righteousness of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.
(5) Because those who live according to the flesh mind the things of the flesh; but those who live according to the Spirit the things of the Spirit.

(6) Because to be carnally {worldly; lustful} minded *is* death; but to be spiritually minded *is* life and peace.
(7) Because the carnal {worldly; lustful} mind *is* an enemy against God: because it is not subject to the law of God, neither indeed can it be.
(8) So then those who live according to the flesh cannot please God.
(9) But you are not in the flesh, but in the Spirit, if the Spirit of God lives in you. Now if any man does not have the Spirit of Christ, he does not belong to Him.
(10) And if Christ *is* in you, though the body *is* dead because of sin; yet the spirit *is* alive because of righteousness.
(11) But if the Spirit of Him Who raised up Jesus from the dead lives in you, He Who raised up Christ from the dead will also give life to your mortal bodies by His Spirit Who lives in you.
(12) Therefore, brothers, we are debtors, not to the flesh, to live according to the flesh.
(13) Because if you live according to the flesh, you will die: but if through the Spirit you mortify the deeds of the body, you will live.
(14) As many as are led by the Spirit of God, are the sons of God.
(15) Because you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba,[a] Father.
(16) The Spirit itself bears witness with our spirit, that we are the children of God:
(17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if we suffer with *Him,* that we may be also glorified together.
(18) I consider the sufferings of this present time *are* not worthy *to* be *compared* with the glory which shall be revealed in us.
(19) Because the earnest expectation of all creatures waits for the revealing of the sons of God.
(20) Because the creatures were made subject to vanity, not willingly, but because of him who had subjected *him* in hope,
(21) Because the creatures themselves also will be delivered from the bondage of corruption into the glorious liberty of the children of God.[b]
(22) Because we know that the whole of creation groans and labors in pain together even until now.
(23) And not only *they,* but we ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *for*, the redemption of our bodies.
(24) Because we are saved by hope: but hope that is seen is not hope: why does a man still hope for what he already sees?
(25) But if we hope for what we do not see, *then* we wait for *it* with patience.

8:15a - abba - [αββα] Greek transliterated from Hebrew 'ab' [אב] for "father"
see Mark 14:36; Gal. 4:6
8:21b – the violence and corruption in the animal kingdom is a result of Adam's sin – the animals themselves will be liberated – see "Do Animals Have Souls?" at www.TheWordNotes.com

(26) Likewise the Spirit also helps our weaknesses: because we do not know what we should pray for as we should: but the Spirit itself makes intercession for us with groanings which cannot be spoken.
(27) And He Who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of* God.
(28) And we know that all things work together for good for those who love God, to those who are the called according to *His* purpose.
(29) Because those whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brothers.
(30) Furthermore those whom He predestined, He also called: and whom He called, He also justified: and whom He justified, He also glorified.
(31) What shall we then say to these things? If God *is* for us, who *can be* against us?
(32) He Who did not spare His own Son, but delivered Him up for us all, will He not with Him also freely give us all things?
(33) Who will lay anything to the charge of God's chosen? *It is* God Who justifies.
(34) Who *is* he who condemns? *It is* Christ Who died, yes rather, Who is risen again, Who is even at the right hand of God, Who also makes intercession for us.
(35) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
(36) As it is written,

> **"For Your sake we are being killed all the day long; we are considered as sheep for the slaughter."**[c]

(37) No, in all these things we are more than conquerors through Him Who loved us.
(38) I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
(39) Nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Chapter 9

(1) I say the truth in Christ, I do not lie, my conscience also bears me witness in the Holy Spirit,
(2) That I have great heaviness and continual sorrow in my heart.
(3) Because I could wish that I myself were accursed from Christ for *the sake of* my brothers, my kinsmen according to the flesh:
(4) Who are Israelites; to whom *belongs* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises;
(5) Whose *are* the forefathers, and of whom according to the flesh Christ *came,* Who is over all, God *is* blessed forever. Amen {let it be}.

8:36c - Ps. 44:22

(6) Not as though the word of God has taken no effect. Because not all who *are descended from* Israel, are of Israel:
(7) Nor, because they are the descendants of Abraham, *are they* all children of Abraham: but,

"In Isaac shall your descent be named."[a]

(8) That is, Those who are the children of the flesh, *are* not the children of God: but the children of the promise are counted for the descendants.
(9) Because this *is* the word of promise,

"At this time I will come, and Sarah will have a son."[b]

(10) And not only *this*; but when Rebecca also had conceived by one, *even* by our forefather Isaac;
(11) (Because *while the children* were still unborn, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him Who calls;)
(12) It was said to her,

"The elder shall serve the younger."[c]

(13) As it is written,

"Jacob I have loved, but Esau I have hated."[d]

(14) What shall we say then? *Is there* unrighteousness with God? God forbid.
(15) Because He said to Moses,

"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."[e]

(16) So then *it is* not of him who wills, nor of him who runs, but of God Who shows mercy.
(17) Because the Scripture say to Pharaoh,

"Even for this very purpose I have raised you up, that I might show My power in you, and that My Name might be declared throughout all the earth."[f]

(18) Therefore He has mercy on whom He will *have mercy,* and whom He wills He hardens.
(19) You will say then to me, Why does He yet find fault? Because who can resist His will?
(20) No but who are you, O man, who replies against God? Will the thing that is formed say to him who formed *it,* Why have you made me this way?
(21) Does not the potter have power over the clay, of the same lump to make one vessel for honor, and another for dishonor?
(22) *What* if God, willing to show *His* wrath {anger; judgment}, and to make His power known, endured with great patience the vessels of wrath {anger; judgment} made for destruction:
(23) That He might make known the riches of His glory upon the vessels of mercy, which He had beforehand prepared for glory,
(24) Even us, whom He has called, not of the Jews only, but also of the Gentiles {non-Jews}?
(25) As He said also in Hosea,

"I will call them My people, who were not My people; and her beloved, who was not beloved."[g]

9:7a - Gen. 21:12 | 9:9b - Gen. 18:10 | 9:12c - Gen. 25:23
9:13d - Mal. 1:2 | 9:15e - Ex. 33:19 | 9:17f - Ex. 9:16
9:25g - Hos. 2:23

(26) **"And it will come to pass, *that* in the place where it was said to them, You *are* not My people; there they will be called the children of the living God."**[h]
(27) Isaiah also cries concerning Israel,
"Though the number of the children of Israel are as the sand of the sea, only a remnant will be saved:"[i]
(28) **"Because He will finish the work, and cut it short in righteousness: because a short work the Lord will make upon the earth"**[j]
(29) And as Isaiah said before,
Unless the Lord of Hosts {armies; multitudes}[k]
had left us a seed, we would have been as Sodom, and been made like Gomorrah."[l]
(30) What can we say then? That the Gentiles {non-Jews}, who did not follow after righteousness, have attained to righteousness, even the righteousness which is by faith.
(31) But Israel, which followed after the law of righteousness, has not attained to the law of righteousness.
(32) Why? Because *they did not seek it* by faith, but by the works of the law. Because they stumbled at that Stumbling-stone;
(33) As it is written,
"Look, I lay in Zion a stumbling stone, a rock of offense: and whoever believes in Him will not be ashamed."[m]

Chapter 10
(1) Brothers, my heart's desire and prayer to God for Israel is, that they might be saved.
(2) Because I bear them witness that they have a zeal for God, but not according to knowledge.
(3) Because they are ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.
(4) Because Christ *is* the end of the law for righteousness to everyone who believes.
(5) Moses describes the righteousness which is of the law, That the man who does those things will live by them.
(6) But the righteousness which is of faith speaks in this way,
"Do not say in your heart, Who will ascend into heaven?"[a]
(that is, to bring Christ down *from above*:)
(7) Or,
"Who will descend into the deep?"[b]
(that is, to bring up Christ again from the dead.)
(8) But what does it say?
"The word is near you, *even* in your mouth, and in your heart:"[c]
that is, the word of faith, which we preach;
(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved.

9:26h - Hos. 1:10 9:27i - Is. 10:22 9:28j - Is. 10:23
9:29k - Sabaoth {σαβαωθ} from Hebrew {צבאה} - hosts or armies
9:29l - Is. 1:9 9:33m - Is. 28:16
10:6a - Deut. 30:12f 10:7b - Deut. 30:12f 10:8c - Deut. 30:12f

(10) Because with the heart a man believes unto righteousness; and with the mouth confession is made unto salvation.
(11) Because the Scripture says,
"Whoever believes on Him will not be ashamed."[d]
(12) Because there is no difference between the Jew and the Greek: because the same Lord over all is rich towards all who call upon Him.
(13) Whoever will call upon the Name of the Lord will be saved.
(14) How then can they call on Him in Whom they have not believed? and how can they believe in Him of Whom they have not heard? and how can they hear without a preacher?
(15) And how can they preach, unless they are sent? as it is written,
"How beautiful are the feet of those who preach the gospel of peace, and bring glad news of good things!"[e]
(16) But they have not all obeyed the gospel. Because Isaiah says,
"Lord, who has believed our report?"[f]
(17) So then faith *comes* by hearing, and hearing by the word of God.
(18) But I say, Have they not heard? Yes certainly,
"their sound went into all the earth, and their words to the ends of the world."[g]
(19) But I say, Did Israel not know? First Moses said,
"I will provoke you to jealousy by *those who are* no people, *and* by a foolish nation I will anger you."[h]
(20) But Isaiah is very bold, and says,
"I was found by those who did not seek Me; I was revealed to those who did not look for Me."[i]
(21) But to Israel He said,
"All day long I have stretched forth My hands towards a disobedient and arrogant people."[j]

Chapter 11
(1) I say then, Has God cast away His people? God forbid. I also am an Israelite, of the descent of Abraham, *of* the tribe of Benjamin.[a]
(2) God has not cast away His people whom He foreknew. Do you not know what the Scripture says about Elijah? how he made intercession to God against Israel, saying,
(3) **"Lord, they have killed Your prophets, and torn down Your altars; and I am left alone, and they seek my life."**[b]
(4) But what was God's answer to him?
"I have reserved to Myself seven thousand men, who have not bowed the knee to *the image of* Baal."[c]

10:11d - Is. 28:16 10:15e - Is. 52:7 10:16f - Is. 53:1
10:18g - Ps. 19:4 10:19h - Deut. 32:21 10:20i - Is. 65:1
10:21j - Is. 65:2
11:1a – tribe of Benjamin – I Ki. 11:31; 12:23; Phil. 3:5
11:3b - I Ki. 19:10 11:4c - I Ki. 19:18

(5) Even so then at this present time also there is a remnant according to the chosen by grace.
(6) And if by grace, then *is it* no longer by works: otherwise grace is no longer grace. But if *it is* by works, then is it no longer grace: otherwise work is no longer work.
(7) What then? Israel has not obtained that which he searches for; but the chosen have obtained it, and the rest were blinded.
(8) (As it is written,
"God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this very day."[d]
(9) And David said,
"Let their table be made a snare, and a trap, and a stumbling block, and a payment to them:
(10) **Let their eyes be darkened, that they may not see, and bow down their back always *with burdens*."**[e]
(11) I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *has come* to the Gentiles {non-Jews}, to provoke them to jealousy.
(12) Now if their fall *results in* the riches of the world, and their diminishing *results in* the riches of the Gentiles {non-Jews}; how much more their fullness?
(13) I speak to you Gentiles {non-Jews}, since I am the apostle of the Gentiles {non-Jews}, I magnify my office:
(14) If by any means I may provoke *those who are* my kinsmen to imitate me, and might save some of them.
(15) Because if their casting away *results in* the reconciling of the world, what *will* their receiving *be,* but life from the dead?
(16) If the first-fruit *is* holy, the lump *is* also *holy*: and if the root *is* holy, so *are* the branches.
(17) And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;
(18) Do not boast against the branches. But if you boast, *remember that* you do not bear the root, but the root bears you.
(19) You will say then, The branches were broken off, that I might be grafted in.
(20) Well; because of unbelief they were broken off, and you stand by faith. Do not be high-minded {arrogant}, but fear:
(21) Because if God did not spare the natural branches, *take heed* lest He also not spare you.
(22) Consider therefore the goodness and severity of God: on those who fell, severity; but towards you, goodness, if you continue in *His* goodness: otherwise you also shall be cut off.
(23) And they also, if they do not continue to live in unbelief, will be grafted in: because God is able to graft them in again.

11:8d - Is. 29:10 11:10e - Ps. 69:22f

(24) If you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more will these, who are the natural *branches,* be grafted into their own olive tree?
(25) Brothers I do not want you to be ignorant of this mystery, lest you should be wise in your own conceit; that blindness in part has come upon Israel, until the fullness of the Gentiles {non-Jews} has come in.[f]
(26) And so all Israel will be saved:[g] as it is written,

"There will come out of Zion the Deliverer, and *He* will turn away ungodliness from Jacob:"[h]

(27) **"Because this *is* My covenant to them, when I will take away their sins."**[i]
(28) As concerning the gospel, *they are* enemies for your sakes: but concerning the chosen, *they are* beloved for the forefathers' sakes.
(29) Because the gifts and calling of God *are* without repentance.
(30) Because as you in times past had not believed God, yet now have obtained mercy through their unbelief:
(31) Even so these also have now not believed, that through your mercy they also may obtain mercy.
(32) Because God has concluded them all in unbelief, that He might have mercy upon all.
(33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* His judgments, and His ways past finding out!
(34) **"Who has known the mind of the Lord? or who has been His counselor?"**[j]
(35) Or **"who has first given to Him, that it may be paid back to him again?"**[k]
(36) Because of Him, and through Him, and to Him, *are* all things: to Whom *be* glory forever. Amen {let it be}.

Chapter 12

(1) Brothers, I urge you therefore, by the mercies of God, that you present your bodies a living sacrifice, holy, *and* acceptable to God, *which is* your reasonable service.
(2) And do not be conformed to this world: but be transformed by the renewing of your mind, that you may prove what *is the* good, and acceptable, and perfect, will of God.
(3) Because I say, through the grace given to me, to every man 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 the measure of faith.
(4) Because as we have many members in one body, and all members do not have the same office:
(5) So we, *being* many, are one body in Christ, and every one members of one another.

11:25f – until the fullness of the Gentiles has come in – Israel's blindness towards Jesus will be removed when the last Gentile who will accept Him before the Rapture has accepted Him – Lk. 21:24
11:26g – See Rom. 9:6 and Rom. 11:23 11:26h - Is. 59:20f
11:27i - Is. 27:9 11:34j - Is. 40:13f 11:35k - Job 35:7;41:11

(6) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;
(7) Or ministry, *let us* attend to *our* ministering: or he who teaches, on teaching;
(8) Or he who encourages, on encouragement: he who gives, *let him do it* with simplicity; he who rules, with diligence; he who shows mercy, with cheerfulness.
(9) *Let* love be un-pretended. Hate that which is evil; cling to what is good.
(10) *Have* kindly affection towards one another with brotherly love; in honor giving preference to one another;
(11) Do not be lazy in business; *but be* fervent in spirit; serving the Lord;
(12) Rejoicing in hope; patient in tribulation; continuing instant in prayer;
(13) Distributing to the needs of the saints; given to hospitality.
(14) Bless those who persecute you: bless, and do not curse.
(15) Rejoice with those who rejoice, and weep with those who weep.
(16) *Be* of the same mind towards one another. Do not mind high things, but condescend to men of low estate. Do not be wise in your own conceit.
(17) Repay to no man evil for evil. Provide things honest in the sight of all men.
(18) If it is possible, as much as it on you, live peaceably with all men.
(19) Dearly beloved, do not avenge yourselves, but *rather* leave room for wrath {anger; judgment}: as it is written,

"Vengeance *is* Mine; I will repay, says the Lord."[a]

(20) **"Therefore if your enemy is hungry, feed him; if he is thirsty, give him drink: because in so doing you will heap coals of fire upon his head."**[b]
(21) Do not be overcome by evil, but overcome evil with good.

Chapter 13

(1) Let everyone be subject to the higher authorities. Because there is no authority except from God: the authorities that are, are ordained by God.
(2) Therefore whoever resists authority, resists the law of God: and those who resist will receive to themselves damnation.
(3) Because rulers are not a terror to good works, but to the evil. Do you want to not be afraid of the authorities? *Then* do that which is good, and you will have praise from the same:
(4) Because he is the minister of God to you for good. But if you do that which is evil, be afraid; because he does not bear the sword in vain: he is the minister of God, a revenger to *execute* wrath {anger; judgment} upon the one who does evil.

12:19a - Pro. 20:22; Deut. 32:35; Ps. 94:1
12:20b - Pro. 25:21f; II Ki. 6:22

(5) Therefore *you* must be subject, not only for wrath {anger; judgment}, but also for conscience sake.
(6) Because *it is* for this reason you also pay taxes: because they are God's ministers, attending continually upon this very thing.
(7) Therefore give to all their dues: taxes to whom taxes *are due*; custom to whom custom *is due*; fear to whom fear *is due*; honor to whom honor *is due*.
(8) Owe no man anything, but love one another: because he who loves another has fulfilled the law.
(9) Because all this,

> **"You shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet;"**[a]

and if *there is* any other commandment, it is briefly summed up in this saying, namely,

> **"You shall love your neighbor as yourself."**[b]

(10) Love works no ill to his neighbor: therefore love *is* the fulfilling of the law.
(11) And that, knowing the time, that now *it is* high time to awake out of sleep: because now our salvation *is* nearer than when we *first* believed.
(12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
(13) Let us walk honestly, as in the day; not in rioting and drunkenness, not in going to prostitutes and lustful acts, not in strife and envying.
(14) But put on the Lord Jesus Christ, and do not make provision for the flesh, to *fulfill* its lusts.

Chapter 14

(1) Receive the one who is weak in the faith, *but* not to doubtful disputes.
(2) One believes that he may eat all things: another, who is weak, eats only vegetables.
(3) Do not let the one who eats *meat* despise the one who does not eat *meat*; and do not let the one who does not eat *meat* judge the one who does eat *meat*: because God has received him.
(4) Who are you who judge another man's servant? to his own master he stands or falls. Yes, he will be upheld: because God is able to make him stand.
(5) One man values one day above another: another values every day *alike*. Let every man be fully persuaded in his own mind.
(6) He who regards the day, regards *it* for the Lord; and he who does not regard the day, for the Lord he does not regard *it*. He who eats, eats for the Lord, because he gives God thanks; and he who does not eat does so for the Lord, and gives God thanks.
(7) Because none of us lives to himself, and no man dies to himself.

13:9a - Ex. 20:13f
13:9b - Lev. 19:18

(8) Because if we live, we live for the Lord; and if we die, we die for the Lord: therefore whether we live, or die, we are the Lord's.
(9) For this purpose Christ both died, and rose, and revived, that He might be Lord both of the dead and living.
(10) But why do you judge your brother? or why do you put down your brother? We will all stand before the judgment seat of Christ.
(11) As it is written,

"*As* I live, says the Lord, every knee will bow to Me, and every tongue will confess to God."[a]

(12) So then every one of us will give account of himself to God.
(13) Therefore let us not judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in *his* brother's way.
(14) I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to the one who considers anything to be unclean, to him *it is* unclean.
(15) But if your brother is grieved with what you eat, you are not now walking in charity.[b] Do not destroy with what you eat the one for whom Christ died.
(16) Do not let your good be evilly spoken of:
(17) Because the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.
(18) Because he who serves Christ in these things *is* acceptable to God, and approved of men.
(19) Let us therefore follow after the things which make for peace, and things in which we may encourage one another.
(20) Because meat does not destroy the work of God. All things indeed *are* pure; but *it is* evil for that man who eats with offense.
(21) *It is* good neither to eat meat, nor to drink wine, nor *any thing* which causes your brother to stumble, or is offended, or is made weak.
(22) Do you have faith? keep *it* to yourself before God. Happy *is* he who does not condemn himself in that thing which he allows.
(23) And he who doubts is damned if he eats *meat*, because *he does not eat it* in faith: because whatever *is* not done in faith is sin.

Chapter 15

(1) We then who are strong ought to bear the weaknesses of the weak, and not to please ourselves.
(2) Let every one of us please *his* neighbor for *his* good and for his encouragement.
(3) Because even Christ did not please Himself: but, as it is written,

"The reproaches of those who reproached You fell on Me."[a]

14:11a - Is. 45:23
14:15b – charity – love that is action – see note on I Cor. 13:1
15:3a - Ps. 69:9

(4) Because whatever things were written beforehand were written for our learning, that we through patience and comfort of the Scriptures might have hope.
(5) Now the God of patience and consolation grant you to be likeminded towards one another according to Christ Jesus:
(6) That you may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.
(7) Therefore receive one another, as Christ also received us to the glory of God.
(8) Now I say that Jesus Christ was a minister of the circumcised for the truth of God, to confirm the promises *made* to the forefathers:
(9) And that the Gentiles {non-Jews} might glorify God for *His* mercy; as it is written,

"For this reason I will confess to You among the Gentiles {non- Jews}, and sing to Your Name."[b]

(10) And again He said,

"Rejoice, you Gentiles {non-Jews}, with His people."[c]

(11) And again,

"Praise the Lord, all you Gentiles {non-Jews}; and give praise to Him, all people."[d]

(12) And again, Isaiah said,

"There will be a root of Jesse, and He Who will rise to reign over the Gentiles {non-Jews}; in Him will the Gentiles {non-Jews} trust."[e]

(13) Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Spirit.
(14) And I myself also am persuaded of you, my brothers, that you also are full of goodness, filled with all knowledge, able also to admonish one another.
(15) Nevertheless, brothers, I have written the more boldly to you in this matter, as putting you in mind, because of the grace that is given to me of God,
(16) That I should be the minister of Jesus Christ to the Gentiles {non-Jews}, ministering the gospel of God, that the offering up of the Gentiles {non-Jews} might be acceptable, being sanctified {made holy} by the Holy Spirit.
(17) I have therefore reason that I may glory through Jesus Christ in those things which pertain to God.
(18) Because I will not dare to speak of any of those things which Christ has not brought about through me, to make the Gentiles {non-Jews} obedient, by word and deed,
(19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and around Illyricum, I have fully preached the gospel of Christ.
(20) Yes, so I have striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

15:9b – II Sam. 22:50
15:10c - Deut. 32:43
15:11d - Ps. 117:1
15:12e - Is. 11:10

(21) But as it is written,
"To whom He was not spoken of, they shall see: and they who have not heard will understand."[f]
(22) For this reason also I have been greatly hindered from coming to you.
(23) But now having no more place in these parts, and having a great desire these many years to come to you;
(24) Whenever I take my journey into Spain, I will come to you: because I expect to see you in my journey, and to be brought on my way to there by you, if first I am somewhat filled with your *company*.
(25) But now I go to Jerusalem to minister to the saints.
(26) Because it has pleased those of Macedonia and Achaia to make a certain contribution for the poor saints who are at Jerusalem.
(27) It has pleased them indeed; and they are their debtors. Because if the Gentiles {non-Jews} have been made partakers of their spiritual things, it is their duty also to minister to them in material things.
(28) Therefore when I have performed this, and have sealed to them this fruit, I will come by you into Spain.
(29) And I am sure that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.
(30) Now I urge you, brothers, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me;
(31) That I may be delivered from those who do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted by the saints;
(32) That I may come to you with joy by the will of God, and may with you be refreshed.
(33) Now the God of peace *be* with you all. Amen. {Let it be.}

Chapter 16
(1) I commend to you Phebe our sister, who is a servant[a] of the church which is at Cenchrea:
(2) That you receive her in the Lord, as becomes saints, and that you assist her in whatever business she has need of you: because she has been a helper of many, and of myself also.
(3) Greet Priscilla and Aquila[b] my helpers in Christ Jesus:
(4) Who have for my life laid down their own necks: for whom not only I give thanks, but also all the churches of the Gentiles {non-Jews}.
(5) Likewise *greet* the church that is in their house. Salute my well-beloved Epaenetus, who is the first-fruits of Achaia to Christ.
(6) Greet Mary, who bestowed much labor on us.

15:21f - Is. 52:15
16:1a – servant – deaconess {διακονον}
16:3b – Priscilla and Aquila – Acts 18:2; Acts 18:18; Acts 18:26; I Cor. 16:19; II Tim. 4:19

(7) Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
(8) Greet Amplias my beloved in the Lord.
(9) Salute Urbane, our helper in Christ, and Stachys my beloved.
(10) Salute Apelles approved in Christ. Salute those who are of Aristobulus' *household*.
(11) Salute Herodion my kinsman. Greet those who are of the *household* of Narcissus, who are in the Lord.
(12) Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.
(13) Salute Rufus[c] chosen in the Lord, and his mother and mine.
(14) Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.
(15) Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.
(16) Salute one another with a holy kiss. The churches of Christ salute you.
(17) Now I urge you, brothers, take note of those who cause divisions and offenses contrary to the teaching which you have learned; and avoid them.
(18) Because those who are such do not serve our Lord Jesus Christ, but their own personal desires; and by good words and fair speeches deceive the hearts of the simple.
(19) Because your obedience has spread abroad to all *men*. I am glad therefore on your behalf: but yet I would have you wise towards that which is good, and simple concerning evil.
(20) And the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen. {Let it be.}
(21) Timothy[d] my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
(22) I Tertius, who wrote *this* letter {*for Paul*}, salute you in the Lord.
(23) Gaius[e] my host, and of the whole church, salutes you. Erastus[f] the city's treasurer salutes you, and Quartus a brother.
(24) The grace of our Lord Jesus Christ *be* with you all. Amen. {Let it be.}
(25) Now to Him Who has the power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
(26) But now has been revealed, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
(27) To God only wise, *be* glory through Jesus Christ forever. Amen {Let it be}.

16:13c – Rufus – Mark 15:21
16:21d – Timothy – Acts 16:1; 18:5; 20:4
16:23e – Gaius – Acts 19:29; 20:4; I Cor. 1:14; III Jn. 1:1
16:23f – Erastus – Acts 19:22

{46} I Corinthians

Chapter 1

(1) Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

(2) To the church of God which is at Corinth, to those who are sanctified {made holy}[a] in Christ Jesus, called *to be* saints {holy ones},[b] with all who in every place call upon the Name of Jesus Christ our Lord, both theirs and ours:

(3) Grace *be* to you, and peace,[c] from God our Father, and *from* the Lord Jesus Christ.

(4) I thank my God always on your behalf, for the grace of God which is given to you by Jesus Christ;

(5) That in everything you are enriched by Him, in all speech, and *in* all knowledge;

(6) Even as the testimony of Christ was confirmed in you:

(7) So that you are lacking in no gift; waiting for the coming of our Lord Jesus Christ:

(8) Who shall also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.[d]

(9) God *is* faithful, by Whom you were called to the fellowship of His Son Jesus Christ our Lord.

(10) Now I urge you, brothers, by the Name of our Lord Jesus Christ, that you all be in agreement, and *that* there be no divisions among you; but *that* you be perfectly joined together in the same mind and in the same judgment.

(11) Because it has been declared to me of you, my brothers, by those *who are of the house* of Chloe, that there are contentions among you.

(12) Now this I say, that everyone of you says, I am of Paul; and I *am* of Apollos; and I *am* of Cephas; and I *am* of Christ.

(13) Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?

(14) I thank God that I baptized none of you, except Crispus and Gaius;

(15) Lest any should say that I had baptized in my own name.

(16) And I baptized also the household of Stephanas: besides *these*, I do not know whether I baptized any other.

(17) Because Christ did not send me to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of no effect.

1:2a – sanctified – made pure, clean, without sin {because of Jesus' sacrifice}
1:2b – saints – holy ones {holy because of Jesus}
1:3c – Grace and Peace – grace always precedes peace – Rom. 1:7; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3
– grace means receiving something as a free gift that is totally undeserved
1:8d - "the day of our Lord Jesus Christ" - i.e. the Rapture
Note: whenever Jesus' Name or "Christ" is used in reference to the coming of the Lord, it is always a day of joy for believers. Whenever Jesus' Name or "Christ" is not used in reference to the coming of the Lord, it is always a reference to the Second Coming at Armageddon or the final judgment, a day of darkness and judgment on ungodly men. [Such as "the day of the Lord" or "the day of God"] – Rev. 19:11-21; Rev. 20:7-15

(18) Because the preaching of the cross is foolishness to those who perish; but to us who are saved it is the power of God.
(19) Because it is written,
I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent {wise},[e]
(20) Where *are* the wise? where *is* the scribe? where *is* the disputer of this world? has not God made foolish the wisdom of this world?
(21) Because in the wisdom of God the world by wisdom did not know God, it pleased God by the foolishness of preaching to save those who believe.
(22) Because the Jews require a sign, and the Greeks seek after wisdom:
(23) But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness;
(24) But to those who are called, both Jews and Greeks, Christ *is* the power of God, and the wisdom of God.
(25) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
(26) Because you see your calling, brothers, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*
(27) But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty;
(28) And base things of the world, and things which are despised, God has chosen, *yes,* and things which are not, to bring to nothing things that are:
(29) That no flesh should glory in His presence.
(30) But of Him you are in Christ Jesus, Who of God is made to us wisdom, and righteousness, and sanctification, and redemption:
(31) That, accordingly as it is written,
Let him who boasts, let him boast in the Lord.[f]

Chapter 2
(1) And I, brothers, when I came to you, did not come with eloquence of speech or of wisdom, declaring to you the testimony of God.
(2) Because I determined not to know anything among you, except Jesus Christ, and Him crucified.
(3) And I was with you in weakness, and in fear, and in much trembling.
(4) And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
(5) That your faith should not stand in the wisdom of men, but in the power of God.
(6) However we speak wisdom among those who are perfect {mature}: yet not the wisdom of this world, nor of the princes of this world, that come to nothing:

1:19e - Is. 29:14
1:31f - Jer. 9:23-24

(7) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world to our glory:
(8) Which none of the princes of this world knew: because had they known *it,* they would not have crucified the Lord of glory.
(9) But as it is written,

Eye has not seen, nor ear heard, neither has it entered into the heart of man, the things which God has prepared for those who love Him.[a]

(10) But God has revealed *them* to us by His Spirit: because the Spirit searches all things, yes, the deep things of God.
(11) Because what man knows the things of a man, except the spirit of man which is in him? even so the things of God no man knows, except the Spirit of God.
(12) Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God.
(13) Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; comparing spiritual things with spiritual.
(14) But the natural man does not receive the things of the Spirit of God: because they are foolishness to him: neither can he know *them,* because they are spiritually discerned.
(15) But he who is spiritual judges all things, yet he himself is judged by no man.
(16) Because who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

Chapter 3

(1) And I, brothers, could not speak to you as to spiritual, but as to carnal {worldly}, *even* as to babes in Christ.
(2) I have fed you with milk, and not with meat: because up to now you were not able *to bear it,* neither are you now yet able {to bear it}.
(3) Because you are still carnal {worldly}: because whereas *there is* among you envying, and strife, and divisions, are you not carnal {worldly}, and walk as men?
(4) Because while one says, I am of Paul; and another, I *am* of Apollos; are you not carnal {worldly}?
(5) Who then is Paul, and who *is* Apollos, but ministers by whom you believed, even as the Lord gave to every man?
(6) I have planted, Apollos watered; but God gave the increase.
(7) So then neither is he who plants anything, nor he who waters; but God Who gives the increase.
(8) Now he who plants and he who waters are one: and every man shall receive his own reward according to his own labor.
(9) Because we are laborers together with God: you are God's garden, *you are* God's building.

2:9a - Is. 64:4

(10) According to the grace of God which is given to me, as a wise master builder, I have laid the foundation, and another builds upon it. But let every man take heed how he builds upon it.
(11) Because no other foundation can man lay than that which is laid, which is Jesus Christ.
(12) Now if any man builds upon this foundation gold, silver, precious stones, wood, hay, stubble;
(13) Every man's work shall be revealed: because the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
(14) If any man's work stands which he has built upon it, he shall receive a reward.
(15) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
(16) Do you not know that you are the temple of God, and *that* the Spirit of God lives in you?
(17) If any man defiles the temple of God, God shall destroy him; because the temple of God is holy, Whose *temple* you are.
(18) Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise.
(19) Because the wisdom of this world is foolishness with God. Because it is written,

He takes the wise in their own craftiness.[a]

(20) And again,

The Lord knows the thoughts of the wise, that they are vain.[b]

(21) Therefore let no man boast in men. Because all things are yours;
(22) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
(23) And you are Christ's; and Christ *is* God's.

Chapter 4

(1) Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
(2) Furthermore it is required in stewards, that a man be found faithful.
(3) But with me it is a very small thing that I should be judged by you, or by man's judgment: yes, I do not judge myself.
(4) Because I know nothing by myself; yet I am not justified because of it: but He Who judges me is the Lord.
(5) Therefore judge nothing before the time, until the Lord comes, Who both will bring to light the hidden things of darkness, and will reveal the counsels of the hearts: and then every man shall have praise from God.
(6) And these things, brothers, I have in a figure transferred to myself and *to* Apollos for your sakes; that you might learn in us not to think *of men* above that which is written, that no one of you be puffed up against one another.

3:19a - Job 5:13
3:20b - Ps. 94:11

(7) Because who causes you to differ *from another?* and what do you have that you did not receive? now if you received *it,* why do you take pride in it, as if you had not received *it?*
(8) Now you are full, now you are rich, you have reigned as kings without us: and I wish to God you did reign, that we also might reign with you.
(9) Because I think that God has set forth us the apostles last, as it were appointed to death: because we are made a spectacle to the world, and to angels, and to men.
(10) We *are* fools for Christ's sake, but you *are* wise in Christ; we *are* weak, but you *are* strong; you *are* honorable, but we *are* despised.
(11) Even to this present hour we both hunger, and thirst, and are naked, and are beaten, and have no certain place to live;
(12) And labor, working with our own hands: being reviled {mocked; made fun of}, we bless; being persecuted, we suffer it:
(13) Being slandered, we ask that they be forgiven: we are made as the filth of the world, *and are* the scum of all things to this day.
(14) I write these things not to shame you, but as my beloved sons I warn *you.*
(15) Because though you have ten thousand instructors in Christ, yet *you do not have* many fathers: because in Christ Jesus I have fathered you through the gospel.
(16) Therefore I urge you, be my followers.
(17) Because for this reason I have sent to you Timothy, who is my beloved son, and faithful in the Lord, who shall remind you of my ways which are in Christ, as I teach everywhere in every church.
(18) Now some are puffed up {with pride}, as though I would not come to you.
(19) But I will come to you shortly, if the Lord wills, and will know, not the speech of those who are puffed up {with pride}, but the power.
(20) Because the kingdom of God *is* not in word, but in power.
(21) What do you want? shall I come to you with a rod, or in love, and *in* the spirit of humility?

Chapter 5

(1) It is reported commonly *that there is* fornication {sex outside of marriage}[a] among you, and such fornication as is not so much as named among the Gentiles {non-Jews}, that one should have his father's wife.[b]
(2) And you are puffed up {with pride}, and have not rather mourned, that he who has done this deed might be taken away from among you.
(3) Because truly I, though absent in body, but present in spirit, have judged already, as though I were present, *concerning* him who has so done this deed,
(4) In the Name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5:1a – fornication - sex outside of marriage - See Mat. 5:32
5:1b – See Ezek. 22:10

(5) To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.[c]
(6) Your boasting *is* not good. Do you not know that a little leaven leavens the whole lump?
(7) Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. Because even Christ our Passover is sacrificed for us:
(8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.
(9) I wrote to you in a letter not to keep company with fornicators {people who have sex outside of marriage}:[d]
(10) Yet not altogether with the fornicators of this world, or with the covetous {greedy}, or extortionists, or with idolaters; because then you would need to go out of the world.
(11) But now I have written to you not to keep company, if any man that is called a brother is a fornicator {has sex outside of marriage},[d] or covetous {greedy},[e] or an idolater, or one who rages against others, or a drunkard, or an extortionist; with such a one do not eat.
(12) Because what have I to do to judge those also who are outside? Do you not judge those who are inside?
(13) But those who are outside God judges. Therefore put away from among yourselves that wicked person.

Chapter 6
(1) Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
(2) Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?
(3) Do you not know that we shall judge angels? how much more things that pertain to this life?
(4) If then you have judgments of things pertaining to this life, set those to judge who are least esteemed in the church.
(5) I speak to your shame. Is it so, that there is not a wise man among you? no, not one who shall be able to judge between his brothers?
(6) But brother goes to law with brother, and that before the unbelievers.
(7) Now therefore there is completely a fault among you, because you go to law one with another. Why do you not rather take wrong? why do you not rather *allow yourselves to* be defrauded?
(8) No, you do wrong, and defraud, and that to *your* brothers.
(9) Do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived: neither fornicators {people who have sex outside of marriage}, nor idolaters, nor adulterers {people who have sex with someone other than their spouse}, nor effeminate {homosexuals; those who have sex with the same gender}, nor those who abuse themselves {their bodies} with mankind,

5:5c - See note on I Cor. 1:8
5:9,11d - See Mat.5:32
5:11e – covetous – wanting things that belong to others – greedy – Ex. 20:17

(10) Nor thieves, nor covetous {greedy}, nor drunkards, nor revilers {slanderers}, nor extortionists, shall inherit the kingdom of God.
(11) And such were some of you: but you are washed, but you are sanctified {made holy}, but you are justified in the Name of the Lord Jesus, and by the Spirit of our God.
(12) All things are lawful to me, but all things are not expedient {beneficial}: all things are lawful for me, but I will not be brought under the power of any.
(13) Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication {sex outside of marriage}, but for the Lord; and the Lord for the body.
(14) And God has both raised up the Lord, and will also raise up us by His own power.
(15) Do you not know that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a prostitute? God forbid.
(16) What? Do you not know that he who is joined to a prostitute is one body {with her}? Because He says,

the two, shall become one flesh.[a]

(17) But he who is joined to the Lord is one spirit.
(18) Flee fornication {sex outside of marriage}. Every sin that a man does is outside the body; but he who commits fornication sins against his own body.
(19) What? Do you not know that your body is the temple of the Holy Spirit *Who is* in you, Whom you have from God, and you are not your own?
(20) Because you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Chapter 7

(1) Now concerning the things of which you wrote to me: *It is* good for a man not to touch a woman.
(2) Nevertheless, *to avoid* fornication {sex outside of marriage}, let every man have his own wife, and let every woman have her own husband.
(3) Let the husband render to the wife due benevolence: and likewise also the wife to the husband.
(4) The wife does not have power over her own body, but the husband: and likewise also the husband does not have power over his own body, but the wife.
(5) Do not deprive one another {sexually}, except *by mutual* consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan not tempt you because of your lack of self-control.
(6) But I speak this by permission, *and* not of commandment.
(7) Because I would *desire* that all men were even as I myself. But every man has his proper gift of God, one after this manner, and another after that.

6:16a - Gen. 2:24

(8) I say therefore to the unmarried and widows, It is good for them if they stay even as I.
(9) But if they cannot contain themselves, let them marry: because it is better to marry than to burn.
(10) And to the married I command, *yet* not I, but the Lord, Do not let the wife depart from *her* husband:
(11) But and if she departs, let her remain unmarried, or be reconciled to *her* husband: and do not let the husband divorce *his* wife.
(12) But to the rest I speak, not the Lord: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.
(13) And the woman who has a husband who does not believe, and if he is willing to live with her, let her not leave him.
(14) Because the unbelieving husband is sanctified {made holy} by the wife, and the unbelieving wife is sanctified {made holy} by the husband: else your children would be unclean; but now are they holy.
(15) But if the unbelieving departs, let him depart. A brother or a sister is not under bondage[a] in such *cases:* but God has called us to peace.
(16) Because how do you know, O wife, whether you shall save *your* husband? or how do you know, O man, whether you shall save *your* wife?
(17) But as God has distributed to every man, as the Lord has called everyone, so let him walk. And so I ordain in all churches.
(18) Is any man called while being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.
(19) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
(20) Let every man live in the same calling in which he was called.
(21) Are you called while *being* a servant? do not worry about it: but if you may be made free, do so.
(22) Because he who is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he who is called, *being* free, is Christ's servant.
(23) You are bought with a price; do not be the servants of men.
(24) Brothers, let every man, in which he is called, live in that manner with God.
(25) Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one who has obtained mercy of the Lord to be faithful.
(26) I suppose therefore that this is good for the present distress, *I say,* that *it is* good for a man to be so.
(27) Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

7:15a - not under bondage - i.e. if the unbeliever leaves the believer, the believer is free to remarry

(28) But and if you marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such shall have trouble in the flesh: but I would spare you.
(29) But this I say, brothers, the time *is* short: it remains, that both those who have wives be as though they had none;
(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;
(31) And those who use this world, as not abusing *it:* because the form of this world passes away.
(32) But I would have you not be full of cares. He who is unmarried cares for the things that belong to the Lord, how he may please the Lord:
(33) But he who is married cares for the things that are of the world, how he may please *his* wife.
(34) There is difference *also* between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit: but she who is married cares for the things of the world, how she may please *her* husband.
(35) And this I speak for your own profit; not that I may cast a snare upon you, but for that which is becoming, and that you may attend upon the Lord without distraction.
(36) But if any man thinks that he behaves himself unbecoming toward his virgin, if she is past the flower of *her* age, and needs so require, let him do what he will, he does not sin: let them marry.
(37) Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin, does well.
(38) So then he who gives *her* in marriage does well; but he who does not give *her* in marriage does better.
(39) The wife is bound by the law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wills; only in the Lord.[b]
(40) But she is happier if she so lives, after my judgment: and I think also that I have the Spirit of God.

Chapter 8
(1) Now as concerning things offered to idols, we know that we all have knowledge. Knowledge puffs up, but charity edifies {builds up}.
(2) And if any man thinks that he knows anything, he knows nothing yet as he ought to know.
(3) But if any man loves God, the same is known by Him.
(4) As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one.

7:39b - marry <u>in the Lord</u> - i.e. a believer must never marry an unbeliever. The Previous verses about believers married to unbelievers has to do with those who become believers but are still married to unbelievers. A believer must always be sure the person he or she is planning to marry is a believer.
See II Cor. 6:14-15; Lev. 34:16; Ezr. 9:2,12; Neh. 13:25; Mal. 2:11

(5) Because though there are those that are called gods, whether in heaven or in earth, (as there are many gods, and many lords,)
(6) But to us *there is but* one God, the Father, of Whom *are* all things, and we in Him; and one Lord Jesus Christ, by Whom all things *are*, and we by Him.
(7) However not every man has that knowledge: because some with conscience of the idol to this hour eat *it* as a thing offered to an idol; and their conscience being weak is defiled.
(8) But meat does not commend us to God: because neither, if we eat, are we the better; nor, if we do not eat, are we the worse.
(9) But take heed lest by any means this liberty of yours becomes a stumbling block to those who are weak.
(10) Because if any man sees you who has knowledge sit at meat in the idol's temple, shall not his conscience which is weak be emboldened to eat those things which are offered to idols;
(11) And through your knowledge shall the weak brother perish, for whom Christ died?
(12) But when you sin so against the brothers, and wound their weak conscience, you sin against Christ.
(13) Therefore, if meat causes my brother to be offended, I will eat no meat while the world stands, lest I cause my brother to be offended.

Chapter 9
(1) Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are you not my work in the Lord?
(2) If I am not an apostle to others, yet doubtless I am to you: because you are the seal of my apostleship in the Lord.
(3) My answer to those who examine me is this,
(4) Do we not have power to eat and to drink?
(5) Do we not have power to lead about a sister, a wife, as well as other apostles, and *as* the brothers of the Lord, and Cephas?
(6) Or I only and Barnabas, do we not have power to forbear working?
(7) Who goes to war at any time at his own charges? who plants a vineyard, and does not eat of its fruit? or who feeds a flock, and does not drink of the milk of the flock?
(8) Do I say these things as a man? or does the law not also say the same?
(9) Because it is written in the law of Moses,

> **You shall not muzzle the mouth of the ox that treads out the corn.**[a]

Does God take care for oxen?
(10) Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he who plows should plow in hope; and that he who threshes in hope should be partaker of his hope.

9:9a - Deut. 25:4

(11) If we have sown to you spiritual things, *is it* a great thing if we shall reap your carnal {worldly} things?
(12) If others are partakers of *this* power over you, do we not have the same right? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
(13) Do you not know that those who minister about holy things live *off the things* of the temple? and those who wait at the altar are partakers with the altar?[b]
(14) Even so has the Lord ordained that those who preach the gospel should live of the gospel.
(15) But I have used none of these things: neither have I written these things, that it should be so done to me: because *it would be* better for me to die, than that any man should make my boasting void.
(16) Because though I preach the gospel, I have nothing to boast about: because necessity is laid upon me; yes, woe is me, if I do not preach the gospel!
(17) Because if I do this thing willingly, I have a reward: but if against my will, a stewardship *of the gospel* is committed to me.
(18) What is my reward then? *Truly* that, when I preach the gospel, I may make the gospel of Christ without charge, that I do not abuse my power in the gospel.
(19) Because though I am free from all *men,* yet I have made myself servant to all, that I might gain the more.
(20) And to the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law;
(21) To those who are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain those who are without law.
(22) To the weak I became as weak, that I might gain the weak: I am made all things to all *men,* that I might by all means save some.
(23) And this I do for the gospel's sake, that I might be partaker with *you.*
(24) Do you not know that those who run in a race all run, but one receives the prize? So run, that you may obtain.
(25) And every man who strives for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown;[c] but we an incorruptible *{crown}.*
(26) I therefore so run, not as uncertainly; so I fight, not as one who beats the air:
(27) But I keep control over my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

9:13b - Num. 18:24-31 - at the Lord's command the Levites were to be provided for by the tithes and offerings brought to them
9:25c – crown – stephanon {στεφανον} - crown of victory

Chapter 10

(1) Moreover, brothers, I do not want you to be ignorant, how that all our forefathers were under the cloud, and all passed through the sea;
(2) And were all baptized unto Moses in the cloud and in the sea;
(3) And all ate the same spiritual meat;
(4) And all drank the same spiritual drink: because they drank of that spiritual Rock that followed them: and that Rock was Christ.
(5) But with many of them God was not well pleased: because they were overthrown in the wilderness.
(6) Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted.
(7) Neither be idolaters, as *were* some of them; as it is written,

> **The people sat down to eat and drink, and rose up to play.**[a]

(8) Neither let us commit fornication {sex outside of marriage}, as some of them committed, and twenty-three thousand fell in one day.
(9) Neither let us tempt Christ, as some of them also tempted, and were destroyed by snakes.[b]
(10) Nor murmur, as some of them also murmured, and were destroyed by the destroyer.[c]
(11) Now all these things happened to them for examples: and they are written for our warning, upon whom the ends of the world have come.
(12) Therefore let him who thinks he stands take heed lest he fall.
(13) There has no temptation overtaken you but such as is common to man: but God *is* faithful, Who will not allow you to be tempted above what you are able *to bear*; but will with the temptation also make a way to escape, that you may be able to bear *it*.[d]
(14) Therefore, my dearly beloved, flee from idolatry.
(15) I speak as to wise men; you judge what I say.
(16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
(17) Because we *being* many are one bread, *and* one body: because we are all partakers of that one Bread.
(18) Consider Israel after the flesh: are not those who eat of the sacrifices partakers of the altar?[e]
(19) What do I say then? that the idol is anything, or that which is offered in sacrifice to idols is anything?
(20) But *I say,* that the things which the Gentiles {non-Jews} sacrifice, they sacrifice to demons, and not to God: and I do not want you to have fellowship with demons.
(21) You cannot drink the cup of the Lord, and the cup of demons: you cannot be partakers of the Lord's table, and of the table of demons.

10:7a - Ex. 32:6-28
10:9b - Num. 21:6
10:10c - Num. 14:2-35
10:13d – James 1:13-14 – God Himself tempts no one
10:18e – See note on I Cor. 9:13

(22) Do we provoke the Lord to jealousy? are we stronger than He?
(23) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things do not profit.
(24) Let no man seek his own, but every man another's *wellbeing*.
(25) Whatsoever is sold in the market places, *that* eat, asking no question for conscience sake:
(26) Because the earth *is* the Lord's, and its fullness.
(27) If any of those who do not believe bid you *to a feast,* and you are disposed to go; whatever is set before you, eat, asking no questions for conscience sake.
(28) But if any man says to you, This is offered in sacrifice to idols, do not eat for his sake who told you, and for conscience sake: because the earth *is* the Lord's, and its fullness:
(29) Conscience, I say, not your own {conscience}, but of the other person's {conscience}: because why is my liberty judged by another *man's* conscience?
(30) But if I by grace am a partaker, why am I evilly spoken of for that for which I give thanks?
(31) Whether you eat, or drink, or whatever you do, do all to the glory of God.
(32) Give no offense, neither to the Jews, nor to the Gentiles {non-Jews}, nor to the church of God:
(33) Even as I please all *men* in all *things,* not seeking my own profit, but the *profit* of many, that they may be saved.

Chapter 11

(1) Be my followers, even as I also *am* of Christ.
(2) Now I praise you, brothers, that you remember me in all things, and keep the ordinances, as I delivered *them* to you.
(3) But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.
(4) Every man praying or prophesying, having *his* head covered, dishonors his head.
(5) But every woman who prays or prophesies with *her* head uncovered dishonors her head: because that is the same as if she were shaved.
(6) Because if the woman is not covered, let her also be shaved: but if it is a shame for a woman to be shaved, let her be covered.
(7) Because a man indeed ought not to cover *his* head, inasmuch as he is the image and glory of God: but the woman is the glory of the man.
(8) Because the man is not of the woman; but the woman of the man.
(9) Neither was the man created for the woman; but the woman for the man.

(10) Because for this reason the woman ought to have power on *her* head[a] as a witness to the angels.
(11) Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
(12) Because as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.
(13) Judge in yourselves: is it becoming that a woman pray to God uncovered?
(14) Does not even nature itself teach you, that, if a man has long hair, it is a shame to him?
(15) But if a woman has long hair, it is a glory to her: because *her* hair is given to her for a covering.
(16) But if any man seems to be contentious, we have no such custom, neither the churches of God.
(17) Now in this that I declare *to you* I do not praise *you*, that you come together not for the better, but for the worse.
(18) Because first of all, when you come together in the church, I hear that there are divisions among you; and I partly believe it.
(19) Because there must be also heresies among you, that those who are approved may be revealed among you.
(20) When you come together therefore into one place, *this* is not to eat the Lord's supper.
(21) Because in eating everyone takes his own supper before *the other*: and one is hungry, and another is drunken.
(22) What? have you not houses to eat and to drink in? or do you despise the church of God, and shame those who do not have? What shall I say to you? shall I praise you in this? I do not praise *you*.
(23) Because I have received of the Lord that which I also delivered to you, That the Lord Jesus the *same* night in which He was betrayed took bread:
(24) And when He had given thanks, He broke *it,* and said, Take, eat: this is My body, which is broken for you: do this in memory of Me.
(25) After the same manner also *He took* the cup, when He had eaten, saying, This cup is the new testament in My blood: do this, as often as you drink *it,* in memory of Me.
(26) Because as often as you eat this bread, and drink this cup, you show the Lord's death until He comes.
(27) Therefore whoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.[b]
(28) But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

11:10a - power on her head - literally a covering over her head as a sign of submission as a witness to the angels. - in 11:16 Paul makes it clear that this was the custom of the day.

11:27b - see 11:21 - eat and drink "unworthily" - the issue here is not whether any of us are "worthy" to take of the Lord's supper, but that the Lord's supper should be taken in reverence and respect - apparently from verse 21 some were gorging themselves on the bread and getting drunk on the wine and as a result others did not get to participate in the Lord's supper. See verse 34. The instruction in verse 34 is for people to eat their meals at home and not gorge themselves on the Lord's supper.

(29) Because he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.
(30) For this reason many *are* weak and sickly among you, and many sleep.
(31) Because if we would judge ourselves, we should not be judged.
(32) But when we are judged, we are disciplined by the Lord, that we should not be condemned with the world.
(33) Therefore, my brothers, when you come together to eat, wait for one another.
(34) And if any man is hungry, let him eat at home; that you not come together to condemnation. And the rest I will set in order when I come.

Chapter 12
(1) Now concerning spiritual *gifts,* brothers, I do not want you to be ignorant.
(2) You know that you were Gentiles {non-Jews}, carried away to these dumb idols, even as you were led.
(3) Therefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Spirit.
(4) Now there are differing gifts, but the same Spirit.
(5) And there are differences of administrations, but the same Lord.
(6) And there are differing operations, but it is the same God Who works all in all.
(7) But the revelation of the Spirit is given to every man to profit from.
(8) Because to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
(9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
(10) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *various* kinds of tongues; to another the interpretation of tongues:
(11) But all these work that one and the same Spirit, dividing to every man severally as He wills.
(12) Because as the body is one, and has many members, and all the members of that one body, being many, are one body: so also *is* Christ.
(13) Because by one Spirit we are all baptized into one body, whether *we are* Jews or Gentiles {non-Jews}, whether *we are* slave or free; and have been all made to drink into one Spirit.
(14) Because the body is not one member, but many.
(15) If the foot should say, Because I am not the hand, I am not of the body; is it therefore not of the body?
(16) And if the ear should say, Because I am not the eye, I am not of the body; is it therefore not of the body?
(17) If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would* the smelling be?
(18) But now God has set the members everyone of them in the body, as it has pleased Him.

(19) And if they were all one member, where *would* the body be?
(20) But now *they are* many members, yet but one body.
(21) And the eye cannot say to the hand, I have no need of you: nor again the head to the feet, I have no need of you.
(22) No, much more those members of the body, which seem to be more feeble, are necessary:
(23) And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our *unpresentable parts* have more abundant beauty.[a]
(24) Because our more beautiful *parts* have no need: but God has tempered the body together, having given more abundant honor to that *part* which lacks:
(25) That there should be no division in the body; but *that* the members should have the same care for one another.
(26) And when one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it.
(27) Now you are the body of Christ, and members in particular.
(28) And God has set some in the church, first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, governments, varieties of tongues.
(29) *Are* all apostles {no}?[b] *are* all prophets {no}?[b] *are* all teachers {no}?[b] *are* all workers of miracles {no}?[b]
(30) Have all the gifts of healing {no}?[b] do all speak with tongues {no}?[b] do all interpret {no}?[b]
(31) But earnestly desire the best gifts: and yet I will show to you a more excellent way.

Chapter 13
(1) Though I speak with the languages of men and of angels, and do not have charity {love},[a] I have become *as* sounding brass, or a tinkling cymbal.
(2) And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and do not have charity {love}, I am nothing.
(3) And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, and do not have charity {love}, it does not profit me anything.
(4) Charity {love} suffers long, *and* is kind; charity {love} does not envy; charity {love} does not flaunt itself, is not puffed up {with pride},
(5) Does not behave itself unseemly, does not seek her own benefit, is not easily provoked, thinks no evil;
(6) Does not rejoice in sin, but rejoices in the truth;

12:23-24a - less honorable .. we bestow more honor, unpresentable parts .
- i.e. we are careful to cover our private parts so that they are not seen, but our face and more presentable parts of our body do not require such coverings. Each part of the body has its own purpose which God has provided for the benefit of the entire body.

12:29-30b - the wording requires a "no" answer to each of the questions

13:1a - charity - agape love {ἀγάπη}- love that moves to action in helping others. The King James usually translates agape as <u>charity</u> because <u>godly love is not an emotion, but an attitude of service</u> to others.

(7) Bears all things, believes all things, hopes all things, endures all things.
(8) Charity {love} never fails: but where *there are* prophecies, they shall fail; where *there are* languages they shall cease; where *there is* knowledge, it shall vanish away.
(9) Because we know in part, and we prophesy in part.
(10) But when that which is perfect has come, then that which is in part shall be done away.
(11) When 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.
(12) Because now we see through a glass, dimly {*as a blur*}; but then face to face: now I know in part; but then I shall know even as also I am known.
(13) And now these three faith, hope, charity {love} remain; but the greatest of these *is* charity {love}.

Chapter 14

(1) Seek after charity {love}, and desire spiritual *gifts,* but especially that you may prophesy.
(2) Because he who speaks in an *unknown* language speaks not to men, but to God: because no man understands *him;* even so in the spirit he speaks mysteries.
(3) But he who prophesies speaks to men *to* encouragement, and exhortation, and comfort.
(4) He who speaks in an *unknown* language uplifts himself; but he who prophesies uplifts the church.
(5) I desire that you all spoke with {spiritual} languages, but even more that you prophesied: because greater *is* he who prophesies than he who speaks with {spiritual} languages, unless he interprets, that the church may receive encouragement.
(6) Now, brothers, if I come to you speaking with {spiritual} languages, what shall I profit you, unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching?
(7) And even things without life giving sound, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped?
(8) Because if the trumpet gives an uncertain sound, who shall prepare himself to the battle?
(9) So likewise you, unless you speak by the {spiritual} language words easy to be understood, how shall it be known what is spoken? because you shall speak into the air.
(10) There are, it may be, so many kinds of voices in the world, and none of them *is* without significance.
(11) Therefore if I do not know the meaning of the voice, I shall be to him who speaks a barbarian {uneducated; uncivilized}, and he who speaks *shall be* a barbarian {uneducated; uncivilized} to me.
(12) Even so you, inasmuch as you are zealous of spiritual *gifts,* seek that you may excel to the encouragement of the church.
(13) Therefore let him who speaks in an *unknown* language pray that he may interpret.

(14) Because if I pray in an *unknown* language, my spirit prays, but my understanding is unfruitful.
(15) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
(16) Else when you shall bless with the spirit, how shall he who occupies the room of the unlearned say Amen {Let it be} at your giving of thanks, since he does not understand what you say?
(17) Because you truly give thanks well, but the other is not encouraged.
(18) I thank my God, I speak with {spiritual} languages more than you all:
(19) Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* language.
(20) Brothers, do not be children in understanding: let it be that in malice you are children, but in understanding be men.
(21) In the law it is written,

> **With *men of* other languages and other lips I will speak to this people; and yet for all that they will not listen to Me, says the Lord.**[a]

(22) Therefore {spiritual} languages are for a sign, not to those who believe, but to those who do not believe: but prophesying does not *serve* those who do not believe, but those who believe.
(23) If therefore the whole church comes together into one place, and all speak with {unknown} languages, and there comes in *those who are* unlearned, or unbelievers, will they not say that you are mad?
(24) But if all prophesy, and there comes in one who does not believe, or *one* unlearned, he is convicted of all, he is judged of all:
(25) And so the secrets of his heart are revealed; and so falling down on *his* face he will worship God, and report that God is truly in you.
(26) How is it then, brothers? when you come together, every one of you has a song, has a teaching, has a {spiritual} language, has a revelation, has an interpretation. Let all things be done to the up-building {of the church}.
(27) If any man speaks in an *unknown* language, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.
(28) But if there is no interpreter, let him keep silence in the church; and let him speak to himself, and to God.[b]
(29) Let the prophets speak two or three, and let the others judge.
(30) If *anything* is revealed to another who sits by, let the first hold his peace.
(31) Because you may all prophesy one by one, that all may learn, and all may be comforted.
(32) And the spirits of the prophets are subject to the prophets.
(33) Because God is not *the author* of confusion, but of peace, as in all churches of the saints.

14:21a - Is. 28:11
14:28b – If there is no one to interpret – tongues {unknown} languages are not allowed in the church!

(34) Let your women keep silence in the churches: because it is not permitted for them to speak; but *they are commanded* to be under obedience, as also the law says.[c]
(35) And if they will learn anything, let them ask their husbands at home: because it is a shame for women to speak in the church.
(36) What? Did the word of God come out from you? or did it come to you only?
(37) If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord.
(38) But if any man is ignorant, let him be ignorant.
(39) Therefore, brothers, earnestly desire to prophesy, and do not forbid to speak with {spiritual} languages.[d]
(40) Let all things be done decently and in order.

Chapter 15
(1) Furthermore, brothers, I declare to you the gospel which I preached to you, which also you have received, and in which you stand;
(2) By which also you are saved, if you keep in memory what I preached to you, unless you have believed in vain.
(3) Because I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures;
(4) And that He was buried, and that He rose again the third day according to the scriptures:
(5) And that He was seen by Cephas {Peter}, then by the twelve:
(6) After that, He was seen by more than five hundred brothers at once; of whom the greater part remain to this present {day},[a] but some are fallen asleep.
(7) After that, He was seen by James; then by all the apostles.
(8) And last of all He was seen by me also, as of one born out of due time.
(9) Because I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of God.
(10) But by the grace of God I am what I am: and His grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.
(11) Therefore whether *it were* I or they, so we preach, and so you believed.
(12) Now if Christ is preached that He rose from the dead, how is it that some among you say that there is no resurrection of the dead?

14:34c - Gen. 3:16 - i.e. women are not to speak out in church [this was the custom of the Jews in the synagogues which Paul carries over to the modern church - see chapter 11] - This also suggests that women {and men} should not be talking about other things when they should be listening to what is being said.
14:39d – we are not to forbid the use of tongues in church – however, there must be an interpreter present to translate the message – see 14:28
15:6a - Acts 1:3

(13) But if there is no resurrection of the dead, then Christ has not risen:
(14) And if Christ has not risen, then our preaching *is* vain, and your faith *is* also vain.
(15) Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He did not raise up, if it is that the dead do not rise.
(16) Because if the dead do not rise, then Christ is not raised:
(17) And if Christ is not raised, your faith *is* vain; you are yet in your sins.
(18) Then they also who have fallen asleep in Christ have perished.
(19) If in this life only we have hope in Christ, we are of all men most miserable.
(20) But now Christ has risen from the dead, *and* become the first-fruits of those who slept.
(21) Because since by man death *came*, by Man the resurrection of the dead *came* also.
(22) Because as in Adam all die, even so in Christ shall all be made alive.
(23) But every man in his own order: Christ the first-fruits; afterward those who are Christ's at His coming.[b]
(24) Then *comes* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.
(25) Because He must reign, until He has put all enemies under His feet.
(26) The last enemy *that* shall be destroyed *is* death.
(27) Because He has put all things under His feet. But when He says all things are put under *Him, it is* revealed that He is excepted, Who put all things under Him.
(28) And when all things shall be subdued to Him, then the Son shall also Himself be subject to Him Who put all things under Him, that God may be all in all.
(29) Else what shall they do who are baptized for the dead, if the dead do not rise at all? why are they then baptized for the dead?[c]
(30) And why do we stand in jeopardy every hour?
(31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
(32) If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead do not rise? let us eat and drink; because tomorrow we die.
(33) Do not be deceived: evil communications corrupt good manners.
(34) Awake to righteousness, and do not sin; because some do not have the knowledge of God: I speak *this* to your shame.
(35) But some *man* will say, How are the dead raised up? and with what body do they come?
(36) *You* fool, that which you sow does not come alive, unless it dies:

15:23b - His coming - i.e. the Rapture - see Is. 26:20
15:29c - baptized for the dead - literally baptized on <u>behalf</u> of the dead
- apparently some practiced baptizing by proxy, where someone is baptized for someone who is already dead. Interestingly, Paul not only does not criticize this practice, but uses it as an argument for the resurrection of the dead.

(37) And that which you sow, is not sown in that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*
(38) But God gives it a body as it has pleased Him, and to every seed its own body.
(39) All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fish, *and* another of birds.[d]
(40) *There are* also heavenly bodies, and earthly bodies: but the glory of the heavenly *is* one, and the *glory* of the earthly *is* another.
(41) *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: because *one* star differs from *another* star in glory.
(42) So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
(43) It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:
(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
(45) And so it is written, The first man Adam was made a living soul; the last Adam *was made* a life giving Spirit.
(46) So it is that which is spiritual *was* not first, but that which is natural; and afterward that which is spiritual.
(47) The first man *is* of the earth, earthy: the second Man *is* the Lord from heaven.
(48) As *is* the earthy, such *are* they also who are earthy: and as *is* the heavenly, such *are* those also who are heavenly.
(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
(50) Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.
(51) Look, I show you a mystery; We shall not all sleep, but we shall all be changed,
(52) In a moment,[e] in the twinkling of an eye, at the last trump:[f] because the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
(53) Because this corruptible must put on incorruption, and this mortal *must* put on immortality.

15:39d - the flesh of man, or of animals, or of fish, or of birds is not the same
- anyone who eats meat knows that the meat of cattle is not the same as the meat of fish, or of birds – it doesn't look the same, it doesn't smell the same, it doesn't taste the same.

15:52e – moment – has a special meaning – 5/114 seconds – see The Jewish Calendar at www.TheWordNotes.com – note "twinkling" of an eye not "blink" of an eye!

15:52f – last trumpet – see Appendix L: The Modern Jewish Calendar and Holy Days – see also Appendix N: Fulfilled Holy Days

(54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory.[g]

(55) O death, where *is* your sting? O grave, where *is* your victory?
(56) The sting of death *is* sin; and the strength of sin *is* the law.
(57) But thanks *be* to God, Who gives us the victory through our Lord Jesus Christ.
(58) Therefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you know that your labor is not in vain in the Lord.

Chapter 16

(1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so you do *the same*.
(2) Upon the first *day* of the week {Sunday},[a] let everyone of you lay by in store, as *God* has prospered him, that there be no collections when I come.
(3) And when I come, whomever you shall approve by *your* letters, them I will send to bring your generous offerings[b] to Jerusalem.
(4) And if it is appropriate that I go also, they shall go with me.
(5) Now I will come to you, when I shall pass through Macedonia: because I will pass through Macedonia.
(6) And it may be that I will stay, yes, and winter with you, that you may bring me on my journey wherever I go.
(7) Because I will not see you now by the way; but I trust to stay a while with you, if the Lord permits.
(8) But I will remain at Ephesus until Pentecost.
(9) Because a great and effective door has opened to me, and *there are* many adversaries.
(10) Now if Timothy[c] comes, see that he may be with you without fear: because he works the work of the Lord, as I also *do*.
(11) Let no man therefore despise him: but conduct him forth in peace, that he may come to me: because I look for him with the brothers.
(12) As concerning *our* brother Apollos,[d] I greatly desired him to come to you with the brothers: but his will was not at all to come at this time; but he will come when he shall have convenient time.
(13) You watch, stand fast in the faith, stand like men, be strong.
(14) Let all your things be done with charity {love}.
(15) I urge you, brothers, (you know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have dedicated themselves to the ministry of the saints,)

15:54g - Is. 25:8
16:2a - See note on Matt. 28:1
16:3b - liberality - liberal offerings - generous offerings to be sent to Jerusalem to help out with those who had needs due to the famine that was going on there - see Acts 11:28
16:10c – Timothy – Acts 16:1; 18:5; 20:4; II Cor. 2:1; I Tim. 1:2
16:12d – Apollos – Acts 18:24; 19:1; Tit. 3:13

(16) That you submit yourselves to such, and to everyone who helps with *us,* and labors.
(17) I am glad for the coming of Stephanas and Fortunatus and Achaicus: because that which was lacking on your part they have supplied.
(18) Because they have refreshed my spirit and yours: therefore acknowledge them who are such.
(19) The churches of Asia {Minor} salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
(20) All the brothers greet you. Greet one another with a holy kiss.
(21) The salutation is *mine,* Paul, with my own hand.
(22) If any man does not love the Lord Jesus Christ, let him be cursed, Maranatha {Come, Lord}.[e]
(23) The grace of our Lord Jesus Christ *be* with you.
(24) My love *be* with you all in Christ Jesus. Amen {let it be}.

16:22e - Maranatha - {μαραν αθα} - "Come, Lord", "the Lord has come" or "the Lord is returning"

{47} II Corinthians

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, and Timothy[a] *our* brother, to the church of God which is at Corinth, with all the saints who are in all Achaia:

(2) Grace *be* to you and peace[b] from God our Father, and *from* the Lord Jesus Christ.

(3) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

(4) Who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, by the comfort with which we ourselves are comforted by God.

(5) Because as the sufferings of Christ abound in us, so our comfort also abounds by Christ.

(6) And whether we are afflicted, *it is* for your comfort and salvation, which is effective in the enduring of the same sufferings which we also suffer: or whether we are comforted, *it is* for your comfort and salvation.

(7) And our hope in you *is* steadfast, knowing, that as you share in the sufferings, so *shall you* also *share in* the comfort.

(8) Because we do not want, brothers, to have you ignorant of our trouble which came to us in Asia {*Minor*},[c] that we were pressed out of measure, above strength, so much so that we despaired even of life:

(9) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God Who raises the dead:

(10) Who delivered us from so great a death, and does deliver: in Whom we trust that He will yet deliver *us;*

(11) You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

(12) Because our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly towards you.

(13) Because we write no other things to you, than what you read or acknowledge; and I trust you shall acknowledge even to the end;

(14) As also you have acknowledged us in part, that we are your rejoicing, even as you also *are* ours in the day of the Lord Jesus.[d]

(15) And in this confidence I decided to come to you before, that you might have a second benefit;

(16) And to pass by you into Macedonia, and to come again out of Macedonia to you, and by you to be brought on my way towards Judaea.

1:1a – Timothy – Acts 16:1; 17:14-15; 18:5; 19:22; 20:4; Rom. 15:21; I Cor. 4:17; 16:10; II Cor. 1:19; Phil. 1:1; 2:19; Col. 1:1; I Thes. 1:1; 3:2,6; II Thes. 1:1; I Tim. 1:1,18; I Tim. 6:20; II Tim. 1:2; Heb. 13:23

1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:8c - Asia Minor - area of modern Turkey, Greece, and Italy

1:14d - the day of the Lord Jesus - i.e. the Rapture - see note on I Cor. 1:8

(17) When I was therefore so minded, did I make this decision lightly? or the things that I decide, do I decide according to the flesh, that with me there should be yes yes, and no no?
(18) But *as* God *is* true, our word towards you was not yes and no.
(19) Because the Son of God, Jesus Christ, Who was preached among you by us, *even* by myself and Silvanus and Timothy, was not yes and no, but in Him was yes.
(20) Because all the promises of God in Him *are* yes, and in Him Amen {let it be}, to the glory of God by us.
(21) Now He Who established us with you in Christ, and has anointed us, *is* God;
(22) Who has also sealed us, and given the guarantee[e] of the Spirit in our hearts.
(23) Moreover I call God for a witness upon my soul, that to spare you I have not come as yet to Corinth.
(24) Not because we have rule over your faith, but are helpers for your joy: because by faith you stand.

Chapter 2
(1) But I determined this with myself, that I would not come again to you in heaviness.
(2) Because if I make you sorry, who is he then who makes me glad, but the same who is made sorry by me?
(3) And I wrote this same to you, lest, when I came, I should have sorrow from those of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
(4) Because out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might know the love which I have more abundantly towards you.
(5) But if anyone has caused grief, he has not grieved me, but in part: that I may not overcharge you all.
(6) Sufficient to such a man *is* this punishment, which *was inflicted* by many.
(7) So that on the contrary you *ought* rather to forgive *him,* and comfort *him,* lest perhaps such a one should be swallowed up with too much sorrow.
(8) Therefore I urge you that you would confirm *your* love towards him.
(9) Because for this purpose I also wrote, that I might know your proof, whether you are obedient in all things.
(10) To whom you forgive anything, I *forgive* also: because if I forgave anything, to whom I forgave *it,* for your sakes I *forgave it* in the person of Christ;
(11) Lest Satan should get an advantage over us: because we are not ignorant of his devices.

1:22e - earnest - [αρραβωνα] from Hebrew [ערבון] - pledge or down payment
- fore taste

(12) Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened to me by the Lord,
(13) I had no rest in my spirit, because I did not find Titus my brother: but taking my leave of them, I went from there into Macedonia.
(14) Now thanks *be* to God, Who always causes us to triumph in Christ, and reveals the aroma of His knowledge by us in every place.
(15) Because we are to God a sweet smell of Christ, in those who are saved, and in those who perish:
(16) To the one *we are* the smell of death to death; and to the other the smell of life to life. And who *is* sufficient for these things?
(17) Because we are not as many, who corrupt the word of God: but of sincerity, and of God, in the sight of God we speak in Christ.

Chapter 3
(1) Do we begin again to commend ourselves? or do we need, as some *others,* letters of recommendation to you, or *letters* of recommendation from you?
(2) You are our letter written in our hearts, known and read by all men:
(3) *Inasmuch as you are* declared to be the letter of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshy tablets of the heart.
(4) And we have such trust through Christ towards God:
(5) Not that we are sufficient by ourselves to think anything of ourselves; but our sufficiency *is* of God;
(6) Who also has made us able ministers of the new testament; not of the letter, but of the spirit: because the letter kills, but the spirit gives life.
(7) But if the ministry of death, written *and* engraved in stones, was glorious, so that the children of Israel could not steadfastly look upon the face of Moses because the glory of his appearance;[a] a *glory* which was to be done away with:
(8) How shall the ministry of the spirit not be rather glorious?
(9) Because if the ministry of condemnation *is* glory, much more does the ministry of righteousness exceed in glory.
(10) Because even that which was made glorious had no glory in this respect, because of the glory that excels.
(11) Because if that which is done away with *was* glorious, much more that which remains *is* glorious.
(12) Since we have such hope, we use great plainness of speech:
(13) And not as Moses, *who* put a veil over his face, that the children of Israel could not steadfastly look upon to the end of that which is abolished:[b]
(14) But their minds were blinded: because until this day the same veil remains untaken away in the reading of the old testament; that *veil* is done away in Christ.

3:7a – Ex. 34:30, 35
3:13b – Ex. 34:35

(15) But even to this day, when Moses is read, the veil is upon their hearts.
(16) Nevertheless when a heart shall turn to the Lord, the veil shall be taken away.
(17) Now the Lord is that Spirit: and where the Spirit of the Lord *is,* there *is* liberty.
(18) But we all, with an unveiled face seeing as in a mirror the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Chapter 4
(1) Therefore since we have this ministry, as we have received mercy, we do not faint;
(2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by revelation of the truth commending ourselves to every man's conscience in the sight of God.
(3) But if our gospel is hidden, it is hidden to those who are lost:
(4) In whom the god of this world has blinded their minds who do not believe, lest the light of the glorious gospel of Christ, Who is the image of God, should shine upon them.
(5) Because we do not preach about ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
(6) Because God, Who commanded the light to shine out of darkness, has shone in our hearts, to the light of the knowledge of the glory of God in the face of Jesus Christ.
(7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
(8) *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;
(9) Persecuted, but not forsaken; cast down, but not destroyed;
(10) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be revealed in our body.
(11) Because we who live are constantly delivered to death for Jesus' sake, that Jesus' life also might be revealed in our mortal flesh.
(12) So then death works in us, but life in you.
(13) We having the same spirit of faith, accordingly as it is written,

> **I believed, and therefore I have spoken**;[a]

we also believe, and therefore speak;
(14) Knowing that He Who raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.
(15) Because all things *are* for your sakes, that the abundant grace might through the thanksgiving of many abound to the glory of God.

4:13a - Ps. 116:10

(16) For this cause we do not faint; but though our outward man perish, yet the inward *man* is renewed day by day.
(17) Because our light affliction, which is but for a moment, works for us a far more exceedingly *and* eternal abundance of glory;
(18) While we do not look at the things which are seen, but at the things which are not seen: because the things which are seen *are* temporary; but the things which are not seen *are* eternal.[b]

Chapter 5
(1) Because we know that if our earthly house of *this* tabernacle {our body} is dissolved, we have a building {body} made by God, a house not made with hands, eternal in the heavens.
(2) Because in this we groan, earnestly desiring to be clothed[a] with our house which is from heaven:
(3) If so being clothed we shall not be found naked.
(4) Because we who are in *this* tabernacle {body} groan, being burdened: not because we want to be unclothed, but clothed, that mortality might be swallowed up by life.
(5) Now He Who has made us for this very thing *is* God, Who also has given to us the guarantee[b] of the Spirit.
(6) Therefore *we are* always confident, knowing that, while we are at home in the body, we are absent from the Lord:
(7) (Because we walk by faith, not by sight:)
(8) We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord.
(9) Therefore we labor, that, whether present or absent, we may be accepted by Him.
(10) Because we must all appear before the judgment seat of Christ; that everyone may receive the things *done* in *his* body, according to what he has done, whether *it is* good or bad.
(11) Knowing therefore the terror of the Lord, we persuade men; but we are made known to God; and I trust also are made known in your consciences.
(12) Because we do not commend ourselves again to you, but give you occasion to boast on our behalf, that you may have something to *answer* for those who boast in appearances, and not in heart.
(13) Because whether we are beside ourselves, *it is* for God: or whether we are sober, *it is* for your cause.
(14) Because the love of Christ constrains us; because we so judge, that if one died for all, then all were dead:
(15) And *that* He died for all, that those who live should not from this time forth live to themselves, but to Him Who died for them, and rose again.

4:18b – What we see is temporary; what we can't see is eternal - the very object of magic is to convince people that what they see is real – but we all know that no magician can actually cut a person in half and put them back together again
5:2a - clothed - our clothing is the righteousness of Christ - Rev. 19:8
5:5b - earnest - guarantee - see note on 1:22

(16) Therefore from now on we do not know any man after the flesh: yes, though we have known Christ after the flesh, yet from now on we do not know *Him* any more *in that way*.
(17) Therefore if any man is in Christ, *he is* a new creature: old things have passed away; indeed, all things have become new.
(18) And all things *are* of God, Who has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation;
(19) To this end, that God was in Christ, reconciling the world to Himself, not holding their sins against them; and has committed to us the word of reconciliation.
(20) Now then we are ambassadors for Christ, as though God urged *you* by us: we in Christ's place urge you, be reconciled to God.
(21) Because He has made Him *to be* sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

Chapter 6
(1) We then, *as* workers together *with Him,* urge *you* also that you not receive the grace of God in vain.
(2) (Because He says,
I have heard you in a time accepted, and in the day of salvation I have nursed you:[a]
indeed, now *is* the accepted time; indeed, now *is* the day of salvation.)
(3) Giving no offence in anything, that the ministry not be blamed:
(4) But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
(5) In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;
(6) By pureness, by knowledge, by patience, by kindness, by the Holy Spirit, by un-pretended love,
(7) By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,
(8) By honor and dishonor, by evil report and good report: as deceivers, and *yet* true;
(9) As unknown, and *yet* well known; as dying, and, indeed, we live; as disciplined, and not killed;
(10) As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.
(11) O *you* Corinthians, our mouths are open to you, our hearts are enlarged.
(12) You are not restrained by us, but you are restrained by your own {worldly} affections.
(13) Now for a reward in the same, (I speak as to *my* children,) be also enlarged {continue to grow [spiritually]}.

6:2a – Is. 49:8

(14) Do not be unequally yoked together with unbelievers: because what fellowship does righteousness have with unrighteousness? and what communion does light have with darkness?[b]
(15) And what agreement does Christ have with Belial {Satan}?[c] or what part does he who believes have with an infidel {unbeliever}?[d]
(16) And what agreement does the temple of God have with idols? because you are the temple of the living God; as God has said,
I will live in them, and walk in *them;* and I will be their God, and they shall be My people.[e]
(17) **Therefore come out from among them, and be separate, says the Lord, and do not touch any unclean *thing;* and I will receive you,**
(18) **And will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.**

Chapter 7
(1) Therefore having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear {reverence} of God.
(2) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.
(3) I do not speak *this* to condemn *you:* because I have said before, that you are in our hearts to die and live with *you.*
(4) Great *is* my boldness of speech towards you, great *is* my boasting for you: I am filled with comfort, I am exceedingly joyful in all our tribulation.
(5) Because, when we had come into Macedonia, our flesh had no rest, but we were troubled on every side; outside *were* fightings, inside *were* fears.
(6) Nevertheless God, Who comforts those who are cast down, comforted us by the coming of Titus;
(7) And not by his coming only, but by the comfort with which he was comforted in you, when he told us your earnest desire, your mourning, your fervent {zealous} mind towards me; so that I rejoiced all the more.
(8) Because though I made you sorry with a letter, I do not repent, though I did repent: because I perceive that the same letter has made you sorry, though *it was* but for a season.
(9) Now I rejoice, not that you were made sorry, but that you sorrowed to repentance: because you were made sorry after a godly manner, that you might not be harmed by us in any way.
(10) Because godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.

6:14b – believers are never allowed to marry unbelievers – see I Cor. 7:39; Lev. 34:16; Ezr. 9:2,12; Neh. 13:25; Mal. 2:11
6:15c - Belial - worthlessness - another name of Satan
6:15d - infidel - an unbeliever - one who willfully rejects the Lord
6:16e - Jer. 24:7; 31:33; 32:38; Ezek. 43:9; Zec. 8:8

(11) Because see this same thing, that you sorrowed after a godly sort, what carefulness it brought about in you, yes, *what* clearing of yourselves, yes, *what* indignation, yes, *what* fear, yes, *what* vigorous desire, yes, *what* zeal, yes, *what* revenge! In all *things* you have approved yourselves to be clear in this matter.
(12) Therefore, though I wrote to you, *I did not do it* for the one who had done the wrong, nor for the cause of the one who was wronged, but that our care for you in the sight of God might appear to you.
(13) Therefore we were comforted in your comfort: yes, and we are exceedingly all the more joyful because of the joy of Titus, because his spirit was refreshed by you all.
(14) Because if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which *I made* before Titus, is found to be truth.
(15) And his inward affection is more abundant towards you, while he remembers your obedience, how with fear and trembling you received him.
(16) I rejoice therefore that I have confidence in you in all *things*.

Chapter 8

(1) Furthermore, brothers, we make known to you the grace of God bestowed on the churches of Macedonia;
(2) How that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their generosity.
(3) Because to *their* ability, I bear record, yes, and beyond *their* ability *they were* willing *to give* of themselves;
(4) Begging us with much urging that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.[a]
(5) And *this they did,* not as we hoped, but first gave their own selves to the Lord, and to us by the will of God.
(6) So much so that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
(7) Therefore, as you abound in everything*, in* faith, and speech, and knowledge, and *in* all diligence, and *in* your love towards us, *see* that you abound in this grace also.
(8) I do not speak by commandment, but because of the earnestness of others, and to prove the sincerity of your love.
(9) Because you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich.
(10) And in this I give *my* advice: because this is expedient for you, who have begun before, not only to do, but also willingly a year ago.
(11) Now therefore perform its works*;* that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

8:4a – of the ministering to the saints – the churches took up collections and gave generously begging Paul to give it to those who had need
– especially to those in the Jerusalem area who were in great need
– see Acts 24:17; Gal. 2:10

(12) Because if there is first a willing mind, *it is* accepted according to what a man has, *and* not according to that he does not have.
(13) Because *I do not mean* that other men be eased, and you burdened:
(14) But by an equality, *that* now at this time your abundance *may be a supply* for their needs, that their abundance also may be *a supply* for your needs: that there may be equality:
(15) As it is written,

He who *had gathered* much had nothing left over; and he who *had gathered* little had no lack.[b]

(16) But thanks *be* to God, Who put the same earnest care into the heart of Titus for you.
(17) Because indeed he accepted the encouragement; but being more sincere, of his own accord he went to you.
(18) And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;
(19) And not only *that*, but who was also chosen by the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:
(20) Avoiding this, that no man should blame us in this abundance which is administered by us:
(21) Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
(22) And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.
(23) Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brothers *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.
(24) Therefore show them, and before the churches, the proof of your love, and of our boasting on your behalf.

Chapter 9

(1) Concerning the ministering to the saints, it is unnecessary for me to write to you:
(2) Because I know the sincerity of your mind, because of which I boast of you to those in Macedonia, that Achaia was ready a year ago; and your zeal has provoked very many.
(3) Yet I have sent the brothers, lest our boasting of you should be in vain in this matter; that, as I said, you may be ready:
(4) Lest haply if those of Macedonia come with me, and find you unprepared, we (that we not to say, you) should be ashamed in this same confident boasting.

8:15b - Ex. 16:18

(5) Therefore I thought it necessary to encourage the brothers, that they would go before to you, and collect beforehand your bounty, of which you had notice beforehand, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness {greed; lust; wanting things that belong to others}.[a]
(6) But this *I say,* He who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully.
(7) Every man accordingly as he determines in his heart, *so let him give;* not grudgingly, or of necessity: because God loves a cheerful giver.
(8) And God *is* able to make all grace abound towards you; that you, always having all sufficiency in all *things,* may abound to every good work:
(9) (As it is written,
He has dispersed abroad; He has given to the poor: His righteousness remains forever.[b]
(10) Now he who ministers seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)
(11) Being enriched in everything to all bountifulness, which through us causes thanksgiving to God.
(12) Because the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings to God;
(13) While by the experiment of this ministry they glorify God for your professed submission to the gospel of Christ, and for *your* generous distribution to them, and to all *men;*
(14) And by their prayer for you, who long after you for the exceeding grace of God in you.
(15) Thanks *be* to God for His unspeakable gift.

Chapter 10
(1) Now I Paul myself urge {ask; encourage} you by the humility and gentleness of Christ, who in presence *is* lowly among you, but being absent am bold towards you:
(2) But I urge {ask; encourage} *you,* that I may not be bold when I am present with that confidence, with which I think to be bold against some, who think of us as if we walked according to the flesh.
(3) Because though we walk in the flesh, we do not war after the flesh:
(4) (Because the weapons of our warfare *are* not carnal {fleshly; worldly}, but mighty through God to the pulling down of strong holds;)
(5) Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
(6) And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

9:5a – Paul sent messengers ahead of time to the Corinthians to let them know that a collection would be collected to help those in need – see note on II Cor. 8:4
9:9b – Ps. 112:9

(7) Do you look on things after the outward appearance? If any man trusts in himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.
(8) Because though I should boast somewhat more of our authority, which the Lord has given us for encouragement, and not for your destruction, I should not be ashamed:
(9) That I may not seem as if I would terrify you by letters.
(10) Because, they say, *his* letters, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.
(11) Let such a one think this, that, such as we are in word by letters when we are absent, so *will we be* also in deed when we are present.
(12) Because we dare not make ourselves of the number, or compare ourselves with some who commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.
(13) But we will not boast of things outside *our* measure, but according to the measure of the rule which God has distributed to us, a measure to reach even to you.
(14) Because we do not stretch ourselves beyond *our measure,* as though we did not reach to you: because we have come as far as to you also in *preaching* the gospel of Christ:
(15) Not boasting of things without *our* measure, *that is,* of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,
(16) To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.
(17) But he who boasts, let him boast in the Lord.
(18) Because it is not he who commends himself who is approved, but whom the Lord commends.

Chapter 11

(1) I wish to God you could bear with me a little in *my* folly: and indeed bear with me.
(2) Because I am jealous over you with godly jealousy: because I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.
(3) But I fear, lest by any means, as the snake deceived Eve through his subtlety {craftiness; deception}, so your minds should be corrupted from the simplicity that is in Christ.
(4) Because if he who comes preaches another Jesus, whom we have not preached, or *if* you receive another spirit, which you have not received, or another gospel, which you have not accepted, you might well bear with *him*.
(5) Because I suppose I was not a least bit behind the very greatest of the apostles.

(6) But though *I lack* eloquence in speech, yet not in knowledge; but we have been thoroughly revealed among you in all things.
(7) Have I committed an offense in abasing {putting down} myself that you might be exalted, because I have preached to you the gospel of God freely?
(8) I robbed other churches, taking wages from *them,* to do you service.[a]
(9) And when I was present with you, and had need, I borrowed from no man: because that which was lacking to me the brothers who came from Macedonia supplied: and in all *things* I have kept myself from being burdensome to you, and *so* I will keep *myself.*
(10) As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.
(11) Why? because I do not love you? God knows.
(12) But what I do, that I will do, that I may cut off occasion from those who desire occasion; that in which they boast, they may be found even as we.
(13) Because such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.
(14) And no wonder; because Satan himself is transformed into an angel of light.
(15) Therefore *it is* no great thing if his ministers also are transformed as the ministers of righteousness; whose end shall be according to their works.
(16) I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.
(17) That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.
(18) Since many boast after the flesh, I will boast also.
(19) Because you suffer fools gladly, since you *yourselves* are wise.
(20) Because you suffer, if a man brings you into bondage, if a man devours *you,* if a man take *from you,* if a man exalts himself, if a man strikes you on the face.
(21) I speak as concerning reproach, as though we had been weak. However in whatever anyone is bold, (I speak foolishly,) I am bold also.
(22) Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.
(23) Are they ministers of Christ? (I speak as a fool) I *am* more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often.
(24) Of the Jews five times I received thirty-nine *stripes.*[b]
(25) Three times I was beaten with rods, once I was stoned, three times I suffered shipwreck, a night and a day I have been in the deep;

11:8a – Paul received financial support from other churches as he ministered to the Corinthians and did not ask for nor receive financial support from them although he had every right to do so.

11:24b - 40 stripes less one - i.e. 39 lashes - it was believed that if someone received 40 lashes they would die, so 39 lashes were given to bring a person to the brink of death without killing them – the law of Moses set the maximum of 40 stripes – Deut. 25:3

(26) *In* travels often, *in* perils of waters, *in* perils of robbers, *in* perils by *my own* countrymen, *in* perils by the heathen {ungodly}, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brothers;
(27) In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
(28) Beside those things that are outside, that which comes upon me daily, the cares of all the churches.
(29) Who is weak, and I am not weak? who is offended, and I do not burn?
(30) If I need to boast, I will boast of the things which concern my weaknesses.
(31) The God and Father of our Lord Jesus Christ, Who is blessed forevermore, knows that I do not lie.
(32) In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desired to apprehend me:
(33) And through a window in a basket I was let down by the wall, and escaped his hands.[c]

Chapter 12
(1) Without a doubt it is not beneficial for me to boast. I will come to visions and revelations of the Lord.
(2) I knew a man in Christ {who} more than fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows;) such a one caught up to the third heaven.[a]
(3) And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knows;)
(4) How he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to speak.
(5) Of such a one I will boast: yet of myself I will not boast,[b] but in my weaknesses.
(6) Because though I would desire to boast, I shall not be a fool; because I will say the truth: but *now* I forbear, lest any man should think of me above that which he sees me *to be,* or *that* he hears of me.
(7) And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,[c] the messenger of Satan to buffet me, lest I should be exalted above measure.
(8) For this thing I asked the Lord three times, that it might depart from me.

11:33c – Acts 9:24-25
12:2a - the third heaven - the throne of God - see note on Gen. 1:8
12:5b - <u>Of such a one I will boast: yet of myself I will not boast</u> - contrary to modern pop theology, this verse <u>rules out</u> Paul as being the one caught up to the third heaven since he says: of such a man he will boast, but of himself he will not boast. It is possible that he was referring to the apostle John or some other saint.
12:7c – thorn in the flesh – usually refers to a person [Num. 33:55], but most believe Paul is referring to a medical problem, possibly his failing eyesight [Gal. 4:15; 6:11]

(9) But He said to me, My grace is sufficient for you: because My strength is made perfect in weakness. Most gladly therefore I will rather boast in my weaknesses, that the power of Christ may rest upon me.
(10) Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: because when I am weak, then I am strong.
(11) I have become a fool in boasting; you have compelled me: because I ought to have been commended by you: because in nothing am I behind the very greatest of apostles, although I am nothing.
(12) Truly the signs of an apostle were worked among you in all patience, in signs, and wonders, and mighty deeds.
(13) Because what is it in which you were inferior to other churches, except that I myself was not burdensome to you? forgive me this wrong.
(14) Indeed, the third time I am ready to come to you; and I will not be burdensome to you: because I do not seek what is yours, but you: because the children ought not to lay up for the parents, but the parents for the children.
(15) And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved.
(16) But so be it, I did not burden you: nevertheless, being crafty, I caught you with trickery.
(17) Did I make a gain of you by any of those whom I sent to you?
(18) I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? Did we not walk in the same spirit? Did we not *walk* in the same steps?
(19) Again, do you think that we excuse ourselves to you? we speak before God in Christ: but *we do* all things, dearly beloved, for your encouragement.
(20) Because I fear, lest, when I come, I shall not find you such as I would desire, and *that* I shall not be found by you such as you would want: lest *there be* debates, envyings, wraths {anger}, strifes, backbitings {back-talking}, whisperings {gossiping}, swellings, tumults:
(21) *And* lest, when I come again, my God will humble me among you, and *that* I shall grieve over many who have already sinned, and have not repented of the uncleanness and fornication {sex outside of marriage} and sexual immorality which they have committed.

Chapter 13
(1) This *is* the third *time* I am coming to you.

In the mouth of two or three witnesses shall every word be established.[a]

(2) I told you before, and forewarn you, as if I were present, the second time; and being absent now I write to them who until now have sinned, and to all others, that, if I come again, I will not spare:
(3) Since you seek a proof of Christ speaking in me, which towards you is not weak, but is mighty in you.

13:1a – two or three witnesses – Deut. 17:6

(4) Because though He was crucified through weakness, yet He lives by the power of God. Because we also are weak in Him, but we shall live with Him by the power of God towards you.
(5) Examine yourselves, whether you are in the faith; prove your own selves. Do you not know your own selves, how Jesus Christ is in you, unless you are castaways?
(6) But I trust that you shall know that we are not castaways.
(7) Now I pray to God that you do no evil; not that we should appear approved, but that you should do that which is honest, though we are as castaways.
(8) Because we can do nothing against the truth, but for the truth.
(9) Because we are glad, when we are weak, and you are strong: and this we also wish, *even* your perfection.
(10) Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me for encouragement, and not to destruction.
(11) Finally, brothers, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
(12) Greet one another with a holy kiss.
(13) All the saints salute you.
(14) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, *be* with you all. Amen {let it be}.

{48} Galatians

Chapter 1

(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;)

(2) And all the brothers who are with me, to the churches of Galatia:

(3) Grace *be* to you and peace[a] from God the Father, and *from* our Lord Jesus Christ,

(4) Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

(5) To Whom *be* glory forever and ever. Amen {let it be}.

(6) I marvel that you are so soon removed from Him Who called you into the grace of Christ to another gospel:

(7) Which is not another; but there are some who trouble you, and would pervert the gospel of Christ.

(8) But though we, or an angel from heaven, preaches any other gospel to you than that which we have preached to you, let him be accursed.

(9) As we said before, so I say now again, If any *man* preaches any other gospel to you than what you have received, let him be accursed.

(10) Because do I now persuade men, or God? or do I seek to please men? Because if I yet pleased men, I would not be the servant of Christ.

(11) But I certify *to* you, brothers, that the gospel which was preached by me is not after man.

(12) Because I neither received it from man, neither was I taught *it,* but by the revelation of Jesus Christ.

(13) Because you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

(14) And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my forefathers.

(15) But when it pleased God, Who separated me from my mother's womb, and called *me* by His grace,

(16) To reveal His Son in me, that I might preach Him among the heathen {ungodly}; I did not immediately confer with flesh and blood:

(17) Neither did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and returned again to Damascus.

(18) Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days.[b]

(19) But I saw none of the other apostles, except James the Lord's brother.[c]

(20) Now the things which I write to you, indeed, before God, I do not lie.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:18b – Acts 9:26f

1:19c – James – the Lord's brother – Mat. 12:47; 13:55; Mk. 3:31; 6:3; Acts 12:11; 15:13; 20:18

(21) Afterwards I came into the regions of Syria and Cilicia;
(22) And was unknown by face to the churches of Judaea which were in Christ:
(23) But they had heard only, That he who persecuted us in times past now preaches the faith which he once destroyed.
(24) And they glorified God in me.

Chapter 2
(1) Then fourteen years later I went up again to Jerusalem with Barnabas, and also took Titus with *me*.[a]
(2) And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles {non-Jews}, but privately to those who were of reputation, lest by any means I should run, or had run, in vain.
(3) But not even Titus, who was with me, being a Greek, was compelled to be circumcised:
(4) And that because false brothers had come in unnoticed, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
(5) To whom we did not submit ourselves, no, not for an hour; that the truth of the gospel might continue with you.
(6) But of these who seemed to be of influence, (whatever they were, it makes no matter to me: God accepts no man's person:) because those who seemed *to be of influence* in conference added nothing to me:
(7) But to the contrary, when they saw that the gospel of the uncircumcision {non-Jews} was committed to me, as *the gospel* of the circumcision {Jews} *was* to Peter;
(8) (Because He Who worked effectively in Peter to the apostleship of the circumcision {Jews}, the Same was mighty in me towards the Gentiles {non-Jews}:)
(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we *should go* to the heathen {ungodly}, and they to the circumcision {Jews}.
(10) Only *they desired* that we should remember the poor; which I also was determined to do.
(11) But when Peter had come to Antioch, I withstood him to *his* face, because he was to be blamed.
(12) Because before certain ones came from James, he ate with the Gentiles {non-Jews}: but when they had come, he withdrew and separated himself, fearing those who were of the circumcision {Jews}.
(13) And the other Jews likewise separated with him; so much so that Barnabas also was carried away with their separation.
(14) But when I saw that they did not behave uprightly according to the truth of the gospel, I said to Peter before *them* all, If you, being a Jew, live after the ways of Gentiles {non-Jews}, and not as the Jews, why do you compel the Gentiles {non-Jews} to live as the Jews?

2:1a - Acts 15:1-35

(15) We *who are* Jews by nature, and not sinners of the Gentiles {non-Jews},
(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,[b] even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.
(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore the minister of sin? God forbid.
(18) Because if I build again the things which I destroyed, I make myself a sinner.
(19) Because I through the law am dead to the law, that I might live to God.
(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.
(21) I do not frustrate the grace of God: because if righteousness *comes* by the law, then Christ has died in vain.

Chapter 3
(1) O foolish Galatians, who has bewitched {put a spell upon} you, that you should not obey the truth, before whose eyes Jesus Christ has been set forth with evidence, as crucified among you?
(2) This only I would learn of you, Did you receive the Spirit by the works of the law, or by the hearing of faith?
(3) Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh?
(4) Have you suffered so many things in vain? if *it is* yet in vain.
(5) He who therefore ministers to you the Spirit, and works miracles among you, *does he do it* by the works of the law, or by the hearing of faith?
(6) Even as Abraham believed God, and it was accounted to him for righteousness.
(7) Know therefore that those who are of faith, the same are the children of Abraham.
(8) And the scripture, foreseeing that God would justify the heathen {ungodly} through faith, preached before the gospel to Abraham, *saying,*

In you shall all nations be blessed.[a]

2:16b – faith of Jesus Christ – {δια} <u>of</u> or <u>through</u> - many modern translations change <u>of</u> to <u>in</u> but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 3:22; Rom. 10:9; Gal. 3:22; Eph. 3:12; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See <u>Holy Bible vs. New Age Bibles</u> and <u>Faith "of" Christ or Faith "in" Christ?</u> at <u>www.TheWordNotes.com</u>
3:8a - Gen. 18:18; 22:18; 26:4

(9) So then those who are of faith are blessed with faithful Abraham.
(10) Because as many as are of the works of the law are under the curse: because it is written,

Cursed *is* everyone who does not continue in all things which are written in the book of the law to do them.[b]

(11) But that no man is justified by the law in the sight of God, *it is* evident: because,

The just shall live by faith.[c]

(12) And the law is not of faith: but, The man who does them shall live in them.
(13) Christ has redeemed us from the curse of the law, being made a curse for us: because it is written,

Cursed *is* everyone who hangs on a tree:[d]

(14) That the blessing of Abraham might come on the Gentiles {non-Jews} through Jesus Christ; that we might receive the promise of the Spirit through faith.
(15) Brothers, I speak after the manner of men; Though *it is* but a man's covenant, yet *if it is* confirmed, no man can disannul it, or add to it.
(16) Now to Abraham and his Descendant were the promises made. He did not say, And to descendants, as of many; but as of one,

And to your Descendant,[e]

Who is Christ**.**
(17) And this I say, *that* the covenant, that was confirmed before by God in Christ, the law, which came four hundred and thirty years later,[f] cannot void *the promise*, that it should make the promise of no effect.
(18) Because if the inheritance *is* by the law, *it is* no more by promise: but God gave *it* to Abraham by promise.
(19) herefore then what purpose *does* the law *serve*? It was added because of sins, until the Descendant should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.
(20) Now a mediator is not *a mediator* of one, but God is one.

3:10b - Deut. 28:58,61; 29:20-27
3:11c - Hab. 2:4; Rom. 1:17; Heb. 10:38
3:13d - Deut. 21:22-23
3:16e - Gen. 22:17; 28:14; 48:4
3:17f - The Law was given on Mount Sinai 430 years after the promise was given to Abraham who was 75 years old at the time. Abraham lived to be 175 years old [Gen. 25:7]
The Israelites came out of Egypt 430 years to the very day from the day the promise was given to Abraham. [Ex. 12:41]
The promise given to Abraham 1/14/2083 A.H.
The Jews came out of Egypt 1/14/2513 A.H.
- See Appendix G: World Time Line of Biblical History
Note: this proves conclusively that the Jews were not slaves 400 years as so many misquote scripture. Every Jew knows this is true, but many Christians who do not understand King James English don't and many modern translations totally corrupt the scripture. - See notes on Genesis 12:1-4; 15:13; 50:26. See: Appendix M: How Long Was Israel In Egypt? See also: Appendix N: Fulfilled Holy Days

(21) *Is* the law then against the promises of God? God forbid: because if there had been a law given which could have given life, truly righteousness would have been by the law.
(22) But the scripture has concluded that all *are* under sin, that the promise by faith of Jesus Christ might be given to those who believe.
(23) But before faith came, we were kept under the law, shut up to the faith which would afterwards be revealed.
(24) Therefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith.
(25) But after that faith has come, we are no longer under a schoolmaster.
(26) Because you are all the children of God by faith in Christ Jesus.
(27) Because as many of you as have been baptized into Christ have put on Christ.
(28) There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: because you are all one in Christ Jesus.
(29) And if you *are* Christ's, then you are Abraham's descendants, and heirs according to the promise.

Chapter 4
(1) Now I say, *That* the heir, as long as he is a child, does not differ in any way from a servant, though he is lord of all;
(2) But is under tutors and governors until the time appointed by the father.
(3) Even so we, when we were children, were in bondage under the elements of the world:
(4) But when the fullness of the time had come, God sent forth His Son, made of a woman, made under the law,
(5) To redeem those who were under the law, that we might receive the adoption of sons.
(6) And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba,[a] Father.
(7) Therefore you are no more a servant, but a son; and if a son, then an heir of God through Christ.
(8) How is it then, when you did not know God, you did service to those who by nature are not gods.
(9) But now, after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?
(10) You observe days, and months, and times, and years.[b]
(11) I am afraid for you, lest I have bestowed labor upon you in vain.

4:6a - abba - [αββα] Greek transliterated from Hebrew 'av' [אב] for "father"
see Mark 14:36
4:10b – observe days, and months… - observing days and months, etc.
throughout scripture deals with astrology and horoscopes which along with other occult practices are always forbidden to God's children – see Lev. 19:26; II Ki. 21:6; II Chr. 33: 6 – Paul himself continued to observe God's holy days [Lev. 23:2] – see Acts 20:16; I Cor. 16:8. However, here the issue is that certain Jews were trying to get the Gentiles to follow the all the Levitical laws including circumcision, monthly and holy day sacrifices, etc. Jesus has already made the ultimate sacrifice for all who believe.

(12) Brothers, I urge you, be as I *am;* because I *am* as you *are:* you have not injured me at all.
(13) You know how through weakness of the flesh I preached the gospel to you at the first.
(14) And my temptation which was in my flesh you did not despise, nor reject; but received me as an angel {messenger}[c] of God, *even* as Christ Jesus.
(15) Where then is the blessedness you spoke of? Because I bear you record, that, if *it had been* possible, you would have plucked out your own eyes, and have given them to me.[d]
(16) Have I therefore become your enemy, because I tell you the truth?
(17) They zealously affect you, *but* not well; yes, they would exclude you, that you might affect them.
(18) But *it is* good to be zealously affected always in *a* good *thing,* and not only when I am present with you.
(19) My little children, of whom I labor in birth pains again until Christ is formed in you,
(20) I desire to be present with you now, and to change my voice {how I am speaking to you}; because I stand in doubt of your *faith*.
(21) Tell me, you who desire to be under the law, do you not hear the law?
(22) Because it is written, that Abraham had two sons, the one by a slave maid, the other by a free woman.[e]
(23) But he *who was* of the slave woman was born after the flesh; but he of the free woman *was* by promise.
(24) These things are an allegory: because these are the two covenants; the one from the mount Sinai, which leads to slavery, which is Hagar.
(25) Because this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in slavery with her children.
(26) But Jerusalem which is above is free, which is the mother of us all.
(27) Because it is written,

> **Rejoice, *you* barren who do not give birth; break forth and cry, you who do not go into labor because the desolate has many more children than she who has a husband.**[f]

(28) Now we, brothers are the children of promise, as Isaac was.
(29) But as then he who was born after the flesh persecuted him *who was born* after the Spirit, even so *it is* now.
(30) Nevertheless what does the scripture say?

> **Cast out the slave woman and her son: because the son of the slave woman shall not be heir with the son of the free woman.**[g]

(31) So then, brothers, we are not children of the slave woman, but of the free.

4:14c - angel –{αγγελω} (messenger from God) – John the Baptist was called an angel by Jesus – Matt. 11:10; Lk. 7:27 – See Rev. 2:1 and Rev. 16
4:15d – As Paul grew older his eyesight grew worse – see Gal. 6:11
4:22e - Gen. 16:1 - 17:16
4:27f - Is. 54:1
4:30g - Gen. 21:10

Chapter 5

(1) Stand fast therefore in the liberty in which Christ has made us free, and do not be entangled again with the yoke of slavery.
(2) Indeed, I Paul say to you, that if you are circumcised, Christ shall profit you nothing.
(3) Because I testify again to every man who is circumcised, that he is a debtor to do the whole law.
(4) Christ has become of no effect to you, whoever of you are justified by the law; you have fallen from grace.
(5) Because we through the Spirit wait for the hope of righteousness by faith.
(6) Because in Jesus Christ neither circumcision is of any value, nor uncircumcision; but faith which works by love.
(7) You ran well; who hindered you that you should not obey the truth?
(8) This persuasion does not *come by* Him Who calls you.
(9) A little leaven leavens the whole lump.
(10) I have confidence in you through the Lord, that you will not be otherwise minded: but he who troubles you shall bear his judgment, whoever he is.
(11) And I, brothers, if I yet preach circumcision, why do I yet suffer persecution? then the offence of the cross has ceased.
(12) I desire that they who trouble you were even cut off.
(13) Because, brothers, you have been called to liberty; only do not *use* liberty for an occasion to the flesh, but by love serve one another.
(14) Because all the law is fulfilled in one word, *even* in this;

You shall love your neighbor as yourself.[a]

(15) But if you bite and devour one another, take heed that you not be consumed by one another.
(16) *This* I say then, Walk in the Spirit, and you will not fulfill the lust of the flesh.
(17) Because the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary to one another: so that you cannot do the things that you want.
(18) But if you are led by the Spirit, you are not under the law.
(19) Now the works of the flesh are evident, which are *these;* Adultery {married people having sex with someone they are not married to}, fornication {having sex outside of marriage}, impurity, promiscuity,
(20) Idolatry, witchcraft, hatred, disputes, jealousies, anger, strife, divisions, heresies,
(21) Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told *you* in time past, that those who do such things shall not inherit the kingdom of God.
(22) But the fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faith,
(23) Humility, temperance: against such there is no law.
(24) And those who are Christ's have crucified the flesh with its passions and lusts.
(25) If we live in the Spirit, let us also walk in the Spirit.

5:14a – Lev. 19:18; Mat. 22:39

(26) Let us not seek after selfish ambition, provoking one another, envying one another.

Chapter 6

(1) Brothers, if a man is overtaken in a fault, you who are spiritual, restore such a one in the spirit of humility; considering yourself, lest you also be tempted.
(2) Carry one another's burdens, and so fulfill the law of Christ.
(3) Because if a man thinks himself to be something, when he is nothing, he deceives himself.
(4) But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another.
(5) Because every man shall carry his own burden.
(6) Let him who is taught in the word share with him who teaches in all good things.
(7) Do not be deceived; God is not mocked: because whatever a man sows, that he shall also reap.
(8) Because he who sows to his flesh shall of the flesh reap corruption; but he who sows to the Spirit shall of the Spirit reap life everlasting.
(9) And let us not be weary in doing good: because in due season we shall reap, if we do not faint.
(10) Therefore as we have opportunity, let us do good to all *men,* especially to those who are of the household of faith.
(11) You see how large a letter I have written to you with my own hand.
(12) As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only that they may not suffer persecution for the cross of Christ.
(13) Because they themselves who are circumcised do not keep the law; but desire to have you circumcised, that they may boast in your flesh.
(14) But God forbid that I should boast, except in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world.
(15) Because in Christ Jesus neither circumcision, nor uncircumcision, profits anything but a new creature.
(16) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.
(17) From now on let no man trouble me: because I bear in my body the marks of the Lord Jesus.
(18) Brothers, the grace of our Lord Jesus Christ *be* with your spirit. Amen {let it be}.

{49} Ephesians

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus:

(2) Grace to you, and peace,[a] from God our Father, and *from* the Lord Jesus Christ.

(3) Blessed *is* the God and Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings in heavenly *places* in Christ:

(4) Accordingly as He has chosen us in Himself before the foundation of the world,[b] that we should be holy and without blame before Him in love:

(5) Having predestined us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

(6) To the praise of the glory of His grace, in which He has made us accepted in the Beloved.

(7) In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;

(8) In which He has multiplied towards us in all wisdom and prudence;

(9) Having made known to us the mystery of His will, according to His good pleasure which He has purposed in Himself:

(10) That at the proper time He might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in Him:

(11) In Whom we also have obtained an inheritance, being predestined according to His purpose Who works all things after the counsel of His own will:

(12) That we who first trusted in Christ should be to the praise of His glory.

(13) In Whom you also *trusted,* after you heard the word of truth, the gospel of your salvation: in Whom also after you believed, you were sealed with that Holy Spirit of promise,

(14) Which is the guarantee[c] of our inheritance until the redemption of the purchased possession, to the praise of His glory.

(15) Therefore I also, after I heard of your faith in the Lord Jesus, and love for all the saints,

(16) Do not cease to give thanks for you, making mention of you in my prayers;

(17) That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him:

(18) The eyes of your understanding being enlightened; that you may know what the hope of His calling is, and what the riches of the glory of His inheritance *is* in the saints,

1:2a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3
– grace means receiving something as a free gift that is totally undeserved

1:4b – before the foundation of the world – before the earth was even created, God already knew who would accept Him.

1:14c – guarantee – II Cor. 1:22; 5:5

(19) And what *is* the exceeding greatness of His power towards us who believe, according to the working of His mighty power,
(20) Which He worked in Christ, when He raised Him from the dead, and set *Him* at His own right hand in the heavenly *places,*
(21) Far above all principality, and power, and might, and dominion {rule, kingdom}, and every name that is named, not only in this world, but also in that which is to come:
(22) And has put all *things* under His feet, and gave Him *to be* the head over all *things* to the church,
(23) Which is His body, His fullness that fills all in all.

Chapter 2
(1) And you *He has made alive,* who were dead in trespasses and sins;
(2) In which in time past you walked according to the course of this world, according to the prince of the power of the air {Satan},[a] the spirit that now works in the children of disobedience:
(3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath {anger; judgment}, even as others.
(4) But God, Who is rich in mercy, because of His great love with which He loved us,
(5) Even when we were dead in sins, has made us alive together with Christ, (by grace[b] you are saved;)
(6) And has raised *us* up together, and caused *us* to sit together in heavenly *places* in Christ Jesus:
(7) That in the ages to come He might show the exceeding riches of His grace in *His* kindness towards us through Christ Jesus.
(8) Because by grace you are saved through faith; and that not of yourselves: *it is* the gift of God:
(9) Not of works, lest any man should boast.
(10) Because we are His workmanship, created in Christ Jesus to *do* good works, which God has before ordained that we should walk in them.
(11) Therefore remember, that you *being* in time past Gentiles {non-Jews} in the flesh, who are called Uncircumcision {non-Jews} by those who are called the Circumcision {Jews} in the flesh made by hands;
(12) That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
(13) But now in Christ Jesus you who sometimes were far off are made near by the blood of Christ.
(14) Because He is our peace, Who has made both one, and has broken down the middle wall of partition *between us;*

2:2a – prince of the power of the air – Satan – due to increasing sin, he is the real culprit behind crazy weather and climate! In rejecting God, mankind is giving Satan free reign.
2:5b – grace – completely undeserved favor – see note on Eph. 1:2

(15) Having abolished in His flesh the hostility, *even* the law of commandments *contained* in ordinances {laws; rules}; in order to make in Himself of two one new man, *so* making peace;
(16) And that He might reconcile both to God in one body having killed the hostility by the cross:
(17) And came and preached peace to you who were afar off, and to those who were near.
(18) Because through Him we both have access by one Spirit to the Father.
(19) Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;
(20) And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone;*[c]
(21) In Whom all the building fitly framed together grows to a holy temple in the Lord:
(22) In Whom you also are built together for a house {temple} of God through the Spirit.

Chapter 3
(1) For this reason I Paul, the prisoner of Jesus Christ for you Gentiles {non-Jews},
(2) If you have heard of the fullness of the grace of God which is given to me towards you:
(3) How that by revelation He made known to me the mystery; (as I wrote before in few words,
(4) By which, when you read, you may understand my knowledge in the mystery of Christ)
(5) Which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets by the Spirit;
(6) That the Gentiles {non-Jews} should be fellow heirs, and of the same body, and share in His promise in Christ by the gospel:
(7) Of which I was made a minister, according to the gift of the grace of God given to me by the effective working of His power.
(8) To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles {non-Jews} the unsearchable riches of Christ;
(9) And to cause all *men* to see what *is* the fellowship of the mystery, which from the beginning of the world has been hidden in God, Who created all things by Jesus Christ:
(10) So that now by the church the manifold {indescribable} wisdom of God might be known to the principalities and powers in heavenly *places,*[a]
(11) According to the eternal purpose which He purposed in Christ Jesus our Lord:
(12) In Whom we have boldness and access with confidence by His faith.[b]

2:20c – cornerstone – Ps. 118:22; Is. 28:16; Mat. 21:42; Mk. 12:10; Lk. 20:17
3:10a – to the angels and other heavenly beings – see note on Mat. 6:6
3:12b – See note on Rom. 3:22 – see Faith "of" Christ or Faith "in" Christ? at www.TheWordNotes.com

(13) Therefore I desire that you not faint at my tribulations for you, which is your glory.
(14) For this reason I bow my knees to the Father of our Lord Jesus Christ,
(15) Of Whom the whole family in heaven and earth is named,
(16) That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;
(17) That Christ may live in your hearts by faith; that you, being rooted and grounded in love,
(18) May be able to comprehend with all saints what *is* the width, and length, and depth, and height;
(19) And to know the love of Christ, which passes *all* knowledge, that you might be filled with all the fullness of God.
(20) Now to Him Who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,
(21) To Him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen {let it be}.

Chapter 4

(1) I therefore, the prisoner of the Lord,[a] urge you that you walk worthy of the vocation {life's work, career} in which you are called,
(2) With all lowliness and humility, with patience, bearing with one another in love;
(3) Endeavoring to keep the unity of the Spirit in the bond of peace.
(4) *There is* one body, and one Spirit, even as you are called in one hope of your calling;
(5) One Lord, one faith, one baptism,
(6) One God and Father of all, Who *is* above all, and through all, and in you all.
(7) But to everyone of us is given grace according to the measure of the gift of Christ.
(8) Therefore He said, When He ascended up on high, He led captivity captive, and gave gifts to men.
(9) (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?
(10) He Who descended is the same also Who ascended up far above all heavens, that He might fill all things.)[b]
(11) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
(12) For the perfecting of the saints, for the work of the ministry, for the encouragement of the body of Christ:
(13) Until we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect {spiritually mature} man, to the measure of the stature of the fullness of Christ:
(14) That we *from now on* may no more be children, tossed to and fro, and carried about with every wind of teaching, by the sleight of men, *and* cunning craftiness, with which they lie in wait to deceive;
(15) But speaking the truth in love, may grow up into Him in all things, Who is the head, *even* Christ:

4:1a – prisoner of the Lord – Paul wrote Ephesians as well as other letters while in prison
4:9-10b – Rom. 10:6-7

(16) From Whom the whole body fitly joined together and benefits from that which each joint supplies, as every part works effectively together, increases the up-building of the body itself in love.
(17) This I say therefore, and testify in the Lord, that you from now on walk not as other Gentiles {non-Jews} walk, in the vanity of their mind,
(18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
(19) Who being past feeling have given themselves over to passions of lust, to work all uncleanness with greediness.
(20) But you have not so learned Christ;
(21) If it is that you have heard Him, and have been taught by Him, as the truth is in Jesus:
(22) That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
(23) And be renewed in the spirit of your mind;
(24) And that you put on the new man, who is created after God in righteousness and true holiness.
(25) Therefore putting away lying, let every man speak truth with his neighbor: because we are members of one another.
(26) Be angry, but do not sin: Do not let the sun go down upon your wrath {anger}:
(27) Neither give place for the devil.
(28) Let him who stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him who has need.
(29) Let no corrupt communication proceed out of your mouth, but that which is good to the use of encouragement, that it may minister grace to the hearers.
(30) And do not grieve the Holy Spirit of God, by which you are sealed to the day of redemption.
(31) Let all bitterness, and wrath {anger; judgment}, and anger, and arguing, and evil speaking, be put away from you, with all malice:
(32) And be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

Chapter 5

(1) Therefore you be followers of God, as dear children;
(2) And walk in love, as Christ also has loved us, and has given Himself for us an offering and a sacrifice to God for a sweet smelling aroma.
(3) But fornication {sex outside of marriage}, and all uncleanness, or covetousness {greed; lusting after things that belong to others}, let it not be once named among you, as becomes saints;
(4) Neither filthiness, nor foolish talking, nor joking, which are not appropriate: but rather giving of thanks.

(5) Because you know this, that no one who chases after prostitutes, nor unclean person, nor covetous {greedy} man, who is an idolater, has any inheritance in the kingdom of Christ and of God.
(6) Let no man deceive you with vain words: because it is because of these things the wrath {anger; judgment} of God comes upon the children of disobedience.
(7) Therefore do not be participants with them.
(8) Because you were sometimes darkness, but now *you are* light in the Lord: walk as children of light:
(9) (Because the fruit of the Spirit *is* in all goodness and righteousness and truth;)
(10) Proving what is acceptable to the Lord.
(11) And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.
(12) Because it is a shame even to speak of those things which are done by them in secret.
(13) But all things that are reproved are revealed by the light: because whatever reveals is light.
(14) Therefore He said, Awake you who sleep, and arise from the dead, and Christ shall give you light.
(15) See to it that you walk discretely, not as fools, but as wise,
(16) Redeeming the time, because the days are evil.
(17) Therefore do not be unwise, but understanding what the will of the Lord *is*.
(18) And do not be drunk with wine, in which is excess; but be filled with the Spirit;
(19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
(20) Giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ;
(21) Submitting yourselves to one another in the fear of God.
(22) Wives, submit yourselves to your own husbands, as to the Lord.
(23) Because the husband is the head of the wife, even as Christ is the head of the church: and He is the savior of the body.
(24) Therefore as the church is subject to Christ, so *let* the wives *be* to their own husbands in everything.
(25) Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;
(26) That He might sanctify and cleanse it with the washing of water by the word,
(27) That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
(28) So ought men to love their wives as their own bodies. He who loves his wife loves himself.
(29) Because no man ever yet hated his own body; but nourishes and cherishes it, even as the Lord does the church:

(30) Because we are members of His body, of His flesh, and of His bones.
(31) **For this reason a man shall leave his father and mother, and shall be joined to his wife, and they two shall be one flesh.**[a]
(32) This is a great mystery: but I speak concerning Christ and the church.
(33) Nevertheless let everyone of you in particular so love his wife even as himself; and the wife *see* that she respects *her* husband.

Chapter 6
(1) Children, obey your parents in the Lord: because this is right.
(2) **Honor your father and mother;**[a]
(which is the first commandment with a promise;)
(3) **That it may be well with you, and you may live long on the earth.**[b]
(4) And, you fathers, do not provoke your children to wrath {anger}: but bring them up in the nurture and knowledge of the Lord.
(5) Servants, be obedient to those who are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ;
(6) Not just to be seen, as men pleasers; but as the servants of Christ, doing the will of God from the heart;
(7) With good will doing service, as to the Lord, and not to men:
(8) Knowing that whatever good thing any man does, the same shall he receive of the Lord, whether *he is* slave or free.
(9) And, you masters, do the same things to them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.
(10) Finally, my brothers, be strong in the Lord, and in the power of His might.
(11) Put on the whole armor of God, that you may be able to stand against the wiles of the devil.
(12) Because we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.
(13) Therefore take to yourself the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.
(14) Stand therefore, putting on the belt of truth, and having on the breastplate of righteousness;
(15) And your feet shoed with the preparation of the gospel of peace;
(16) Above all, taking the shield of faith, with which you shall be able to quench all the fiery darts of the wicked {one}.

5:31a – Gen. 2:24; Mat. 19:15; Mark 10:7,8
6:2a - Ex. 20:12; Deut. 5:16
6:3b – Ex. 20:12; Deut. 5:16

(17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
(18) Praying always with all prayer and requests in the Spirit, and watching for this purpose with all perseverance and requests for all saints;
(19) And for me, that words may be given to me, that I may open my mouth boldly, to make known the mystery of the gospel,
(20) For which I am an ambassador in bonds: that in them I may speak boldly, as I ought to speak.
(21) But that you also may know my affairs, *and* how I do, Tychicus,[c] a beloved brother and faithful minister in the Lord, shall make known to you all things:
(22) Whom I have sent to you for the same purpose, that you might know our affairs, and *that* he might comfort your hearts.
(23) Peace *be* to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.
(24) Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen {let it be}.

6:21c – Tychicus – Acts 20:4; Col. 4:7; II Tim. 4:12; Titus 3:12

{50} Philippians

Chapter 1

(1) Paul and Timothy,[a] the servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops {pastors} and deacons:
(2) Grace *be* to you, and peace,[b] from God our Father, and *from* the Lord Jesus Christ.
(3) I thank my God every time I remember you,
(4) Always in my every prayer for you all making request with joy,
(5) Because of your fellowship in the gospel from the first day until now;
(6) Being confident of this very thing, that He Who has begun a good work in you will perform *it* until the day of Jesus Christ:[c]
(7) Even as it is appropriate for me to think this of you all, because I have you in my heart; since both in my bonds, and in the defense and confirmation of the gospel, you all share in my grace.
(8) Because God is my witness, how greatly I long after you all with the compassion of Jesus Christ.
(9) And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;
(10) That you may approve things that are excellent; that you may be sincere and without offense until the day of Christ;[d]
(11) Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.
(12) But I desire that you should understand, brothers, that the things *which happened* to me have turned out rather to the furtherance of the gospel;
(13) So that my bonds in Christ are clearly seen in all the palace, and in all other *places;*
(14) And many of the brothers in the Lord, growing confident because of my bonds, are much more bold to speak the word without fear.
(15) Some indeed preach Christ even out of envy and strife; and some also of good will:
(16) The one preach Christ from contention, not sincerely, supposing to add affliction to my bonds:
(17) But the other out of love, knowing that I am set for the defense of the gospel.
(18) What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and in that I rejoice, yes, and will rejoice.
(19) Because I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

1:1a – Timothy – Acts 16:1
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:6c - the day of Jesus Christ - the day of the rapture – See note on I Cor. 1:8; 15:26
1:10d – the day of Christ – the day of the rapture

(20) According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.
(21) Because to me to live *is* Christ, and to die *is* gain.
(22) But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I do not know
(23) Because I am in a strait between two, having a desire to depart, and to be with Christ; which is far better:
(24) Nevertheless to remain in the flesh *is* more needful for you.
(25) And having this confidence, I know that I shall remain and continue with you all for your furtherance and joy of faith;
(26) That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
(27) Only let your conversation be as it becomes the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel;
(28) And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.
(29) Because to you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake;
(30) Having the same conflict which you saw in me, and now hear *to be* in me.

Chapter 2
(1) If *there is* therefore any encouragement in Christ, if there is any comfort of love, if there is any fellowship of the Spirit, if there is any compassion and mercies,
(2) Fulfill my joy, that you be like minded, having the same love, *being* of one accord, of one mind.
(3) *Let* nothing *be done* through strife or selfish ambition; but in humility let each consider others better than themselves.
(4) Let everyone not look out just for his own interests, but let everyone also look out for the interests of others.
(5) Let this mind be in you, which was also in Christ Jesus:
(6) Who, being in the form of God, did not think it robbery to be equal with God:
(7) But made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men:
(8) And being found in fashion as a man, He humbled Himself, and became obedient to death, even the death of the cross.
(9) Therefore God also has highly exalted Him, and given Him a Name which is above every name:
(10) That at the Name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;
(11) And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

(12) Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
(13) Because it is God Who works in you both to will and to do of *His* good pleasure.
(14) Do all things without murmurings and disputes:
(15) That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world;
(16) Holding forth the word of life; that I may rejoice in the day of Christ,[a] that I have not run in vain, neither labored in vain.
(17) Yes, and if I am offered upon the sacrifice and service of your faith, I have joy, and rejoice with you all.
(18) For this same reason you also rejoice, and rejoice with me.
(19) But I trust in the Lord Jesus to send Timothy shortly to you, that I also may be of good comfort, when I know your state.
(20) Because I have no man like minded, who will naturally care for your state.
(21) Because all seek their own, not the things which are Jesus Christ's.
(22) But you know his proof, that, as a son with the father, he has served with me in the gospel.
(23) Therefore I hope to send him presently, so soon as I shall see how it will go with me.
(24) But I trust in the Lord that I also myself shall come shortly.
(25) Yet I supposed it necessary to send to you Epaphroditus,[b] my brother, and companion in labor, and fellow soldier, but your messenger, and he who ministered to my wants.
(26) Because he longed after you all, and was full of heaviness, because you had heard that he had been sick.
(27) Because indeed he was sick near to death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
(28) I sent him therefore the more carefully, that, when you see him again, you may rejoice, and that I may be the less sorrowful.
(29) Receive him therefore in the Lord with all gladness; and hold such in reputation:
(30) Because for the work of Christ he was near to death, not regarding his life, to supply your lack of service towards me.

Chapter 3

(1) Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.
(2) Beware of dogs, beware of evil workers, beware of the mutilators.
(3) Because we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
(4) Though I might also have confidence in the flesh. If any other man thinks that he has reason to trust in the flesh, I have more:

2:16a –the day of Christ – the Rapture – see note on Phil. 1:10
2:25b – Epapharoditus – Philip. 4:18

(5) Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin,[a] a Hebrew of the Hebrews; as concerning the law, a Pharisee;
(6) Concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.
(7) But what things were gain to me, those I counted loss for Christ.
(8) Yes doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and count them *but* dung, that I may win Christ,
(9) And be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ,[b] the righteousness which is of God by faith:
(10) That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death;
(11) If by any means I might attain to the resurrection of the dead.
(12) Not as though I had already attained it, nor am already perfect: but I follow after it, that I may take hold of that for which also I have been taken hold of for Christ Jesus.
(13) Brothers, I do not count myself to have attained it: but *this* one thing *I do,* forgetting those things which are behind, and reaching forth to those things which are before,
(14) I press toward the mark for the prize of the high calling of God in Christ Jesus.
(15) Let us therefore, as many as are perfect {spiritually mature}, be so minded: and if in anything you are otherwise minded, God shall reveal even this to you.
(16) Nevertheless, where we have already attained, let us walk by the same rule, let us be like minded.
(17) Brothers, be my followers together, and mark those who walk so as you have us for an example.
(18) (Because many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
(19) Whose end *is* destruction, whose god *is their* stomach, and *whose* glory *is* in their shame, who mind earthly things.)
(20) Because our conversation is in heaven; from where we also look for the Savior, the Lord Jesus Christ:
(21) Who shall change our vile body, that it may be fashioned like His glorious body, according to the working with which He is able even to subdue all things to Himself.

Chapter 4
(1) Therefore, my brothers dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

3:5a - tribe of Benjamin – I Ki. 11:31; 12:23; Rom. 11:1
3:9b faith of Jesus Christ – {δια} <u>of</u> or <u>through</u> - many modern translations change <u>of</u> to <u>in</u> but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 3:22; Rom. 10:9; Gal. 2:16; 3:22; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See <u>Holy Bible vs. New Age Bibles</u> and <u>Faith "of" Christ or Faith "in" Christ?</u> at <u>www.TheWordNotes.com</u>

(2) I urge {ask; encourage} Euodias, and Syntyche, that they be of the same mind in the Lord.
(3) And I ask you also, true yoke fellow, help those women who labored with me in the gospel, with Clement also, and *with* others of my fellow laborers, whose names *are* in the Book of Life.
(4) Rejoice in the Lord always: *and* again I say, Rejoice.
(5) Let your moderation be known to all men. The Lord *is* at hand.
(6) Do not be anxious about anything; but in everything by prayer and requests with thanksgiving let your requests be made known to God.
(7) And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.
(8) Finally, brothers, whatever things are true, whatever things *are* honest, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report; if *there is* any virtue, and if *there is* any praise, think on these things.
(9) Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.
(10) But I rejoiced in the Lord greatly, that now at the last your care for me has flourished again; in which you were also careful, but you lacked opportunity.
(11) Not that I speak in respect of want: because I have learned, in whatever state I am, to be content.
(12) I know both how to be brought low, and I know how to be lifted up: everywhere and in all things I am instructed both to be full and to be hungry, both to have plenty and to suffer need.
(13) I can do all things through Christ Who strengthens me.
(14) Nevertheless you have done well, that you did communicate with my affliction.
(15) Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only.
(16) Because even in Thessalonica you sent once and again to my needs.
(17) Not because I desire a gift: but I desire fruit that may abound to your account.
(18) But I have all, and abound: I am full, having received of Epaphroditus[a] the things *which were sent* from you, an aroma of a sweet smell, a sacrifice acceptable, well pleasing to God.
(19) But my God shall supply all your needs according to His riches in glory by Christ Jesus.
(20) Now to God and our Father *be* glory for ever and ever. Amen {let it be}.
(21) Salute every saint in Christ Jesus. The brothers who are with me greet you.
(22) All the saints salute you, chiefly those who are of Caesar's household.
(23) The grace of our Lord Jesus Christ *be* with you all. Amen {Let it be}.

4:18a – Philip. 2:25

{51} Colossians

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, and Timothy[a] *our* brother,

(2) To the saints and faithful brothers in Christ who are at Colosse: Grace to you, and peace,[b] from God our Father and the Lord Jesus Christ.

(3) We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

(4) Since we heard of your faith in Christ Jesus, and of the love *which you have* towards all the saints.

(5) Because the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel;

(6) Which has come to you, as *it is* in all the world; and brings forth fruit, as *it does* also in you, since the day you heard *of it,* and knew the grace of God in truth:

(7) As you also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;

(8) Who also declared to us your love in the Spirit.

(9) For this reason we also, since the day we heard *it,* do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding;

(10) That you might walk worthy of the Lord pleasing to all, being fruitful in every good work, and increasing in the knowledge of God;

(11) Strengthened with all might, according to His glorious power, to all patience and long suffering with joyfulness;

(12) Giving thanks to the Father, Who has made us worthy to share in the inheritance of the saints in light:

(13) Who has delivered us from the power of darkness, and has translated *us* into the kingdom of His dear Son:

(14) In Whom we have redemption through His blood,[c] *even* the forgiveness of sins:

(15) Who is the image of the invisible God, the Firstborn of every creature:

(16) Because all things were created by Him, that are in heaven, and that are in earth, visible and invisible, whether *they are* thrones, or dominions {rule, kingdoms}, or principalities, or powers: all things were created by Him, and for Him:

(17) And He was before all things, and by Him all things consist.

(18) And He is the head of the body, the church: Who is the beginning, the firstborn from the dead; that He might have first place in all *things*.

(19) Because it pleased *the Father* that in Him should all fullness live;

1:1a – Timothy – Acts 16:1

1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally Undeserved

1:14c – modern versions of the Bible leave out "through His blood." See Who Changed the Scriptures? at www.TheWordNotes.com
- See Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

(20) And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, *I say,* whether *they are* things in earth, or things in heaven.
(21) And you, who were sometime alienated and enemies in *your* mind by wicked works, yet now He has reconciled
(22) In the body of His flesh through death, to present you holy and without blame and above reproach in His sight:
(23) If you continue in the faith grounded and settled, and not *be* moved away from the hope of the gospel, which you have heard, *and* which was preached to every creature that is under heaven; of which I Paul am made a minister;
(24) Who now rejoice in my sufferings for you, and fill up that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church:
(25) Of which I am made a minister, according to the stewardship of God which is given to me for you, to fulfill the word of God;
(26) *Even* the mystery which has been hidden from ages and from generations, but now is revealed to His saints:
(27) To whom God would make known what *are* the riches of the glory of this mystery among the Gentiles {non-Jews}; which is Christ in you, the hope of glory:
(28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect {spiritually mature} in Christ Jesus:
(29) For this reason I also labor, striving according to His working, Who mightily works in me.

Chapter 2

(1) Because I want you to know what great conflict I have for you, and *for* those at Laodicea, and *for* as many as who have not seen my face in the flesh;
(2) That their hearts might be comforted, being knit together in love, and to all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;
(3) In Whom are hidden all the treasures of wisdom and knowledge.
(4) And this I say, lest any man should deceive you with enticing words.
(5) Because though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ.
(6) As you have therefore received Christ Jesus the Lord, *so* walk in Him:
(7) Rooted and built up in Him, and established in the faith, as you have been taught, abounding in it with thanksgiving.
(8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
(9) Because in Him lives all the fullness of the Godhead bodily.
(10) And you are complete in Him, Who is the head of all principality and power:

(11) In Whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
(12) Buried with Him in baptism, in which also you have risen with *Him* through the faith of the operation of God, Who has raised Him from the dead.
(13) And you, being dead in your sins and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all sins;
(14) Blotting out the handwriting of laws that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;
(15) *And* having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.
(16) Let no man therefore judge you in food, or in drink, or in respect to a holy day, or of the new moons, or of the sabbath *days* {Saturdays}:
(17) Which are a shadow of things to come; but the body *is* of Christ.
(18) Let no man deceive you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he has not seen,[a] vainly puffed up by his fleshly mind,
(19) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.
(20) Since you are dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to laws,
(21) (Touch not; taste not; handle not;
(22) Which all are to perish with the using;) after the commandments and teachings of men?
(23) Those things indeed have a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

Chapter 3

(1) If you then have risen with Christ, seek those things which are above, where Christ sits at the right hand of God.
(2) Set your affection on things above, not on things on the earth.
(3) Because you are dead, and your life is hidden with Christ in God.
(4) When Christ, *Who is* our life, shall appear, then you shall also appear with Him in glory.[a]
(5) Put to death therefore the parts of you which are worldly; fornication {sex outside of marriage},[b] uncleanness, inordinate affection, evil desire, and covetousness {greed; lusting for things that belong to others}, which is idolatry:
(6) For these things' sake the wrath {anger; judgment} of God comes on the children of disobedience:
(7) In which you also walked some time, when you lived in them.

2:18a – things which he has <u>not</u> seen – many modern translations following the corrupted Greek Text translate as "things which he <u>has</u> seen"
- see <u>Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations</u>

3:4a – when Christ returns {at Armageddon} we will return with Him to live on this present earth for 1000 years – I Thes. 3:13; 4:14 – see Revelation 20.

3:5b - See Mat. 5:32

(8) But now you also put off all these; anger, wrath {anger; judgment}, malice, blasphemy, filthy communication out of your mouth.
(9) Do not lie to one another, since you have put off the old man with his deeds;
(10) And have put on the new *man,* who is renewed in knowledge after the image of the One Who created him:
(11) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian {uncivilized}, Scythian, slave *nor* free: but Christ *is* all, and in all.
(12) Put on therefore, as the elect of God, holy and beloved, compassions, kindness, humbleness of mind, humility, patience;
(13) Bearing with one another, and forgiving one another, if any man has a quarrel against any: even as Christ forgave you, so also you *do {likewise}*.
(14) And above all these things *put on* charity,[c] which is the bond of perfectness.
(15) And let the peace of God rule in your hearts, to which also you are called in one body; and be thankful.
(16) Let the word of Christ live in you richly in all wisdom; teaching and admonishing {encouraging} one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
(17) And whatever you do in word or deed, *do* all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.
(18) Wives, submit yourselves to your own husbands, as it is fit in the Lord.
(19) Husbands, love *your* wives, and do not be bitter against them.
(20) Children, obey *your* parents in all things: because this is well pleasing to the Lord.
(21) Fathers, do not provoke your children *to anger,* lest they be discouraged.
(22) Servants, obey *your* masters in all things according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God:
(23) And whatever you do, do *it* heartily, as to the Lord, and not to men;
(24) Knowing that you shall receive from the Lord the reward of the inheritance; because you serve the Lord Christ.
(25) But he who does wrong shall receive for the wrong which he has done; and there is no respect of persons.

Chapter 4

(1) Masters, give to *your* servants that which is just and equal; knowing that you also have a Master in heaven.
(2) Continue in prayer, and watch in the same with thanksgiving;
(3) In all things praying also for us, that God would open to us a door to speak, to speak the mystery of Christ, for which I am also in bonds:
(4) That I may make it known, as I ought to speak.

3:14c – charity – love – agape {αγαπην} - see note on I Cor. 13:1

(5) Walk in wisdom towards those on the outside, redeeming the time.
(6) Let your speech *be* always with grace, seasoned with salt, that you may know how you ought to answer every man.
(7) All my state Tychicus[a] shall declare to you, *who is* a beloved brother, and a faithful minister and fellow servant in the Lord:
(8) Whom I have sent to you for this purpose, that he might know your estate, and comfort your hearts;
(9) With Onesimus,[b] a faithful and beloved brother, who is *one* of you. They shall make known to you all things which *are done* here.
(10) Aristarchus[c] my fellow prisoner salutes you, and Marcus,[d] Barnabas' sister's son, (from whom you received commandments: if he comes to you, receive him;)
(11) And Jesus, who is called Justus, who are of the circumcision {Jews}. These *are my* only fellow workers for the kingdom of God, who have been a comfort to me.
(12) Epaphras,[e] who is *one* of you, a servant of Christ, salutes you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God.
(13) Because I bear him witness, that he has a great zeal for you, and those *who are* in Laodicea, and those in Hierapolis.
(14) Luke, the beloved physician, and Demas, greet you.
(15) Salute the brothers who are in Laodicea, and Nymphas, and the church which is in his house.
(16) And when this letter is read among you, have it be read also in the church of the Laodiceans; and that you likewise read the *letter* from Laodicea.
(17) And say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it.
(18) The salutation by my own hand, Paul. Remember my bonds. Grace *be* with you. Amen {let it be}.

4:7a- Tychicus – Acts 20:4; Eph. 6:21; II Tim. 4:12; Titus 3:12
4:9b – Onesimus – Phil. 1:10
4:10c – Aristarchus – Acts 20:4; Acts 27:2; Phil. 1:24
4:10d – Marcus – Phm. 1:24; I Pet. 5:13; Barnabas [Acts 4:36]
4:12e – Epaphras – Phil. 1:24

{52} I Thessalonians

Chapter 1

(1) Paul, and Silvanus, and Timothy,[a] to the church of the Thessalonians[b] *which is* in God the Father and *in* the Lord Jesus Christ: Grace to you, and peace,[c] from God our Father, and the Lord Jesus Christ.

(2) We give thanks to God always for you all, making mention of you in our prayers;

(3) Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

(4) Knowing, beloved brothers, your election of God.

(5) Because our gospel did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance; as you know what manner of men we were among you for your sake.

(6) And you became our followers, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit:

(7) So that you were examples to all who believe in Macedonia and Achaia.

(8) Because from you the word of the Lord was proclaimed not only in Macedonia and Achaia, but also in every place your faith towards God is spread abroad; so that we do not need to say anything.

(9) Because they themselves show how we came to you, and how you turned to God from idols to serve the living and true God;

(10) And to wait for His Son from heaven, Whom He raised from the dead, *even* Jesus, Who delivered us from the wrath {anger; judgment} to come.

Chapter 2

(1) Because you yourselves know, brothers, our coming to you, was not in vain:

(2) But even after we had suffered before, and were shamefully treated, as you know, at Philippi,[a] we were bold in our God to speak to you the gospel of God even amid much controversy.

(3) Because our encouragement *was* not of deceit, nor of uncleanness, nor in trickery:

(4) But as we were allowed by God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, Who tries our hearts.

(5) Because never at any time did we use flattering words, as you know, nor a cloak of covetousness {greed};[b] God *is* witness:

(6) Nor did we seek praise of men, neither of you, nor *yet* of others, when we might have been a burden to you, as the apostles of Christ.

(7) But we were gentle among you, even as a nurse cherishes her children:

1:1a – Timothy – Acts 16:1
1:1b – church of Thessalonians – Acts 17:1f
1:1c – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3
– grace means receiving something as a free gift that is totally undeserved
2:2a - Acts 16:12f
2:5b – covetousness – greed - wanting things that belong to others

(8) So affectionately desiring you, we were willing to have imparted to you, not the gospel of God only, but also our very own souls, because you were dear to us.
(9) Because you remember, brothers, our labor and pain: we preached to you the gospel of God laboring night and day, because we did not want to be indebted to any of you.
(10) You *are* witnesses, and God *also,* how holy and justly and blamelessly we behaved ourselves among you who believe:
(11) As you know how we encouraged and comforted and charged every one of you, as a father *does* his children,
(12) That you would walk worthy of God, Who has called you to His kingdom and glory.
(13) Also for this reason we thank God without ceasing, because, when you received the word of God which you heard from us, you received *it* not *as* the word of men, but as it is in truth, the word of God, which effectively works also in you who believe.
(14) Because you, brothers, became followers of the churches of God which are in Judea in Christ Jesus: because you also have suffered similar things of your own countrymen, even as they *have* of the Jews:
(15) Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they do not please God, and are contrary to all men:
(16) Forbidding us to speak to the Gentiles {non-Jews} that they might be saved, to fill up their sins always: because the wrath {anger; judgment} has come upon them completely.
(17) But we, brothers, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.
(18) Therefore we would have come to you, even I Paul, once and again; but Satan hindered us.
(19) Because what *is* our hope, or joy, or crown of rejoicing? *Is* it not you in the presence of our Lord Jesus Christ at His coming?
(20) Because you are our glory and joy.

Chapter 3

(1) Therefore when we could no longer wait, we thought it good to be left at Athens alone;
(2) And sent Timothy, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith:
(3) That no man should be moved because of these trials: because you yourselves know that we are appointed for this purpose.
(4) Because truly, when we were with you, we told you before that we would suffer tribulation; even as it came to pass, and you know.

(5) For this reason, when I could no longer wait, I sent to know your faith, lest by some means the tempter had tempted you, and our labor was in vain.
(6) But now when Timothy came from you to us, and brought us good news of your faith and charity {love},[a] and that you have fond memories of us always, desiring greatly to see us, as we also *to see* you:
(7) Therefore, brothers, we were comforted over you in all our affliction and distress by your faith:
(8) Because now we live, if you stand fast in the Lord.
(9) Because what thanks can we render to God again for you, because all the joy with which we rejoice for your sakes before our God;
(10) Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?
(11) Now may God Himself and our Father, and our Lord Jesus Christ, direct our way to you.
(12) And may the Lord cause you to grow and abound in love towards one another, and towards all *men,* even as we *do* towards you:
(13) To the end He may establish your hearts without blame in holiness before God, even our Father, at the coming[b] of our Lord Jesus Christ with all His saints.

Chapter 4

(1) Furthermore then we urge you, brothers, and encourage *you* by the Lord Jesus, that as you have received from us how you ought to live and to please God, *so* you would grow more and more.
(2) Because you know the commandments we gave you by the Lord Jesus.
(3) Because this is the will of God, *even* your growing in sanctification {spiritual maturity},[a] that you should abstain from fornication {sex outside of marriage}:[b]
(4) That every one of you should know how to possess his body in purity and honor;
(5) Not in the passions of lust, as the Gentiles {non-Jews} who do not know God:
(6) That no *man* go beyond and defraud his brother in *any* matter: because the Lord *is* the One Who takes vengeance on all such, as we also have warned you and told you ahead of time.[c]

3:6a – charity – agape {αγαπην}– godly love – this love is not merely an emotion, but true godly love is love of action; therefore it is often translated as "charity" in the King James - see I Cor. 13:1
3:13b – coming – parousia {παρουσια} - coming with the saints - the second coming of our Lord Jesus Christ - Armageddon - see note on I Cor. 1:8
4:3a – sanctification – purification – growing in spiritual maturity
4:3b – fornication – having sex with someone you are not married to – see notes on Mat. 5:32; 15:19; Acts 15:20
4:6c – The Lord avenges His children when they are wronged

(7) Because God has not called us to uncleanness, but to holiness.
(8) He therefore who despises {these commandments}, does not despise man, but God, Who has also given to us His Holy Spirit.
(9) But concerning brotherly love you do not need that I write to you: because you yourselves are taught by God to love one another.
(10) And indeed you do it towards all the brothers who are in all Macedonia: but we urge you, brothers, that you increase more and more;
(11) And that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;
(12) That you may walk honestly towards those who are outside, and *that* you may not lack anything.
(13) But I would not have you to be ignorant, brothers, concerning those who are asleep, that you not sorrow, even as others who have no hope.
(14) Because if we believe that Jesus died and rose again, even so those also who sleep in Jesus God will bring with Him.
(15) Because this we say to you by the word of the Lord, that we who are alive *and* remain to the coming of the Lord shall not precede those who are asleep.
(16) Because the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:[d]
(17) Then we who are alive *and* remain shall be caught up[e] together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
(18) Therefore comfort one another with these words.

Chapter 5
(1) But of the times and the seasons, brothers, you have no need that I write to you.
(2) Because you yourselves know perfectly that the day of the Lord[a] so comes as a thief in the night.
(3) Because when they shall say, Peace and safety; then sudden destruction will come upon them, as birth pains upon a woman with child; and they shall not escape.
(4) But you, brothers, are not in darkness, that that day should overtake you as a thief.[b]
(5) You are all the children of light, and the children of the day: we are not of the night, nor of darkness.
(6) Therefore let us not sleep, as others *do*; but let us watch and be sober.

4:16d – the rapture – see Ps. 47:5; Is. 26:19,20; I Cor. 15:51-52 - see note on I Cor. 1:8; 15:52 – last trumpet – see Appendix L: The Modern Jewish Calendar and Holy Days – see also Fulfilled Holy Days at www.TheWordNotes.com
4:17e – caught up – arpadzo {ἁρπάζω} – where we get "Rapture" from
5:2a -- the second coming of our Lord Jesus Christ - Armageddon - see note on I Cor. 1:8
5:4b – Note the emphasis on the pronouns – they, they, you, you. The Day the Lord comes suddenly upon unbelievers and they are caught off guard – but believers will not be caught off guard.

(7) Because those who sleep, sleep in the night; and those who get drunk get drunk in the night.
(8) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.
(9) Because God has not appointed us to wrath {anger; judgment}, but to obtain salvation by our Lord Jesus Christ,
(10) Who died for us, that, whether we wake or sleep, we should live together with Him.
(11) Therefore comfort yourselves together, and encourage one another, even as you also do.
(12) And we urge you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you;
(13) And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.
(14) Now we encourage you, brothers, warn those who are unruly, comfort the feeble-minded, support the weak, be patient towards all *men*.
(15) See that no one renders evil for evil to any *man;* but ever follow that which is good, both among yourselves, and to all *men*.
(16) Rejoice always.
(17) Pray without ceasing.
(18) In everything give thanks: because this is the will of God in Christ Jesus concerning you.
(19) Do not quench the Spirit.
(20) Do not despise prophesies.
(21) Prove all things; hold fast that which is good.
(22) Abstain from all appearances of evil.
(23) And the very God of peace sanctify you {make you clean and holy} completely; and *I pray God* your whole spirit and soul and body be preserved blameless to the coming of our Lord Jesus Christ.
(24) Faithful *is* He Who calls you, Who will also do *it*.
(25) Brothers, pray for us.
(26) Greet all the brothers with a holy kiss.
(27) I charge you by the Lord that this letter be read to all the holy brothers.
(28) The grace of our Lord Jesus Christ *be* with you. Amen {Let it be}.

{53} II Thessalonians

Chapter 1

(1) Paul, and Silvanus, and Timothy, to the church of the Thessalonians[a] in God our Father and the Lord Jesus Christ:

(2) Grace to you, and peace,[b] from God our Father and the Lord Jesus Christ.

(3) We are bound to thank God always for you, brothers, as it is appropriate, because your faith is growing exceedingly, and the charity of every one of you all towards each other abounds;

(4) So that we ourselves boast in you in the churches of God because of your patience and faith in all your persecutions and tribulations that you endure:

(5) *Which is* revealed as a token of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer:

(6) Since *it is* a righteous thing with God to reward tribulation to those who trouble you;

(7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,[c]

(8) In flaming fire taking vengeance on those who do not know God, and who do not obey the gospel of our Lord Jesus Christ:

(9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

(10) When He shall come to be glorified in His saints, and to be admired in all those who believe (because our testimony among you was believed) in that day.

(11) Therefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness, and the work of faith with power:

(12) That the Name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

Chapter 2

(1) Now we urge {ask; encourage} you, brothers, by the coming of our Lord Jesus Christ, and *by* our gathering together to Him,

(2) That you not be soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ[a] is at hand.

1:1a – church of Thessalonia – Acts 17:1f

1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; I Thes. 1:1; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:7c - the day of Armageddon - see note on I Cor. 1:8

2:2a - the Day of Christ - i.e. the day of the Rapture - see 2:1 - see note on I Cor. 1:8; Is. 26:20

(3) Let no man deceive you by any means: because *that day shall not come,* except there comes a falling away first, and that man of sin is revealed, the son of perdition;
(4) Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, displaying himself as God.[b]
(5) Do you not remember, that, when I was yet with you, I told you these things?
(6) And now you know who restrains him that he might be revealed in his time.
(7) Because the mystery of sin is already at work: only he who now restrains *will restrain,*[c] until he is taken out of the way.
(8) And then that Wicked *{one}* shall be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming:
(9) *Even him,* whose coming is after the working of Satan with all power and signs and lying wonders,
(10) And with all deceit of unrighteousness in those who perish; because they did not receive the love of the truth, that they might be saved.
(11) And for this reason God shall send upon them strong delusion, that they should believe a lie:[d]
(12) That they all might be damned who did not believe the truth, but had pleasure in unrighteousness.[e]
(13) But we are bound to give thanks always to God for you, beloved brothers of the Lord, because God has from the beginning chosen you to salvation through purification[f] of the Spirit and belief of the truth:
(14) To which He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
(15) Therefore, brothers, stand fast, and hold on to the traditions which you have been taught, whether by word, or our letter.
(16) Now our Lord Jesus Christ Himself, and God, even our Father, Who has loved us, and has given *us* everlasting comfort and good hope through grace,

2:4b - Dan. 7:2; 8:12-25; Mat. 24:15; Mark 13:14 - note the man of sin will be <u>revealed</u> before the Rapture – Note that the end of the verse and the next verse describes who this man is. We are not told that <u>we</u> will see him in the temple.
2:7c - "he who now restrains ... until he is taken out of the way" - there is some question as to who this individual is who is restraining the man of sin [i.e. the antichrist] -- It could be the Holy Spirit Who may be removed in the present sense from the earth at the time of the Rapture. It is also possible that Michael or another angel is preventing the antichrist from his reign until his time has come to reign. Traditionally many have believed that it was some governing official or the pope. Whoever it is, will cease to restrain the antichrist when it is the proper time.
2:11d – believe a lie – Rev. 12:9; 13:14; 16:14
2:12e - Rom. 1:18-32
2:13f – sanctification – purification, growing in spiritual maturity

(17) Comfort your hearts, and establish yourselves in every good word and work.

Chapter 3

(1) Finally, brothers, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:
(2) And that we may be delivered from unreasonable and wicked men: because all *men* do not have faith.
(3) But the Lord is faithful, Who shall establish you, and keep *you* from evil.
(4) And we have confidence in the Lord concerning you, that you both do and will do the things which we command you.
(5) And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
(6) Now we command you, brothers, in the Name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not after the tradition which he received from us.
(7) Because you yourselves know how you ought to follow us: because we did not behave disorderly among you;
(8) Neither did we eat any man's bread for anything; but worked with labor and pain night and day, that we might not be indebted to any of you:
(9) Not because we did not have the right to, but to make ourselves an example to you to follow us.
(10) Because even when we were with you, this we commanded you, that if any would not work, neither should he eat.[a]
(11) Because we hear that there are some who walk among you disorderly, not working at all, but are busybodies.
(12) Now those who are such we command and encourage by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
(13) But you, brothers, do not be weary in well doing.
(14) And if any man does not obey our word by this letter, note that man, and have no company with him, that he may be ashamed.
(15) Yet count *him* not as an enemy, but admonish *him* as a brother.
(16) Now the Lord of peace Himself give you peace always by all means. The Lord *be* with you all.
(17) The salutation of Paul with my own hand, which is the token in every letter: I write.
(18) The grace of our Lord Jesus Christ *be* with you all. Amen {let it be}.

3:10a – if a person is able to work but unwilling to work, we are not allowed to provide for him

{54} I Timothy

Chapter 1

(1) Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, *Who is* our hope;

(2) To Timothy,[a] *my* own son in the faith: Grace, mercy, *and* peace,[b] from God our Father and Jesus Christ our Lord.

(3) As I urged you to remain at Ephesus, when I went into Macedonia, that you might command some that they teach no other teaching,

(4) Neither give heed to fables and endless genealogies, which bring doubts, rather than godly encouragement which is in faith: *so do*.

(5) Now the end of the commandment is charity[c] out of a pure heart, and *of* a good conscience, and *of* un-pretended faith:

(6) From which some have turned aside to vain words;

(7) Desiring to be teachers of the law; neither understanding what they say, nor what they affirm.

(8) But we know that the law *is* good, if a man uses it lawfully;

(9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-killers,

(10) For fornicators {those who have sex outside of marriage}, for homosexuals, for men-stealers,[d] for liars, for persons willfully making false statements, and if there are any other things that are contrary to sound teaching;

(11) According to the glorious gospel of the blessed God, which was committed to my trust.

(12) And I thank Christ Jesus our Lord, Who has enabled me, in that He counted me faithful, putting me into the ministry;

(13) Who was before a blasphemer, and a persecutor, and a physical-abuser *{of Christians}*: but I obtained mercy, because I did *it* ignorantly in unbelief.

(14) And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus.

(15) This *is* a faithful saying, and worthy of everyone's acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

1:2a – Timothy – Acts 16:1; Acts 17:14-15; Acts 18:5; Acts 19:22; Acts 20:4; I Cor. 16:10

1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:5c – charity – love – agape {αγαπην} – see note on I Cor. 13:1

1:10d – men-stealers – kidnappers – capture people to sell them as slaves

(16) Nevertheless for this reason I obtained mercy, that in me Jesus Christ might first show forth all patience, for an example to those who should later believe on Him for everlasting life.
(17) Now to the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. Amen. {Let it be.}
(19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
(20) Of whom is Hymenaeus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.

Chapter 2
(1) Therefore I urge {ask; encourage} you, that, first of all, requests, prayers, intercessions, *and* giving of thanks, be made for all men;
(2) For kings, and *for* all those who are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
(3) Because this *is* good and acceptable in the sight of God our Savior;
(4) Who wants all men to be saved, and to come to the knowledge of the truth.
(5) Because *there is* one God, and one mediator between God and men, the Man Christ Jesus;
(6) Who gave Himself a ransom for all, to be testified {revealed} in due time.
(7) To which I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* do not lie;) a teacher of the Gentiles {non-Jews} in faith and truth.
(8) Therefore I desire that men pray everywhere, lifting up holy hands, without anger and doubts.
(9) In the same way also, that women adorn themselves in modest clothes, with modesty and discretion; not with braided hair, or gold, or pearls, or costly array {jewelry; expensive clothing}.[a]
(10) But (which becomes women professing godliness) with good works.
(11) Let the woman learn in silence with all subjection.
(12) But I do not allow a woman to teach, nor to force authority over the man, but to be in silence.
(13) Because Adam was first formed, then Eve.
(14) And Adam was not deceived, but the woman being deceived was in the sin.
(15) Nevertheless she shall be saved in childbearing, if they continue in faith and charity and holiness with discretion.

2:9a – dress in modesty... - no braided hair, gold, pearls, costly array – the purpose of someone dressing in a "revealing" way or wearing such things is to draw attention to themselves and to set themselves above others – all this is unbecoming a child of God.

Chapter 3

(1) This *is* a true saying, If a man desires the office of a bishop {pastor},[a] he desires a good work.
(2) A bishop {pastor} then must be blameless, {presently be} the husband of one wife,[b] vigilant, sober, of good behavior, given to hospitality, able to teach;
(3) Not given to wine, no bully, not greedy for filthy worldly riches; but patient, not a brawler, not covetous;
(4) One who rules his own household well, having his children in subjection with all honor;
(5) (Because if a man does not know how to rule his own household, how shall he take care of the church of God?)
(6) Not a new convert, lest being lifted up with pride he fall into the condemnation of the devil.
(7) Furthermore he must have a good report of those who are outside; lest he fall into reproach and the snare of the devil.
(8) Likewise the deacons[c] *must be* honorable, not double-tongued, not given to much wine, not greedy of filthy worldly riches;
(9) Holding the mystery of the faith in a pure conscience.
(10) And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
(11) Even so *their* wives *must be* honorable, not slanderers, sober, faithful in all things.
(12) Let the deacons {presently} be the husbands of one wife,[d] ruling their children and their own households well.

3:1a - bishop - episkopē {ἐπισκοπή} - overseer [pastor]
3:2b - notice the verb "be" is present tense - {εἶναι} [present infinitive in the Greek] the man must presently be the husband of one wife. To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word. The command here is that the man must currently have only one wife [i.e. he cannot be a bishop {pastor} in the church if he currently has multiple wives, i.e. polygamist]
I Tim 3:12 gives the same requirement for deacons. See Acts 6:3 {first deacons?} - qualifications always have to do with a person's present submission to the Holy Spirit - qualifications never have to do with past sin. – see also Titus 1:5f - see note on I Tim. 3:12 below.
3:8c - deacon - diakonos {διάκονος} – servant – attendant – someone who waits on another – see Acts 6
3:12d - {διακονοι [deacons] εστωσαν [must be] μιας [one] γυναικος [wife] ανδρες [husbands]} - estoesan {εστωσαν} is present tense imperative - To translate as "must have been" the husband of one wife would be a mistranslation and a distortion of God's word.
Qualifications for deacons, elders, or bishops [overseers] are always based on a person's present relationship with the Lord, never on their past {See Acts 6:3} - see note on 3:2 above and Titus 1:5f. [If the qualifications were based on a person's past - Paul himself would be disqualified!]

(13) Because those who have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
(14) These things I write to you, hoping to come to you shortly:
(15) But if I delay long, that you may know how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.
(16) And without controversy; great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles {non-Jews}, believed on in the world, received up into glory.

Chapter 4
(1) Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;
(2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;
(3) Forbidding to marry, *and commanding* to abstain from meats, which God has created to be received with thanksgiving by those who believe and know the truth.
(4) Because every creature of God *is* good, and nothing to be refused, if it is received with thanksgiving:
(5) Because it is purified by the word of God and prayer.
(6) If you remind the brothers of these things, you will be a good minister of Jesus Christ, nourished up in the words of faith and of good teaching, to which you have attained.
(7) But refuse profane and old wives' fables, and exercise yourself *rather* to godliness.
(8) Because bodily exercise profits little: but godliness is profitable for all things, having promise of the life that now is, and of that which is to come.
(9) This *is* a faithful saying and worthy of all acceptation.
(10) Therefore we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, especially of those who believe.
(11) These things command and teach.
(12) Do not let any man despise your youth; but be an example for the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
(13) Until I come, give attendance to reading, to encouragement, to teaching.
(14) Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands by the church-members.
(15) Meditate upon these things; give yourself wholly to them; that your profiting may appear to all.
(16) Take heed to yourself, and to the teaching; continue in them: because in doing this you will both save yourself, and those who listen to you.

Chapter 5

(1) Do not rebuke an elder, but plead with *him* as a father; *and treat* the younger men as brothers;
(2) The elder women as mothers; the younger as sisters, with all purity.
(3) Honor widows who are widows indeed.
(4) But if any widow has children or nephews, let them learn first to show piety at home, and to provide for their own parents {and relatives}: because that is good and acceptable before God.
(5) Now she who is a widow indeed, and has nothing, trusts in God, and continues in petitions to God and prayers night and day.
(6) But she who lives in pleasure is dead even while she lives.
(7) And charge them to obey these things, that they may be blameless.
(8) But if anyone does not provide for his own, and especially for those of his own household, he has denied the faith, and is worse than an infidel {unbeliever}.
(9) Do not let a widow be taken into the number under sixty years old,[a] having been the wife of one man,[b]
(10) Well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.
(11) But the younger widows refuse: because when they have begun to become lustful against Christ, they will marry;
(12) Having damnation, because they have cast off their first faith.
(13) And as a result they learn *to be* idle, wandering about from house to house; and not only idle, but gossips also and busybodies, speaking things which they ought not.
(14) Therefore I want the younger women to marry, bear children, guide the household, give no occasion to the adversary to speak reproachfully.
(15) Because some have already turned aside after Satan.
(16) If any man or woman who believes has widows, let them provide for them, and do not let the church be charged; that it may provide for those who are widows indeed.
(17) Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and teaching.
(18) Because the Scripture says,

You shall not muzzle the ox that treads out the corn.[c]

And, The laborer *is* worthy of his reward.
(19) Do not receive an accusation against an elder, except before two or three witnesses.
(20) Those who sin rebuke before all, that others also may fear.

5:9a - i.e. if the widow is less than 60 years of age, she should not be included in the daily distribution of food. See I Tim. 5:14 and 5:16 below. The deacons were first called because the Greek widows were being overlooked in the daily distribution of food. See Acts 6:1-6

5:9b - having been the wife of one man - note the difference in the tense of the verb as compared to 3:2 and 3:12 above which were present tense verbs.

5:18c - Deut. 25:4

(21) I charge *you* before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality.
(22) Do not lay hands quickly on any man, neither be partaker of other men's sins: keep yourself pure.
(23) Do not drink only water, but use a little wine for your stomach's sake and your often illnesses.
(24) Some men's sins are open beforehand, going before them to judgment; and some *men's sins* follow after them.
(25) Likewise also the good works *of some* are revealed beforehand; and those that are otherwise cannot be hidden.

Chapter 6
(1) Let as many servants as are under the yoke count their own masters worthy of all honor, that the Name of God and *His* teaching not be blasphemed.
(2) And those who have believing masters, let them not despise *them,* because they are brothers; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and encourage.
(3) If any man teaches otherwise, and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the teaching which is according to godliness;
(4) He is proud, knowing nothing, but stirring up questions and arguments, from which comes envy, disagreements, evil ranting, evil suspicions.
(5) Perverse disputes of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself.
(6) But godliness with contentment is great gain.
(7) Because we brought nothing into *this* world, *and it is* certain we can carry nothing out.
(8) And having food and clothing let us with that be content.
(9) But those who desire to be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.
(10) Because the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
(11) But you, O man of God, flee from these things; and follow after righteousness, godliness, faith, love, patience, humility.
(12) Fight the good fight of faith, lay hold on eternal life, to which you are also called, and have professed a good profession before many witnesses.
(13) I give you charge in the sight of God, Who gives life to all things, and *before* Christ Jesus, Who before Pontius Pilate witnessed a good confession;

(14) That you keep *this* commandment without spot, without reproach, until the appearing[a] of our Lord Jesus Christ:
(15) Which in His times He shall show, W*ho is* the blessed and only Ruler, the King of kings, and Lord of lords;
(16) Who only has immortality, living in the light which no man can approach; Whom no man has seen, nor can see: to Whom *be* honor and power everlasting. Amen {let it be}.
(17) Charge those who are rich in this world, that they not think of themselves as better than others; nor trust in uncertain riches, but in the living God, Who richly gives us all things to enjoy;
(18) That they do good, that they be rich in good works, ready to distribute, willing to communicate;
(19) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
(20) O Timothy, keep that which is committed to your trust, avoiding profane *and* vain babblings, and oppositions of that which is falsely called science:
(21) Which some professing have erred concerning the faith. Grace *be* with you. Amen {Let it be}.

6:14a - appearing - i.e. at the Rapture – Is. 26:20 - see note on I Cor. 1:8; II Tim. 1:10; Heb. 9:28

{55} II Timothy

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

(2) To Timothy,[a] *my* dearly beloved son: Grace, mercy, *and* peace,[b] from God the Father and Christ Jesus our Lord.

(3) I thank God, Whom I serve from *my* forefathers with pure conscience, that without ceasing I remember you in my prayers night and day;[c]

(4) Greatly desiring to see you, being mindful of your tears, that I may be filled with joy;

(5) When I recall the un-pretended faith that is in you, which lived first in your grandmother Lois, and your mother Eunice; and I am persuaded that is in you also.

(6) Therefore I remind you to stir up the gift of God, which is in you by the laying on of my hands.

(7) Because God has not given us the spirit of fear; but of power, and of love, and of a sound mind.

(8) Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner: but share in the afflictions of the gospel according to the power of God;

(9) Who has saved us, and called *us* with a holy calling, not according to our works, but according to His own purpose and grace, which was given to us in Christ Jesus before the world began,

(10) But is now revealed by the appearing[d] of our Savior Jesus Christ, Who has abolished death, and has brought life and immortality to light through the gospel:

(11) To which I am appointed a preacher, and an apostle, and a teacher of the Gentiles {non-Jews}.

(12) For this reason I also suffer these things: nevertheless I am not ashamed: because I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.[e]

(13) Hold fast the form of sound words, which you have heard from me, in faith and love which is in Christ Jesus.

(14) That good thing which was committed to you keep by the Holy Spirit which lives in us.

(15) This you know, that all those who are in Asia {Minor} have turned away from me; of whom are Phygellus and Hermogenes.

1:2a – Timothy – Acts 16:1

1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3
– grace means receiving something as a free gift that is totally undeserved

1:3c – night and day – for the Jews, night always precedes day – see Genesis chapter 1

1:10d – by the appearing… - first appearing – i.e. when Jesus lived on the earth.
- See second appearing – Heb. 9:28

1:12,18e – that day – the Rapture – Is. 26:20; I Cor. 15:51-52; Heb. 9:28

(16) The Lord give mercy to the house of Onesiphorus; because he has often refreshed me, and was not ashamed of my chains:
(17) But, when he was in Rome, he sought me out very diligently, and found *me*.
(18) The Lord grant to him that he may find mercy of the Lord in that day:[e] and in how many things he ministered to me at Ephesus, you know very well.

Chapter 2
(1) You therefore, my son, be strong in the grace that is in Christ Jesus.
(2) And the things that you have heard from me among many witnesses, the same commit to faithful men, who will be able to teach others also.
(3) You therefore endure difficulty, as a good soldier of Jesus Christ.
(4) No man who is a soldier entangles himself with the affairs of *this* life; that he may please him who has chosen him to be a soldier.
(5) And if a man strives in athletics, *yet* he is not crowned, unless he strives according to the rules.
(6) The gardener who labors must be first to receive of the fruits.
(7) Consider what I say; and may the Lord give you understanding in all things.
(8) Remember that Jesus Christ of the descent of David was raised from the dead according to my gospel:
(9) In which I suffer trouble, as an evil doer, *even* to bonds; but the word of God is not bound.
(10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
(11) *It is* a faithful saying: Because if we are dead with *Him,* we shall also live with *Him*:
(12) If we suffer, we shall also reign with *Him*: if we deny *Him,* He will also deny us:
(13) If we do not believe, *yet* He remains faithful: He cannot deny Himself.
(14) Remind them of these things, charging *them* before the Lord that they not strive about words to no profit, *but* to the subverting {leading away from the truth} of the hearers.
(15) Study to show yourself approved to God, a workman who does not need to be ashamed, rightly dividing the word of truth.
(16) But shun profane *and* vain babblings: because they will increase into more ungodliness.
(17) And their word will eat as a canker: of whom are Hymenaeus and Philetus;
(18) Who have erred concerning the truth, saying that the resurrection is past already; and overthrow the faith of some.
(19) Nevertheless the foundation of God stands sure, having this seal, The Lord knows those who are His. And, Let everyone who names the Name of Christ depart from sin.

1:12,18e – that day – the Rapture – Is. 26:20; I Cor. 15:51-52; Heb. 9:28

(20) But in a great house there are not only vessels of gold and of silver, but also of wood and pottery; and some to honor, and some to dishonor.
(21) If a man therefore purges himself from these, he shall be a vessel of honor, sanctified, and useful for the Master's use, *and* prepared for every good work.
(22) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with those who call on the Lord out of a pure heart.
(23) But foolish and unlearned questions avoid, knowing that they foster strife.
(24) And the servant of the Lord must not strive; but be gentle to all *men,* able to teach, patient,
(25) In humility instructing those who oppose themselves; if God perhaps will give them repentance to the acknowledging of the truth;
(26) And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Chapter 3
(1) Know this also, that in the last days perilous times will come.
(2) Because men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
(3) Without natural affection, trucebreakers, false accusers, lacking self-control, fierce, despisers of those who are good,
(4) Traitors, heady, arrogant, lovers of pleasures more than lovers of God;
(5) Having a form of godliness, but denying its power: from such turn away.
(6) Because of this sort are those who creep into houses, and lead captive silly women loaded down with sins, led away with various lusts,
(7) Ever learning, and never able to come to the knowledge of the truth.
(8) Now as Jannes and Jambres[a] withstood Moses, so do these also resist the truth: men of corrupt minds, castaways concerning the faith.
(9) But they will proceed no further: because their folly will be visible to all *men,* as theirs also was.
(10) But you have fully known my teaching, manner of life, purpose, faith, longsuffering, charity, patience,
(11) Persecutions, afflictions, which came to me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.
(12) Yes, and all who will live godly in Christ Jesus will suffer persecution.
(13) But evil men and seducers will grow worse and worse, deceiving, and being deceived.

3:8a – Jannes and Jambres - Not Dathan and Abriram [Numbers chapter 16] as some confuse but according to Jewish writings were magicians of Pharoah's court who opposed Moses. – Ex. 7:11, 22; 8:18

(14) But you continue in the things which you have learned and have been assured of, knowing of whom you have learned *them*;
(15) And that from a child you have known the holy Scriptures, which are able to make you wise to salvation through faith which is in Christ Jesus.
(16) All Scripture *is* given by inspiration of God, and *is* profitable for teaching, for reproof, for correction, for instruction in righteousness:
(17) That the man of God may be perfect, thoroughly furnished for all good works.

Chapter 4
(1) I charge *you* therefore before God, and the Lord Jesus Christ, Who will judge the living and the dead at His appearing[a] and His kingdom;
(2) Preach the word; be ready in season, out of season; reprove, rebuke, encourage with all patience and teaching.
(3) Because the time will come when they will not endure sound teaching; but after their own lusts they will gather to themselves teachers, having itching ears;
(4) And they will turn away *their* ears from the truth, and will be turned to fables.
(5) But you watch in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry.
(6) Because I am now ready to be offered, and the time of my departure is at hand.
(7) I have fought a good fight, I have finished *my* course, I have kept the faith:
(8) From this day forward there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day:[b] and not to me only, but to all those also who love His appearing.
(9) Be diligent to come to me soon:
(10) Because Demas has forsaken me, having loved this present world, and has departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia.
(11) Only Luke is with me. Take Mark, and bring him with you: because he is profitable to me for the ministry.
(12) And Tychicus I have sent to Ephesus.
(13) The cloak which I left at Troas with Carpus, when you come, bring *with you,* and the books, *but* especially the parchments.
(14) Alexander the coppersmith did me much evil: the Lord reward him according to his works:
(15) Of whom you beware of also; because he has greatly withstood our words.
(16) At my first answer no man stood with me, but all *men* left me: *I pray God* that it may not be laid to their charge.
(17) Nevertheless the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles {non-Jews} might hear: and I was delivered out of the mouth of the lion.

4:1a – His appearing – Armageddon, but also the Great Throne Judgment
see note on I Thes. 3:13 and note on I Cor. 1:8
4:8b – that day – the Rapture – see note on II Tim. 1:13

(18) And the Lord will deliver me from every evil work, and will preserve *me* for His heavenly kingdom: to Whom *be* glory forever and ever. Amen.
(19) Salute Prisca and Aquila,[c] and the household of Onesiphorus.
(20) Erastus[d] stayed at Corinth: but Trophimus[e] I have left at Miletum sick.
(21) Be diligent to come before winter. Eubulus greets you and Pudens, and Linus, and Claudia, and all the brothers.
(22) The Lord Jesus Christ *be* with your spirit. Grace *be* with you. Amen {Let it be}.

4:19c – Pricilla and Aquila – Acts 18:2
4:20d – Erastus – Acts 19:22; Romans 15:23
4:20e – Trophimus – Acts 20:4

{56} Titus

Chapter 1

(1) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

(2) In hope of eternal life, which God, Who cannot lie, promised before the world began;

(3) But has in due times revealed His word through preaching, which is committed to me according to the commandment of God our Savior;

(4) To Titus,[a] *my* own son after the common faith: Grace, mercy, *and* peace,[b] from God the Father and the Lord Jesus Christ our Savior.

(5) For this reason I left you in Crete, that you should set in order the things that are lacking, and ordain elders in every city, as I had appointed you:

(6) If any are blameless, {are presently} the husband of one wife,[c] having faithful children not accused of riot or unruly.

(7) Because a bishop {pastor}[d] must be blameless, as the steward of God; not self-willed, not easily angered, not given to wine, not quarrelsome, not given to greed;

(8) But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

(9) Holding fast the faithful word as he has been taught, that he may be able by sound teaching both to encourage and to convict those opposing it.

(10) Because there are many unruly and vain talkers and deceivers, especially those of the circumcision {Jews}:

(11) Whose mouths must be stopped, who subvert {lead astray} whole houses, teaching things which they ought not, for filthy greed's sake.

(12) One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, lazy gluttons.

(13) This witness is true. Therefore rebuke them sharply, that they may be sound in the faith;

(14) Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

(15) To the pure all things *are* pure: but to those who are defiled and unbelieving nothing *is* pure; but even their mind and conscience is defiled.

(16) They profess that they know God; but in their works they deny *Him,* being abominable, and disobedient, and worthless to every good work.

1:4a – Titus – II Cor. 2:13; 7:6,13,14; 8:6,16,23; 12:18; Gal. 2:1,3; II Tim. 4:10

1:4b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3

– grace means receiving something as a free gift that is totally undeserved

1:6c - husband of one wife - see notes on I Tim. 3

1:7d – bishop - episcopon {επισκοπον}– overseer – pastor - I Tim. 3:1f

Chapter 2

(1) But you speak the things which are becoming of sound teaching:
(2) That the elder men be sober, dependable,[a] temperate, sound in faith, in charity, in patience.
(3) The elder women likewise, that *they* behave as becomes holiness, not false accusers, not given to much wine, teachers of good things;
(4) That they may teach the young women to be sober, to love their husbands, to love their children,
(5) *To be* discreet, chaste, keepers of their homes, good, obedient to their own husbands, that the word of God not be blasphemed.
(6) Young men likewise encourage to be sober minded.
(7) In all things showing yourself an example of good works: in teaching *showing* {yourself} incorruptible, dependable, sincere,
(8) Sound speech, that cannot be condemned; that he who is contrary may be ashamed, having no evil thing to say of you.
(9) *Encourage* servants to be obedient to their own masters, *and* to please *them* well in all *things;* not back-talking;
(10) Not stealing, but showing {themselves} trustworthy; that they may adorn the teaching of God our Savior in all things.
(11) Because the grace of God which brings salvation has appeared to all men,
(12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
(13) Looking for that blessed hope, and the glorious appearing[b] of the great God and our Savior Jesus Christ;
(14) Who gave Himself for us, that He might redeem us from all sin, and purify to Himself a peculiar people, zealous of good works.
(15) These things speak, and encourage, and rebuke with all authority. Let no man despise you.

Chapter 3

(1) Remind them to be subject to governors and powers, to obey rulers, to be ready to do every good work,
(2) To speak evil of no man, to not be brawlers, *but* gentle, showing all humility to all men.
(3) Because we ourselves also were sometimes foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
(4) But after the kindness and love of God our Savior towards man appeared,
(5) Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit;
(6) Which He shed on us abundantly through Jesus Christ our Savior;

2:2a – grave – conscientious - dependable
2:13b – appearing – I Tim. 6:14 – see note on I Cor. 1:8

(7) That being justified by His grace, we should be made heirs according to the hope of eternal life.
(8) *This is* a faithful saying, and these things I want you to affirm constantly, that those who have believed in God might be careful to maintain good works. These things are good and profitable to men.
(9) But avoid foolish questions, and genealogies, and contentions, and strivings about the law; because they are unprofitable and vain.
(10) A man who is a heretic {teacher of false teachings}[a] after the first and second warning reject;
(11) Knowing that he who is such is subverted {led astray}, and sins, being condemned by himself.
(12) When I shall send Artemas to you, or Tychicus,[b] be diligent to come to me to Nicopolis: because I have determined to winter there.
(13) Be diligent to bring Zenas the lawyer and Apollos[c] on their journey, that they not be lacking anything.
(14) And let ours also learn to maintain good works for necessary uses, that they not be unfruitful.
(15) All who are with me salute you. Greet those who love us in the faith. Grace *be* with you all. Amen {Let it be}.

3:10a – heretic – one who teaches false teachings contrary to scripture
3:12b – Tychicus – Acts 20:4; Eph. 6:21; Col. 4:7; II Tim. 4:12
3:13c – Apollos – Acts 18:24; 19:1; I Cor. 1:12; 3:4,5,6,22; 4:6; 16:12

{57} Philemon

Chapter 1

(1) Paul, a prisoner of Jesus Christ, and Timothy *our* brother, to Philemon our dearly beloved, and fellow laborer,
(2) And to *our* beloved Apphia, and Archippus our fellow soldier, and to the church in your house:
(3) Grace to you, and peace,[a] from God our Father and the Lord Jesus Christ.
(4) I thank my God, making mention of you always in my prayers,
(5) Hearing of your love and faith, which you have towards the Lord Jesus, and towards all saints;
(6) That the communication of your faith may become effective by the acknowledging of every good thing which is in you in Christ Jesus.
(7) Because we have great joy and comfort in your love, because the hearts of the saints are refreshed by you, brother.
(8) Therefore, though I might be very bold in Christ to require you to do what is right,
(9) Yet for love's sake I rather urge *you,* as an elderly Paul, and now also a prisoner of Jesus Christ.
(10) I urge you for my son Onesimus, whom I have fathered in my bonds:
(11) Who was in time past unprofitable to you, but now is profitable to you and to me:
(12) Whom I have sent back to you: therefore receive him, who is, my own heart:
(13) Whom I would have kept with me, that in your place he might have ministered to me in the bonds of the gospel:
(14) But without your consent I would do nothing; that your good deed should not be of necessity, but willingly.
(15) Because perhaps he departed from you for a season in order that you should receive him forever;
(16) Not now as a servant, but above a servant, a beloved brother, especially to me, but how much more to you, both in the flesh, and in the Lord?
(17) If you count me therefore a partner, receive him as myself.
(18) If he has wronged you, or owes *you* anything, put that on my account;
(19) I Paul have written *it* with my own hand, I will repay *it:* although I do not say to you how you owe to me even your own self besides.
(20) Yes, brother, let me have joy because of you in the Lord: refresh my heart in the Lord.
(21) Having confidence in your obedience I wrote to you, knowing that you will also do more than I say.
(22) But prepare for me also a lodging: because I trust that through your prayers I shall be given to you.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

{57} Philemon	
(23) Salute Epaphras,[b] my fellow prisoner in Christ Jesus; (24) Marcus,[c] Aristarchus,[d] Demas,[e] Lucas, my fellow laborers.	(25) The grace of our Lord Jesus Christ *be* with your spirit. Amen {Let it be}.

1:23b – Epaphras – Col. 1:7; 4:12
1:24c – Marcus – Barnabas' sister's son [Col. 4:10] - I Peter 5:13
1:24d – Aristarchus – Acts 20:4; 27:2; Col. 4:10
1:24e – Demas – II Tim. 4:10

{58} Hebrews

Chapter 1

(1) God Who at various times and in various ways spoke in times past to the forefathers by the prophets,

(2) Has in these last days spoken to us by *His* Son, Whom He has appointed heir of all things, by Whom also He made the worlds;

(3) Who being the brightness of *His* glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

(4) Being made so much better than the angels, as He has by inheritance obtained a more excellent Name than they.

(5) To which of the angels has He said at any time,

You are My Son, today I have fathered You?[a]

And again,

I will be to Him a Father, and He shall be to Me a Son?[b]

(6) And again, when He brings in the First Born into the world, He says,

And let all the angels of God worship Him.[c]

(7) And of the angels He says,

Who makes His angels spirits, and His ministers a flame of fire.[d]

(8) But to the Son *He says,*

Your throne, O God, *is* forever and ever: a scepter of righteousness *is* the scepter of Your kingdom.

(9) **You have loved righteousness, and hated sin; therefore God, *even* Your God, has anointed You with the oil of gladness above Your companions.**[e]

(10) **And, You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of Your hands:**[f]

(11) **They shall perish; but You remain; and they all shall grow old as clothing;**

(12) **And as clothing You shall fold them up, and they shall be changed: but You are the same, and Your years shall not fail.**[g]

(13) But to which of the angels did He say at any time,

Sit on My right hand, until I make Your enemies Your footstool?[h]

(14) Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?

The letter to Hebrews does not state in the text who wrote it. According to tradition it was written by Paul. Mathematical analysis of the book verifies that Paul did in fact write the letter. See my article: "Interesting Biblical Number Facts" at www.TheWordNotes.com and E.W. Bullinger's book: Number in Scripture.

1:5a - Ps. 2:7; Acts 13:33; Heb. 5:5 1:5b - 2 Sam. 7:14 1:6c - Deut. 32:43
1:7d - Ps. 104:4 1:8e - Ps. 45:6-7
1:10f - John 1:3; Heb. 1:2
1:12g - 2 Peter 3:10-13 1:13h - Ps. 110:1

Chapter 2

(1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

(2) Because if the word spoken by angels was steadfast, and every sin and disobedience received a just punishment;

(3) How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*;

(4) God also bearing *them* witness, both with signs and wonders, and with various miracles, and gifts of the Holy Spirit, according to His own will?

(5) Because He has not put the world to come in subjection to the angels, of which we speak.

(6) But one in a certain place testified, saying,

What is man, that You are mindful of him? or the Son of Man, that You visit Him?

(7) **You made Him a little lower than the angels; You crowned Him with glory and honor, and set Him over the works of Your hands:**

(8) **You have put all things in subjection under His feet.**[a]

Since He put all in subjection under Him, He left nothing *that is* not put under Him. But now we do not yet see all things put under Him.

(9) But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

(10) Because it became Him, for Whom all things *are*, and by Whom all things *are*, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.

(11) Because both He Who sanctifies {makes holy} and those who are sanctified {made holy} *are* all of one: for this reason He is not ashamed to call them brothers,

(12) Saying,

I will declare Your Name to My brothers, in the midst of the church I will sing praise to You.[b]

(13) And again,

I will put My trust in Him.[c]

And again,

Look, I and the children whom God has given Me.[d]

(14) Since the children are of flesh and blood, He Himself also became flesh and blood; that through death He might destroy him who had the power of death, that is, the devil;

(15) And deliver those who through fear of death were all their lifetime subject to bondage.

(16) Because truly He did not take upon *Himself the nature of* angels; but He took upon *Himself* the offspring of Abraham.

2:8a - Ps. 8:4-6
2:12b - Ps. 22:22
2:13c - Ps. 18:2
2:13d - Is. 8:18

(17) Therefore in all things He obligated Himself to be made like *His* brothers, that He might be a merciful and faithful high priest in things *concerning* God, to make reconciliation for the sins of the people.
(18) Since He Himself has suffered being tempted, He is able to support those who are tempted.

Chapter 3
(1) Therefore, holy brothers, who take part in the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
(2) Who was faithful to Him Who appointed Him, as also Moses *was faithful* in all his household.
(3) Because this *Man* was counted worthy of more glory than Moses, just as he who has built the house has more honor than the house.
(4) Because every house is built by some *man*; but He Who built all things *is* God.
(5) And Moses truly *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken afterwards;
(6) But Christ as a son over His own house; Whose house we are, if we hold fast the confidence and the rejoicing of the hope firmly until the end.
(7) Therefore (as the Holy Spirit says,
Today if you will hear His voice,
(8) **Do not harden your hearts, as in the provocation,**[a] **in the day of temptation in the wilderness:**
(9) **When your forefathers tempted Me proved Me, and saw My works forty years.**
(10) **Therefore I was grieved with that generation, and said, They always err in *their* hearts; and they have not known My ways.**
(11) **So I swore in My wrath {anger; judgment}, They shall not enter into My rest.**)[b]
(12) Take heed, brothers, lest there be in any of you an evil heart of unbelief, in departing from the living God.
(13) But encourage one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.
(14) Because we are made partakers of Christ, if we hold the beginning of our confidence steadfast until the end;
(15) While it is said,
Today if you will hear His voice, do not harden your hearts, as in the provocation.[c]
(16) Because some, when they had heard, provoked *God*: Though not all who came out of Egypt by Moses.
(17) But with whom was He grieved forty years? *was it* not with those who had sinned, whose dead bodies fell in the wilderness?
(18) And to whom He swore that they should not enter into His rest, but to those who did not believe?
(19) So we see that they could not enter in because of unbelief.

3:8a – days of provocation – 40 years in the wilderness when Israel rebelled repeatedly against the Lord
3:11b – Ps. 95:7-10 3:15c – Ps. 95:7-8

Chapter 4

(1) Let us therefore fear, lest, a promise being left *us* of entering into His rest, any of you should seem to come short of it.

(2) Because to us the gospel was preached, as well as to them: but the word preached did not profit them, not being mixed with faith in those who heard *it*.

(3) Because we who have believed will enter into rest, as He said,

> **As I have sworn in My wrath {anger; judgment}, lest they should enter into My rest: although the works were finished from the foundation of the world.**[a]

(4) Because He spoke in a certain place of the seventh *day* {Saturday} in this way,

> **And God rested the seventh day {Saturday} from all His works.**[b]

(5) And in this *place* again, If they shall enter into My rest.

(6) Since therefore it remains that some must enter therein, and those to whom it was first preached did not enter in because of unbelief:

(7) Again, He limits a certain day, saying in David, Today, after so long a time; as it is said,

> **Today if you will hear His voice, do not harden your hearts.**[c]

(8) Because if Jesus {Joshua}[d] had given them rest, then he would not afterwards have spoken of another day.

(9) There remains therefore a rest to the people of God.

(10) Because he who has entered into his rest, has also ceased from his own works, as God *did* from His.

(11) Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

(12) Because the Word of God *is* living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

(13) Neither is there any creature that is not completely seen in His sight: but all things *are* naked and opened to His eyes with Whom we have to do.

(14) Since we have a great high priest, Who has passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

(15) Because we do not have a high priest who cannot be touched with the feeling of our weaknesses; but was in all ways tempted as *we are, yet* without sin.

(16) Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Chapter 5

(1) Because every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

4:3a – Ps. 95:11; Num. 14:23, 28, 30
4:4b - Gen. 2:2
4:7c - Ps. 95:7
4:8d - Joshua - Jesus [Ιησους] is the Greek name for the Hebrew name Joshua [יהושע] - Joshua means "Jehovah Saves"

(2) Who can have compassion on the ignorant, and on those who are out of the way; because he himself also is surrounded with infirmity.
(3) And because of this he must, also offer for his own sins as well as for the people.
(4) And no man takes this honor to himself, but he who is called of God, as *was* Aaron.
(5) So also Christ did not glorify Himself to be made a high priest; but He Who said to Him,

You are My Son, today I have fathered You.[a]

(6) As He says also in another *place,*

You *are* a priest forever after the order of Melchizedek.[b]

(7) Who in the days of His flesh, when He had offered up prayers and requests with strong crying and tears to Him Who was able to save Him from death, and was heard because He feared {revered the Father};
(8) Though He was a Son, yet He learned obedience by the things which He suffered;
(9) And being made perfect, He became the Author of eternal salvation to all those who obey Him;
(10) Called by God a high priest after the order of Melchizedek.
(11) Of Whom we have many things to say, and hard to be spoken, since you are dull of hearing.
(12) Because when by this time you ought to be teachers, you have need that someone teach you again the first principles of the oracles of God; and have become such as have need of milk, and not of strong meat.
(13) Because everyone who uses milk *is* unskillful in the word of righteousness: because he is a babe.
(14) But strong meat belongs to those who are of full age, *even* those who because of use have their senses exercised to discern both good and evil.

Chapter 6

(1) Therefore leaving the *first* principles of the teaching of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God,
(2) Of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
(3) And this we will do, if God permits.
(4) Because *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,
(5) And have tasted the good word of God, and the powers of the world to come,
(6) If they shall fall away, to renew them again to repentance; since they crucify to themselves the Son of God afresh, and put *Him* to an open shame.
(7) Because the earth which drinks in the rain that comes often upon it, and brings forth herbs suitable for those by whom it is gardened, receives blessing from God:
(8) But that which bears thorns and briars *is* rejected, and *is* near to being cursed; whose end *is* to be burned.

5:5a - Heb. 1:5; Ps. 2:7; Acts 13:33
5:6b - Ps. 110:4 – Melchizedek- see Genesis chapter 14

(9) But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak in this manner.
(10) Because God *is* not unrighteous to forget your work and labor of love, which you have shown towards His Name, in that you have ministered and do minister to the saints.
(11) And we desire that everyone of you show the same diligence to the full assurance of hope to the end:
(12) That you not be lazy, but followers of those who through faith and patience inherit the promises.
(13) Because when God made promise to Abraham, because He could swear by no greater, He swore by Himself,
(14) Saying,

> **Surely with blessing I will bless you, and in multiplying I will multiply you.**[a]

(15) And so, after he had patiently endured, he obtained the promise.
(16) Because men truly swear by the greater: and an oath for confirmation *is* to them an end of all strife.
(17) In which God, willing more abundantly to show to the heirs of promise the immutability {unchanging} of His counsel, confirmed *it* by an oath:
(18) That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
(19) This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters into the inside of the curtain {Holy of Holies; throne room of God};[b]
(20) Where the Forerunner for us has entered, *even* Jesus,

> **made a high priest forever after the order of Melchizedek**.[c]

Chapter 7
(1) Because this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; [a]
(2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of Peace;[b]
(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like the Son of God; stays a priest continually.
(4) Now consider how great this man *was,* to whom even the patriarch Abraham gave the tenth of the spoils.
(5) And truly those who are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brothers, though they came out of the body of Abraham:

6:14a – Gen. 22:17
6:19b – inside the curtain – i.e. into the Holy of Holies; the throne room of God
6:20c - Ps. 110:4 – Melchizedek- see Genesis chapter 14
7:1a - Gen. 14:18-20
7:2b - king of Salem [Shalom] - "king of peace" - Salem later to be called Jerusalem [ירושלם] - [Ps. 76:1] - "He shall see Peace" or "City of Peace"

(6) But he whose descent is not counted from them received tithes of Abraham, and blessed him who had the promises.
(7) And without any question the lesser is blessed by the greater.
(8) And here men who die receive tithes; but there he *received them,* of whom it is witnessed that he lives.
(9) And as I may so say, Levi also, who received tithes, paid tithes in Abraham.
(10) Because he was yet in the body of his father, when Melchizedek met him.
(11) If therefore perfection were by the Levitical priesthood, (because under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?
(12) Because the priesthood being changed, there is made of necessity a change also of the law.
(13) Because he of whom these things are spoken belongs to another tribe, of which no man gave attendance at the altar.
(14) Because *it is* evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood.
(15) And it is yet far more evident: because after the similarity of Melchizedek there arises another priest,
(16) Who is made, not after the law of a carnal commandment, but after the power of an endless life.
(17) Because He testifies,

You *are* a priest forever after the order of Melchizedek.[c]

(18) Because there is truly a putting aside of the commandment going before because of its weakness and unprofitableness.
(19) Because the law made nothing perfect, but the bringing in of a better hope *did;* by which we draw near to God.
(20) And since He *was* not *made priest* without an oath:
(21) (Because those priests were made without an oath; but this with an oath by Him Who said to him,

The Lord swore and will not repent, You *are* a priest forever after the order of Melchizedek:)[d]

(22) By so much was Jesus made a surety {guarantee} of a better testament.
(23) And there were truly many priests, because they were not allowed to continue because of death:
(24) But this *Man,* because He continues forever, has an unchangeable priesthood.
(25) Therefore He is able also to save those completely who come to God by Him, since He ever lives to make intercession for them.
(26) Because such a High Priest has come to us, *Who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
(27) Who does not need daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: because this He did once, when He offered up Himself.

7:17c – Heb. 5:6; 6:20; Ps. 110:4
7:21d -Ps. 110:4 – Melchizedek- see Genesis chapter 14

(28) Because the law makes men high priests who have weaknesses; but the word of the oath, which came after the law, *makes* the Son {High Priest}, Who is consecrated forevermore.

Chapter 8

(1) Now this is the conclusion of the things which we have spoken: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens;
(2) A Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
(3) Because every high priest is ordained to offer gifts and sacrifices: therefore *it is* of necessity that this Man have something also to offer.
(4) Because if He were on earth, He should not be a priest, since there are priests who offer gifts according to the law:
(5) Who serve to the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: Because,

He said, See *that* you make all things according to the pattern shown to you on the mount.[a]

(6) But now He has obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.
(7) Because if that first *covenant* had been faultless, then no place should have been sought for the second.
(8) But finding fault with them, He said,

Look, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

(9) **Not according to the covenant that I made with their forefathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I did not regard them, says the Lord.**
(10) **Because this *is* the covenant that I will make with the house of Israel after those days, says the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people:**
(11) **And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: because all shall know Me, from the least to the greatest.**
(12) **Because I will be merciful to their unrighteousness, and their failures and their sins I will remember no more.**[b]
(13) In that He says, A new *covenant,* He has made the first old. Now that which decays and grows old *is* ready to vanish away.

8:5a - Ex. 25:9, 40; 26:30
8:8-12b - Jer. 31:31-34

Chapter 9

(1) Then truly the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

(2) Because there was a tabernacle made; the first, in which *was* the candlestick, and the table, and the holy bread; which is called the sanctuary.

(3) And after the second curtain, the tabernacle which is called the Holiest of all {Holy of Holies};

(4) Which had the golden censer, and the ark of the covenant overlaid all around with gold, in which *was* the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant;

(5) And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak in detail.

(6) Now when these things were so ordained, the priests always went to the first tabernacle, accomplishing the service *of God*.

(7) But into the second the high priest *went* alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

(8) The Holy Spirit was by this signifying, that the way into the holiest of all was not yet revealed, while the first tabernacle was yet standing:

(9) Which *was* a symbol for that present time, in which were offered both gifts and sacrifices, that could not make him who did the service perfect, as pertaining to the conscience;

(10) *Which stood* only in meats and drinks, and various washings, and carnal ordinances, imposed *on them* until the time of reformation.

(11) But Christ having come as a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

(12) Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*.

(13) Because if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies {makes holy} to the purifying of the flesh:

(14) How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

(15) And for this reason He is the mediator of the new testament, that by means of death, for the redemption of the sins *that were* under the first testament, those who are called might receive the promise of eternal inheritance.

(16) Because where a testament {will}[a] *is,* there must also of necessity be the death of the testator {the one who made the will}.

(17) Because a testament {will} *is* in force after men are dead: otherwise it is of no strength at all while the testator {the one who made the will} lives.

9:16a - testament [will and testament] - i.e. - a person's will does not go into effect until after the person making the will dies

(18) Upon which neither the first *testament* was dedicated without blood.
(19) Because when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book {scroll}, and all the people,
(20) Saying,
This *is* the blood of the testament which God has made with you.[b]
(21) Furthermore he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
(22) And almost all things are by the law purged with blood; and without the shedding of blood there is no forgiveness.
(23) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
(24) Because Christ has not entered into the holy places made with hands, *which are* the images of the true; but into heaven itself, now to appear in the presence of God for us:
(25) Nor yet that He should offer Himself often, as the high priest enters into the holy place every year with blood of others;
(26) Because then He must have often suffered since the foundation of the world: but now once in the end of the world He has appeared to put away sin by the sacrifice of Himself.
(27) And as it is appointed to men once to die, but after this the judgment:
(28) So Christ was once offered to bear the sins of many; and to those who look for Him He shall appear the second time without sin for salvation.[c]

Chapter 10
(1) Because the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make those who came perfect.
(2) Because would they not have ceased to be offered? because the worshipers once purged should have had no more conscience of sins.
(3) But in those *sacrifices there is* a remembrance again *made* of sins every year.
(4) Because *it is* not possible that the blood of bulls and of goats should take away sins.
(5) Therefore when He comes into the world, He says,
Sacrifice and offerings You do not desire, but a body You have prepared for Me:
(6) **In burnt offerings and *sacrifices* for sin You have had no pleasure.**
(7) **Then I, said, Look, I come (in the volume of the book it is written of me,) to do Your will, O God.**[a]

9:20b - Ex. 24:8
9:28c - when He appears the second time- i.e. at the Rapture, He will not deal with sin, but will appear to save those waiting for Him.
10:5-7a - Ps. 40:6-8

(8) When He said above, Sacrifice and offering and burnt offerings and *offering* for sin You did not desire, neither had pleasure *in them*; which are offered by the law;
(9) Then He said,
Look, I come to do Your will, O God.[b]
He takes away the first, that He may establish the second.
(10) Through Who's will we are sanctified (made clean) through the offering of the body of Jesus Christ once *for all.*
(11) And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
(12) But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God;
(13) From now on expecting until His enemies are made His footstool.
(14) Because by one offering He has perfected forever those who are sanctified (made clean).
(15) O*f which* the Holy Spirit also is a witness to us: because after He had said before,
(16) **This *is* the covenant that I will make with them after those days, says the Lord, I will put My laws into their hearts, and in their minds I will write them;**
(17) **And their failures and sins I will remember no more.**[c]
(18) Now where there is forgiveness of these, there *is* no more offering for sin.
(19) Therefore, brothers, having boldness to enter, into the holiest by the blood of Jesus,
(20) By a new and living way, which He has consecrated for us, through the curtain, that is to say, His flesh;
(21) And *having* a High Priest over the house of God;
(22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
(23) Let us hold fast the profession of *our* faith without wavering; (because He *is* faithful Who promised;)
(24) And let us consider how to provoke one another to love and to do good works:
(25) Not forsaking the assembling of ourselves together,[d] as *is* the habit of some; but exhorting {encouraging} *one another*: and so much the more, as you see the day[e] approaching.
(26) Because if we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sins,
(27) But a certain fearful expectation of judgment and fiery indignation, which shall devour the adversaries.
(28) He who despised Moses' law died without mercy under two or three witnesses:

10:9b - Ps. 40:7-8
10:16-17c - see Heb. 8:8-12
10:25d – not forsaking the assembly of ourselves – coming together with fellow Christians as a church to have fellowship with and to worship the Lord
10:25e – the day – the Day of Christ – see note on I Cor. 1:8

(29) Of how much greater punishment, do you suppose, shall he be thought worthy, who has trodden underfoot the Son of God, and has counted the blood of the covenant, with which he was sanctified {cleansed}, an unholy thing, and has done in spite to the Spirit of grace?
(30) Because we know Him Who has said,

Vengeance *belongs* to Me, I will repay, says the Lord.[f]

And again,

The Lord shall judge His people.[g]

(31) *It is* a fearful thing to fall into the hands of the living God.
(32) But remember the former days, in which, after you were illuminated, you endured a great fight of afflictions;
(33) Partly, while you were made a spectacle both by reproaches and afflictions; and partly, while you became companions of those who were so used.
(34) Because you had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.
(35) Therefore do not cast away your confidence, which has great payment of reward.
(36) Because you have need of patience, that, after you have done the will of God, you might receive the promise.
(37) Because yet, in a little while, and He Who shall come will come, and will not delay.
(38) Now

the just shall live by faith:[h]

but if *any man* draws back, my soul shall have no pleasure in him.
(39) But we are not of those who draw back to perdition; but of those who believe to the saving of the soul.

Chapter 11

(1) Now faith is the substance of things hoped for, the evidence of things not seen.
(2) Because by it the elders obtained a good report.
(3) Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which are visible.[a]
(4) By faith Abel offered to God a more excellent sacrifice than Cain,[b] by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaks.
(5) By faith Enoch was translated that he should not see death;[c] and was not found, because God had translated him: because before his translation he had this testimony, that he pleased God.

10:30f - Deut. 32:35; Rom. 12:19
10:30g - Deut:32:36
10:38h – Hab. 2:4; Rom. 1:17; Gal. 3:11
11:3a – things which are seen were not made of things which are visible – all things are made of atoms and parts of atoms which cannot be seen with the naked eye
11:4b - Gen. 4:4-5
11:5c - Gen. 5:22-24

(6) But without faith *it is* impossible to please *Him*: because he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.
(7) By faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world,[d] and became heir of the righteousness which is by faith.
(8) By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing where he was going.[e]
(9) By faith he lived in the land of promise, as *in* a strange country, living in tents with Isaac and Jacob, the heirs with him of the same promise:
(10) Because he looked for a city which has foundations, whose builder and maker *is* God.
(11) Through faith also Sarah herself received strength to conceive a child, and was delivered of a child when she was past age, because she judged Him faithful Who had promised.[f]
(12) Therefore there sprang even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
(13) These all died in faith, not having received the promises, but having seen them from afar, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.
(14) Because those who say such things declare plainly that they seek a country.
(15) And truly, if they had been mindful of that *country* from where they came out, they might have had opportunity to have returned.
(16) But now they desire a better *country,* that is heavenly: therefore God is not ashamed to be called their God: because He has prepared for them a city.
(17) By faith Abraham, when he was tried, offered up Isaac:[g] and he who had received the promises offered up his only fathered *son,*
(18) Of whom it was said, That in Isaac shall your descendants be called:
(19) Accounting that God *was* able to raise *him* up, even from the dead; from where also he received him as a symbol.
(20) By faith Isaac blessed Jacob and Esau concerning things to come.[h]
(21) By faith Jacob, when he was dying, blessed both the sons of Joseph;[i] and worshiped, *leaning* upon the top of his staff.

11:7d - Gen. 6-8
11:8e - Gen. 12
11:11f - Gen. 18; Gen. 21
11:17g - Gen. 22
11:20h - Gen. 27
11:21i - Gen. 48

(22) By faith Joseph, when he died, made mention of the departing of the children of Israel {from Egypt}; and gave commandment concerning his bones.[j]
(23) By faith Moses, when he was born, was hid three months by his parents,[k] because they saw *he was* a proper child; and they were not afraid of the king's commandment.
(24) By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter;
(25) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
(26) Esteeming the reproach of Christ greater riches than the treasures in Egypt: because he had respect to the payment of the reward.
(27) By faith he forsook Egypt, not fearing the wrath {anger; judgment} of the king: because he endured, as seeing Him Who is invisible.
(28) Through faith he kept the Passover,[l] and the sprinkling of blood, lest He Who destroyed the firstborn *of Egypt* should touch them.
(29) By faith they passed through the Red Sea as on dry *land*: which the Egyptians attempting to do *the same* were drowned.[m]
(30) By faith the walls of Jericho fell down, after they were circled about seven days.[n]
(31) By faith the prostitute Rahab did not perish with those who did not believe, when she had received the spies with peace.[o]
(32) And what shall I say more? because the time would fail me to tell of Gideon,[p] and *of* Barak,[q] and *of* Samson,[r] and *of* Jephthah;[s] *of* David also, and Samuel, and *of* the prophets:
(33) Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,
(34) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, grew valiant in fight, turned to flight the armies of the aliens.
(35) Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
(36) And others had trial of *cruel* mockings and scourgings, yes, moreover of bonds and imprisonment:
(37) They were stoned, they were sawn in two, were tempted, were killed with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

11:22j - Gen. 50:25
11:23k - Ex. 2
11:28l - Ex. 12
11:29m - Ex. 14 – see Appendix A: Recorded Miracles in the Bible
11:30n - Jos. 6
11:31o- Josh. 2
11:32p - Jg. 6
11:32q - Jg. 4-5
11:32r - Jg. 13-16
11:32s - Jg. 11

(38) (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.
(39) And these all, having obtained a good report through faith, did not receive the promise:
(40) God having provided some better thing for us, that those outside us should not be made perfect.

Chapter 12
(1) Therefore since we also are encircled about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily comes upon *us,* and let us run with patience the race that is set before us,
(2) Looking to Jesus the Author and Finisher of *our* faith; Who for the joy that was set before Him endured the cross, despising the shame, and has set down at the right hand of the throne of God.
(3) Because consider Him Who endured such contradiction of sinners against Himself, lest you be wearied and faint in your minds.
(4) You have not yet resisted to blood, striving against sin.
(5) And you have forgotten the exhortation which speaks to you as to children, My son, do not despise the discipline of the Lord, nor faint when you are rebuked by Him:
(6) Because
those whom the Lord loves
He disciplines,[a]
and disciplines every son whom He receives.
(7) If you endure discipline, God deals with you as with sons; because what son is he whom the father does not discipline?
(8) But if you are without discipline, of which all are partakers, then you are bastards {illegitimate children}, and not sons.
(9) Furthermore we have had fathers of our flesh who corrected *us,* and we gave *them* reverence: shall we not much rather be in subjection to the Father of spirits, and live?
(10) Because they truly for a few days disciplined *us* after their own pleasure; but He for *our* profit, that *we* might be partakers of His holiness.
(11) Now no discipline for the present seems to be joyous, but grievous: nevertheless afterwards it yields the peaceable fruit of righteousness to those who are exercised by it.
(12) Therefore lift up the hands which hang down, and the feeble knees;
(13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
(14) Follow peace with all *men,* and holiness, without which no man shall see the Lord:
(15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up troubles *you,* and thereby many are defiled;
(16) Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

12:6a – Pro. 3:12

(17) Because you know how that afterwards, when he would have inherited the blessing, he was rejected: because he found no place for repentance, though he sought it carefully with tears.
(18) Because you have not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest,
(19) And the sound of a trumpet, and the voice of words; which *voice* those who heard asked that the word should not be spoken to them any more:
(20) (Because they could not endure that which was commanded, And if so much as a beast touches the mountain, it should be stoned, or thrust through with a dart:[b]
(21) And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)
(22) But you have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
(23) To the general assembly and church of the firstborn, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
(24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than *that of* Abel.
(25) See that you not refuse Him Who speaks. Because if they did not escape who refused him who spoke on earth, much more *shall* we *not escape,* if we turn away from Him Who *speaks* from heaven:
(26) Whose voice then shook the earth: but now He has promised, saying,

Yet once more I will shake not only the earth, but also heaven.[c]

(27) And this *word,* Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
(28) Therefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
(29) Because our God *is* a consuming fire.

Chapter 13

(1) Let brotherly love continue.
(2) Do not forget to entertain strangers: because by this some have entertained angels unawares.
(3) Remember those who are in bonds, as bound with them; *and* those who suffer adversity, as being yourselves also in the body.
(4) Marriage *is* honorable in all, and the bed undefiled: but those who go after prostitutes and adulterers God will judge.
(5) *Let your* conversation *be* without covetousness {greed; lusting for things that belong to others}; *and be* content with such things as you have: because He has said,

I will never leave you, nor forsake you.[a]

(6) So that we may boldly say, The Lord *is* my helper, and I will not fear what man can do to me.

12:20b – Ex. 19:13
12:26c - Hag. 2:6
13:5a - Deut. 31:6; Josh. 1:5; I Chron. 28:20

(7) Remember those who have the rule over you, who have spoken to you the word of God: whose faith follows, considering the end of *their* conversation.
(8) Jesus Christ the same yesterday, and today, and forever.
(9) Do not be carried about with various and strange teachings. because *it is* a good thing that the heart be established with grace; not with food *laws*, which have not profited those who have been occupied by them.
(10) We have an altar, of which those who serve the tabernacle have no right to eat.
(11) Because the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.
(12) Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.
(13) Let us go forth therefore to Him outside the camp, bearing His reproach.
(14) Because here we have no lasting city, but we seek one to come.
(15) Therefore let us offer the sacrifice of praise to God continually by Him, that is, the fruit of *our* lips giving thanks to His Name.
(16) But do not forget to do good and to share: because with such sacrifices God is well pleased.
(17) Obey those who have the rule over you, and submit yourselves: because they watch over your souls, as those who must give account, that they may do it with joy, and not with grief: because that *is* unprofitable for you.
(18) Pray for us: because we trust we have a good conscience, in all things willing to live honestly.
(19) But I urge *you* rather to do this, that I may be restored to you the sooner.
(20) Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,
(21) Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom *be* glory forever and ever. Amen {let it be}.
(22) And I urge you, brothers, endure the word of exhortation: because I have written a letter to you in few words.
(23) Know that *our* brother Timothy[b] is set at liberty; with whom, if he comes shortly, I will see you.
(24) Salute all those who have the rule over you, and all the saints. Those of Italy salute you.
(25) Grace *be* with you all. Amen {Let it be}.

13:23b – Timothy – Acts 16:1; 18:5; 20:4; I Cor. 16:10; II Cor. 2:1; I Tim. 1:2

{59} James

Chapter 1

(1) James,[a] a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
(2) My brothers, count it all joy when you fall into various temptations;
(3) Knowing *this,* that the trying of your faith works patience.
(4) But let patience have *her* perfect work, that you may be perfect {spiritually mature} and complete, lacking nothing.
(5) If any of you lacks wisdom, let him ask of God, Who gives to all *men* liberally, and does not rebuke; and it shall be given him.
(6) But let him ask in faith, not wavering. Because he who wavers is like a wave of the sea driven with the wind and tossed.
(7) Do not let that man think that he shall receive anything of the Lord.
(8) A double minded man *is* unstable in all his ways.
(9) Let the brother of low degree rejoice in that he is exalted:
(10) But the rich, in that he is made low: because as the flower of the grass he shall pass away.
(11) Because the sun no sooner rises with its burning heat, than that it withers the grass, and its flower falls, and the grace of its form perishes: so also shall the rich man fade away in his ways.
(12) Blessed *is* the man who endures temptation: because when he is tried, he shall receive the crown[b] of life, which the Lord has promised to those who love Him.
(13) Let no man say when he is tempted, I am tempted by God: because God cannot be tempted with evil, neither does He tempt any man:
(14) But every man is tempted, when he is drawn away by his own lust, and enticed.
(15) Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.
(16) Do not err, my beloved brothers.
(17) Every good gift and every perfect gift is from above, and comes down from the Father of lights, with Whom there is no variation, neither shadow of turning.
(18) Of His own will He fathered us with the word of truth, that we should be a kind of first-fruits of His creatures.
(19) Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger:
(20) Because the anger of man does not work the righteousness of God.
(21) Therefore lay aside all filthiness and overflow of evil, and receive with humility the in-grafted word, which is able to save your souls.
(22) But be doers of the word, and not hearers only, deceiving your own selves.
(23) Because if anyone is a hearer of the word, and not a doer, he is like a man looking at his natural face in a mirror:
(24) Because he sees himself, and goes his way, and immediately forgets what he looks like.

1:1a – James – half -brother of Jesus – Mat. 13:55; Mark 6:3; Gal. 1:19; Acts 1:13; Acts 15:13
1:12b - crown - stephanous [στέφανος] crown - crown of victory [not diadem which is a kingly crown]

(25) But whoever looks into the perfect law of liberty, and continues *in it,* he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds.
(26) If any man among you seems to be religious, and does not bridle his tongue, but deceives his own heart, this man's religion *is* in vain.
(27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Chapter 2
(1) My brothers, do not show partiality with the faith of our Lord Jesus Christ, *the Lord* of glory.
(2) Because if there comes to your assembly a man with a gold ring, in nice clothing, and there comes in also a poor man in ragged clothing;
(3) And you have respect towards him who wears the nice clothing, and say to him, Sit here in a good place; and say to the poor, Stand there, or sit here under my footstool:
(4) Are you not then partial in yourselves, and have become judges with evil thoughts?
(5) Listen, my beloved brothers, Has not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which He has promised to those who love Him?
(6) But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
(7) Do they not blaspheme that worthy Name by which you are called?
(8) If you fulfill the royal law according to the scripture,

You shall love your neighbor as yourself,[a]

you do well:
(9) But if you have partiality, you commit sin, and are convicted by the law as sinners.
(10) Because whoever shall keep the whole law, and yet sins in one *point,* he is guilty of all.
(11) Because He Who said,

Do not commit adultery, also said,

Do not kill.[b]

Now if you commit no adultery, yet if you kill, you have broken the law.
(12) So speak, and so do, as those who shall be judged by the law of liberty.
(13) Because he shall receive judgment without mercy, who has shown no mercy; and mercy rejoices against judgment.
(14) What *does it* profit, my brothers, though a man say he has faith, but does not have works? can faith save him?
(15) If a brother or sister is naked, and destitute of daily food,
(16) And one of you says to them, Depart in peace, be warmed and filled; but you do not give them those things which are needful to the body; what *does it* profit?
(17) Even so faith, if it does not have works, is dead, by itself.

2:8a - Lev. 19:18
2:11b – ten commandments – Ex. 20:3-17

(18) Yes, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.
(19) You believe that there is one God; you do well: the demons also believe, and tremble.
(20) But will you know, O vain man, that faith without works is dead?
(21) Was not Abraham our forefather justified by works, when he had offered Isaac his son upon the altar?
(22) Do you see how faith worked with his works, and by works faith was made perfect?
(23) And the scripture was fulfilled which says,

> **Abraham believed God, and it was counted to him for righteousness:**[c]

and he was called the Friend of God.
(24) You see then how that by works a man is justified, and not by faith only.
(25) Likewise also was not Rahab the prostitute justified by works, when she had received the messengers, and had sent *them* out another way?[d]
(26) Because as the body without the spirit is dead, so faith without works is dead also.

Chapter 3

(1) My brothers, do not let many be teachers, knowing that we {teachers} shall receive the greater condemnation.
(2) Because in many things we offend all. If any man does not offend in word, the same *is* a perfect man, *and* able also to bridle the whole body.
(3) Indeed, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.
(4) Consider also the ships, which though *they are* so great, and *are* driven by fierce winds, yet they are turned about with a very small rudder, wherever the captain chooses.
(5) Even so the tongue is a little member, and boasts great things. Look, how great a matter a little fire kindles!
(6) And the tongue *is* a fire, a world of sin: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell.
(7) Because every kind of beast, and bird, and snakes, and of things in the sea, is tamed, and has been tamed by mankind:
(8) But the tongue no man can tame; *it is* an unruly evil, full of deadly poison.
(9) With it we praise God, even the Father; and with it we curse men, who are made after the likeness of God.
(10) Out of the same mouth proceeds blessing and cursing. My brothers, these things ought not to be.
(11) Does a fountain send forth at the same place sweet *water* and bitter?
(12) Can the fig tree, my brothers, bear olive berries? or a vine, figs? so no fountain can yield both salt water and fresh.

2:23c - Gen. 15:6
2:25d - Josh. 2

(13) Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with humility of wisdom.
(14) But if you have bitter envying and strife in your hearts, do not boast, and do not lie against the truth.
(15) This wisdom does not come down from above, but *is* earthly, sensual, demonic.
(16) Because where envying and strife *is,* there *is* confusion and every evil work.
(17) But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be persuaded, full of mercy and good fruits, without partiality, and without hypocrisy.
(18) And the fruit of righteousness is sown in peace by those who make peace.

Chapter 4

(1) From where do wars and fights come among you? do they not come from here, *even* from your lusts that war in your members?
(2) You lust, and do not have: you kill, and desire to have, and cannot obtain: you fight and war, yet you do not have, because you do not ask.
(3) You ask, and do not receive, because you ask for the wrong reasons, that you may consume *it* upon your lusts.
(4) You adulterers and adulteresses, do you not know that the friendship with the world is sin against God? whoever therefore will be a friend of the world is the enemy of God.
(5) Do you think that the scripture says in vain,

The spirit that lives in us lusts to envy?[a]

(6) But He gives more grace. Therefore He says,

God resists the proud, but gives grace to the humble.[b]

(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.
(8) Draw near to God, and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double minded.
(9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to sorrow.
(10) Humble yourselves in the sight of the Lord, and He shall lift you up.
(11) Do not speak evil of one another, brothers. He who speaks evil of *his* brother, and judges his brother, speaks evil of the law, and judges the law: but if you judge the law, you are not a doer of the law, but a judge.
(12) There is one Lawgiver, Who is able to save and to destroy: who are you who judges another?
(13) Come now, you who say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and make a profit:
(14) Whereas you do not know what tomorrow *shall be*. Because what *is* your life? It is but a vapor, that appears for a little time, and then vanishes away.
(15) But what you *ought* to say is, If the Lord wills, we shall live, and do this, or that.

4:5a - Gen. 6:5;8:21; Num. 11:9; Prov. 21:10
4:6b - Prov. 3:34

(16) But now you rejoice in your boasting all such rejoicing is evil.
(17) Therefore to him who knows to do good, and does not do it, to him it is sin.

Chapter 5
(1) Come now, *you* rich men, weep and howl because of your miseries that shall come upon *you*.
(2) Your riches are corrupted, and your clothing is moth-eaten.
(3) Your gold and silver is tarnished; and their tarnish shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.
(4) Listen, the hire of the laborers who have reaped your fields, which you have kept back by fraud, cries: and the cries of those who have reaped have entered into the ears of the Lord of Hosts {armies; multitudes}.[a]
(5) You have lived in pleasure on the earth, and in luxury; you have nourished your hearts, as in a day of slaughter.
(6) You have condemned *and* killed the just; *and* he does not resist you.
(7) Be patient therefore, brothers, until the coming of the Lord.[b] Indeed, the gardener waits for the precious fruit of the earth, and has long patience for it, until he receives the early and latter rain.
(8) You also be patient; establish your hearts: because the coming of the Lord[b] is drawing near.
(9) Do not begrudge one another, brothers, lest you be condemned: Look, the Judge stands before the door.
(10) Take, my brothers, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.
(11) Indeed, we count those happy who endure. You have heard of the patience of Job, and have seen the end of the Lord; that the Lord is compassionate, and of tender mercy.
(12) But above all things, my brothers, do not swear, neither by heaven, nor by the earth, nor by any other oath: but let your yes be yes; and *your* no, no;[c] lest you fall into condemnation.
(13) Is anyone among you afflicted? let him pray. Is anyone happy? let him sing songs.
(14) Is anyone sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord:
(15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.
(16) Confess *your* faults one to another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous man avails much.

5:4a - Lord of sabaoth [κυριου σαβαωθ] - transliterated from Hebrew
[יהוה צבאות] Lord of hosts; Lord of armies; multitudes
5:7,8b – coming of the Lord – the Rapture – see note on I Cor. 1:8
5:12c – Mat. 5:37

(17) Elijah was a man subject to passions just as we are, and he prayed earnestly that it might not rain: and it did not rain on the earth for three years and six months.[d]
(18) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
(19) Brothers, if any of you err from the truth, and one converts him;
(20) Let him know, that he who converts the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

5:17,18d - I Ki. 17-18

{60} I Peter

Chapter 1

(1) From Peter, an apostle of Jesus Christ, to the strangers {aliens; exiles} scattered throughout Pontus, Galatia, Cappadocia, Asia {Minor}, and Bithynia,[a]

(2) Chosen according to the foreknowledge[b] of God the Father, through purification by the Spirit, for obedience and sprinkling of the blood of Jesus Christ:[c] Grace to you, and peace,[d] be multiplied *to you*.

(3) Blessed *is* the God and Father of our Lord Jesus Christ, Who according to His abundant mercy has given us new birth to a living hope by the resurrection of Jesus Christ from the dead,

(4) For an incorruptible and undefiled {without spot or blemish} inheritance, that does not fade away, reserved in heaven for you,

(5) Who are kept by the power of God through faith for salvation ready to be revealed in the last time.

(6) In which you greatly rejoice, though now for a season, if necessary, you are weighed down because of many temptations:

(7) That the trial of your faith, which is much more precious than gold that perishes, though it is tried with fire, might be found to be praise and honor and glory at the appearing of Jesus Christ:[e]

(8) Whom although you have not seen *Him*, you love; in Whom, though now you do not see *Him*, yet believing, you rejoice with joy unspeakable and full of glory:

(9) Receiving the end {finishing; completion} of your faith, *even* the salvation of *your* souls.

(10) Of this salvation the prophets have inquired and searched diligently, who prophesied *beforehand* of the grace *that would come* to you:

(11) Searching what, or what manner of time the Spirit of Christ Who was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

(12) To whom it was revealed, that not for themselves, but for us they ministered the things, which are now reported to you by those who have preached the gospel to you with the Holy Spirit sent down from heaven; of things the angels desire to look into.

1:1a - Pontus, Galatia, Cappadocia, Asia {Minor}, and Bithynia – all areas in and around modern Turkey

1:2b - foreknowledge - to know ahead of time - God Who knows all things past, present, and future knew who would be His children before He created the heavens and the earth. i.e. God knew and chose us before the foundation of the world - see Ephesians 1:4

1:2c – sprinkling of the blood of Jesus – Ex. 29:20-21; Lev. 1:5-11; Lev. 3:2-13; Lev. 16:14-19; Mat. 26:28; Mk. 14:24; Lk. 22:20; Acts 20:28; Rom. 5:8-9; Eph. 1:7

1:2d – Grace and Peace – grace always precedes peace – Rom. 1:7;I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:7e - appearing of Jesus Christ - i.e. the Rapture - See I Cor. 1:8; Is. 26:20

(13) Therefore bind up your minds,[f] be sober, and *keep* hope to the end because of the grace that is to be brought to you at the revelation of Jesus Christ;
(14) As obedient children, not living according to your former lusts in your ignorance:
(15) But as He Who has called you is holy, so you be holy in all manner of conversation;
(16) Because it is written,
Be holy; because I am holy.[g]
(17) And if you call on the Father, Who judges without respect of persons according to every man's deeds, pass the time of your living *here* in fear:
(18) Inasmuch as you know that you were not redeemed with corruptible things, *as* silver and gold, from your worthless conversation *received* by tradition from your forefathers;
(19) But with the precious blood of Christ, as of a Lamb without blemish and without spot:
(20) Who truly was chosen before the foundation of the world, but was revealed in these last times for you,
(21) Who by Him believe in God, Who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.
(22) Since you have purified your souls in obeying the truth through the Spirit to un-pretended love for the brothers, *see that you* fervently love one another with a pure heart:
(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, Who lives and stays with you forever.
(24) Because
all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withers, and its flower falls away:
(25) **But the word of the Lord endures forever.**[h]
And this is the word which by the gospel is preached to you.

Chapter 2
(1) Therefore laying aside all evil intentions, and all evil deeds, and hypocrisies, and envies, and all evil talk,
(2) As newborn babes, desire the sincere milk of the word, that you may grow by it:
(3) If you have tasted that the Lord *is* gracious.
(4) To Whom coming, *as to* a living stone, rejected indeed of men, but chosen of God, *and* precious,
(5) You also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1:13f - gird up [tie up] the thighs [loins] of your mind - i.e. in your mind be ready for action to do what is right at all times - in Bible times the long robes were a hindrance to running, so they had to pull them up and tie them with their belt to hold them up {control your thoughts}
1:16g - Lev. 11:44; Lev. 19:2
1:24-25h – Is. 40:6-7

(6) Therefore also it is written in the scripture,

Look, I lay in Zion a chief corner stone, chosen, precious:
and he who believes on Him shall not be disappointed.[a]

(7) To you therefore who believe *He is* precious: but to those who are disobedient,

the stone which the builders rejected, the same has been made the head of the corner,[b]

(8) And a stone of stumbling, and a rock of offence, *even to those* who stumble at the word, being disobedient: where also they were appointed.

(9) But you *are* a chosen generation, a royal priesthood,[c] a holy nation, a peculiar people; that you should show forth His praises Who has called you out of darkness into His marvelous light:

(10) You who in time past *were* not a people, but *are* now the people of God: who had not obtained mercy, but now have obtained mercy.

(11) Dearly beloved, I urge *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

(12) Having your conversation honest among the Gentiles {non-Jews}: that, whereas they speak against you as evildoers, they may because of *your* good works, which they shall witness, glorify God in the day of visitation.

(13) Submit yourselves to every law of man for the Lord's sake: whether it is to the king, as supreme;

(14) Or to governors, as to those who are sent by him for the punishment of evildoers, and for the praise of those who do well.

(15) Because this is the will of God, that with well doing you may put to silence the ignorance of foolish men:[d]

(16) As free *people*, and not using *your* liberty as a disguise for evil, but as the servants of God.

(17) Honor all *men*. Love the brotherhood. Fear God. Honor the king.

(18) Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the bad.

(19) Because this *is* worthy of thanks, if a man because of conscience towards God endures grief, suffering wrongfully.

(20) What glory *is it*, if, when you are abused because of your faults, you take it patiently? but if, when you do well, and suffer *for it*, *and* you bear it patiently, this *is* acceptable with God.

(21) Because this is what you were called for: because Christ also suffered for us, leaving us an example, that you should follow His steps:

(22) Who committed no sin, neither was deceit found in His mouth:

(23) Who, when He was cursed at, did not curse back; when He suffered, He did not threaten back; but committed *Himself* to Him Who judges righteously:

2:6a - Is 28:16
2:7b - Ps. 118:22
2:9c – royal priesthood – Ex. 19:6
2:15d – Submit to authorities – Romans 13:1-2

(24) Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live to righteousness: by Whose stripes you were healed.[e]
(25) Because you were as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.

Chapter 3
(1) Likewise, you wives, *be* in subjection to your own husbands; that, if any *husbands* do not obey the word, they also may without the word be won *over* by the conversation of the wives;
(2) While they see your chaste conversation *coupled* with fear.
(3) Whose beauty is not that outward *beauty* of braiding the hair, and of wearing of gold, or of putting on of fancy clothing;
(4) But *let it be* the inner man of the heart, in that which is not corruptible, *even the ornament* of an humble and quiet spirit, which is in the sight of God of great price.
(5) Because after this manner in the old times the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:
(6) Even as Sara obeyed Abraham, calling him lord: whose daughters you are, as long as you do well, and are not afraid with any amazement.
(7) Likewise, you husbands, live with *them* according to knowledge, giving honor to the wife, as to the weaker container, and as being heirs together of the grace of life; that your prayers not be hindered.
(8) Finally, *let all of you be* of one mind, having compassion towards one another, love as brothers, *be* full of pity, *be* courteous:
(9) Not returning evil for evil, or cursing for cursing: but on the contrary blessing; knowing that you are called for this, that you should inherit a blessing.
(10) Because he who would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no evil:
(11) Let him flee from evil, and do good; let him seek peace, and pursue it.
(12) Because the eyes of the Lord *are* over the righteous, and His ears *are open* to their prayers: but the face of the Lord *is* against those who do evil.
(13) And who *is* he who would harm you, if you are followers of that which is good?
(14) But and if you suffer for righteousness' sake, happy *are you*: and do not be afraid of their terror, neither be troubled;
(15) But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man who asks you for a reason for the hope that is in you with humility and fear:
(16) Having a good conscience; that, while they speak evil of you, as evildoers, those who falsely accuse may be ashamed because of your good conversation in Christ.
(17) Because *it is* better, if it is the will of God, that you suffer for doing good, than for doing evil.

2:24e – Is. 53:5

(18) Because Christ also has once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit:
(19) By Whom also He went and preached to the spirits in prison;
(20) Who in times past were disobedient, when once the long-suffering {patience} of God waited in the days of Noah, while the ark was being prepared, in which few, that is, eight souls were saved through the water.[a]
(21) In a like manner *even* baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,)[b] by the resurrection of Jesus Christ:
(22) Who has gone into heaven, and is on the right hand of God; angels and authorities and powers are being made subject to Him.

Chapter 4
(1) Since Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: because he who has suffered in the flesh has ceased from sin;
(2) That he should no longer live the rest of *his* time in the flesh to the lusts of men, but to the will of God.
(3) Because in the times past of *our* lives we allowed ourselves to do the will of the Gentiles {non-Jews}, when we walked in passions of the flesh, lusts, excess of wine, riotous living, excessive over eating, and abominable idolatries:
(4) In which they think it strange that you do not run with *them* to the same excess of riotous living, speaking evil of *you*:
(5) Who shall *themselves* give account to Him Who is ready to judge the living and the dead.
(6) For this reason the gospel was preached also to those who have died, that they might be judged according to men in the flesh, but live according to God in the spirit.
(7) But the end of all things is at hand: therefore be sober, and give attention to prayer.
(8) And above all things have fervent charity {love}[a] among yourselves: because charity will cover a multitude of sins.
(9) Have hospitality towards one another without grudging.
(10) As every man has received the gift, *even so* minister the same to one another, as good stewards of the manifold grace of God.

3:20a - eight souls - Noah, his wife, and their three sons and their wives
- Gen. 6:10; 6:18
3:21b – it is not the washing of the flesh with water but the baptism of the Holy Spirit, being born again, giving a clean conscience – that saves
4:8a – charity – agape {ἀγάπη} love – love that moves to action in helping others. The King James version usually translates agape {godly} love as charity because godly love is not an emotion but an attitude of service to others. – see note on I Cor. 13:1

(11) If any man speaks, *let him speak* the words of God; if any man ministers, *let him do it* as with the ability which God gives: that God in all things may be glorified through Jesus Christ, to Whom be praise and authority forever and ever. Amen {let it be}.
(12) Beloved, do not think it strange concerning the fiery trial which is to test you, as though some strange thing happened to you:
(13) But rejoice, since you share in Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy.
(14) If you are reproached for the Name of Christ, happy *are you*; because the Spirit of glory and of God rests upon you: on their part He is evilly spoken of, but on your part He is glorified.
(15) But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.
(16) Yet if *any man suffers* as a Christian, let him not be ashamed; but let him glorify God because of this.
(17) Because the time *has come* that judgment must begin at the house of God:[b] and if *it* first *begins* with us, what shall the end *be* of those who do not obey the gospel of God?
(18) And if the righteous are scarcely saved, where shall the ungodly and the sinner appear?
(19) Therefore let those who suffer according to the will of God commit the keeping of their souls *to Him* in well doing, as to a faithful Creator.

Chapter 5
(1) The elders who are among you I urge, because I am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
(2) Feed the flock of God which is among you, taking its oversight, not by constraint, but willingly; not for filthy profit, but of a ready mind;
(3) Neither as being lords over *God's* heritage, but being examples to the flock.
(4) And when the Chief Shepherd shall appear, you shall receive a crown[a] of glory that does not fade away.
(5) Likewise, you who are younger, submit yourselves to the elders. Yes, all *of you* be subject one to another, and be clothed with humility: because

God resists the proud, and gives grace to the humble.[b]

(6) Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:
(7) Casting all your care upon Him; because He cares for you.
(8) Be sober, be vigilant {watchful, alert};[c] because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour:

4:17b – judgment begins at the house of God – II Chron. 7:14
5:4a – crown – stephanous {στέφανος} – victor's crown – not diadem {kingly crown}
5:5b - Prov. 3:34; James 4:6
5:8c - vigilant - watchful, alert, paying attention to things that are happening

(9) Resist him firmly in the faith, knowing that the same afflictions are accomplished in your brothers who are in the world.
(10) But the God of all grace, Who has called us to His eternal glory by Christ Jesus, after you have suffered a while, makes you perfect, establishes, strengthens, *and* settles *you*.
(11) To Him *be* glory and dominion {authority; kingship}[d] forever and ever. Amen {let it be}.

(12) By Silvanus, a faithful brother to you, as I suppose, I have written briefly, encouraging, and testifying that this is the true grace of God in which you stand.
(13) The *church that is* at Babylon, chosen together with *you*, salutes you; and *so does* Marcus my son.
(14) Greet one another with a kiss of charity {love}.[e] Peace *be* with you all who are in Christ Jesus. Amen {Let it be}.

5:11d - dominion - kingdom, rulership, full authority over all things
5:13e – Marcus – Barnabas' sister's son [Col. 4:10] – Phm. 1:24
5:14e – charity – love – agape {ἀγάπη} -see note on I Cor. 13:1

{61} II Peter

Chapter 1

(1) From Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained the same precious faith with us through the righteousness of God and our Savior Jesus Christ:

(2) Grace and peace[a] be multiplied to you through the knowledge of God, and of Jesus our Lord,

(3) According to His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him Who has called us to glory and virtue:

(4) Through Whom is given to us exceedingly great and precious promises: that by these you might share in the divine nature, having escaped the corruption that is in the world through lust.

(5) And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

(6) And to knowledge temperance; and to temperance patience; and to patience godliness;

(7) And to godliness brotherly kindness; and to brotherly kindness charity {love}.[b]

(8) Because if these things are in you, and abound, they will cause *you to* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

(9) But he who lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

(10) Therefore, brothers, give diligence to make your calling and election sure: because if you do these things, you shall never fall:

(11) So that an entrance shall be abundantly ministered to you into the everlasting kingdom of our Lord and Savior Jesus Christ.

(12) Therefore I will not be negligent to always remind you of these things, though you know *them*, and are established in the present truth.

(13) Yes, I think it appropriate, as long as I am in this tabernacle {body}, to stir you up by reminding *you*;

(14) Knowing that shortly I must put off *this* my tabernacle {body}, even as our Lord Jesus Christ has shown me.[c]

(15) Furthermore I will seek to have you always remember these things after my death.

(16) Because we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

1:2a – Grace and Peace – grace always precedes peace – Rom. 1:7;I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; I Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:7b – charity – agape {ἀγάπη} love – love that moves to action in helping others. The King James version usually translates agape {godly} love as charity because godly love is not an emotion but an attitude of service to others. – see note on I Cor. 13:1

1:14c – Jn. 21:18-19

(17) Because He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory saying, This is My beloved Son, in Whom I am well pleased.[d]
(18) And this voice which came from heaven we heard, when we were with Him on the holy mount.
(19) We have also a more sure word of prophecy; to which you would do well to take heed, as to a light that shines in a dark place, until the day dawns, and the Day Star arises in your hearts:
(20) Knowing this first, that no prophecy of the scripture is of any private interpretation.
(21) Because the prophecy did not come in old times by the will of man: but holy men of God spoke *as they were* moved by the Holy Spirit.

Chapter 2

(1) But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord Who bought them, and bring upon themselves swift destruction.
(2) And many shall follow their destructive ways; because of whom the way of truth shall be spoken of in an evil way.
(3) And because of their coveting[a] they shall with deceitful words take advantage of you: their judgment does not linger for long, and their damnation does not sleep.
(4) Because if God did not spare the angels who sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved for judgment;
(5) And did not spare the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the *great* flood upon the world of the ungodly;[b]
(6) And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an example to those who afterwards should live ungodly;[c]
(7) And delivered just Lot, who was tormented with the filthy conversation of the wicked:
(8) (Because that righteous man living among them, in seeing and hearing, tormented *his* righteous soul from day to day with *their* unlawful deeds;)
(9) The Lord knows how to deliver the godly out of temptations, and to reserve the unjust for the day of judgment to be punished:
(10) But chiefly those who walk after the flesh in the lust of uncleanness, and despise government. They are presumptuous, self-willed, they are not afraid to speak evil of governing officials.
(11) While angels, who are greater in power and might, do not bring cursing accusations against them before the Lord.

1:17d - Mat. 17:2-5, Mk. 9:2-7
2:3a – coveting – wanting things that belong to others
2:5b – Genesis chapter 6
2:6c – Genesis chapters 18 and 19

(12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they do not understand; and shall completely perish in their own corruption;
(13) And shall receive the reward of unrighteousness, *as* those who count it pleasure to riot in the day time. They are spots and blemishes, sporting themselves with their own deceptions while they feast with you;
(14) Having eyes full of adultery, and cannot cease from sin; deceiving unstable souls: a heart they have exercised with coveting practices; cursed children:
(15) Who have forsaken the right way, and have gone astray, following the way of Balaam[d] *the son* of Bosor, who loved the wages of unrighteousness;
(16) But was rebuked because of his sin: the dumb donkey speaking with a man's voice forbade the madness of the prophet.[e]
(17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.
(18) Because when they speak great swelling *words* of vanity, they through the lusts of the flesh, *through much* worldly desire, lead astray those who were clean and had escaped from those who live in error.
(19) While they promise them liberty, they themselves are the servants of corruption: because by whom a man is overcome, of the same he is brought into bondage.
(20) Because if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it, and overcome, the latter end is worse with them than *it was at* the beginning.
(21) Because it would have been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered to them.
(22) But it is happened to them according to the true proverb,

The dog returns to his own vomit again;[f]

and the sow that was washed to her wallowing in the mire {mud}.

Chapter 3

(1) This second letter, beloved, I now write to you; in *both letters* I am stirring up your pure minds to be reminded:
(2) That you may be reminded of the words which were spoken beforehand by the holy prophets, and of the commandment of us apostles of the Lord and Savior:
(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
(4) And saying, Where is the promise of His coming? Because since the forefathers fell asleep, all things continue as *they were* from the beginning of the creation.

2:15d - the way of Balaam - II Pet. 2:15; Jud. 1:11; Rev. 2:14
2:16e - Num. 22
2:22f - Prov. 26:10

(5) Because they are willfully ignorant of this, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
(6) By which the world that then was, being overflowed with water, perished {in the flood}:[a]
(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved for fire against the day of judgment and destruction of ungodly men.
(8) But, beloved, do not be ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.
(9) The Lord is not slack concerning His promise, as some men count slackness; but is patient towards us, not willing that any should perish, but that all should come to repentance.[b]
(10) But the day of the Lord[c] will come as a thief in the night;[d] in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up.
(11) *Since* all these things shall be dissolved, what manner *of persons* ought you to be in *all* holy conversation and godliness,
(12) Looking for and expecting the coming of the day of God[c], in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
(13) Nevertheless we, according to His promise, look for a new heavens and a new earth,[e] in which righteousness lives.
(14) Therefore, beloved, since you look forward to such things, be diligent that you may be found by Him in peace, without spot, and blameless.
(15) And count the patience of our Lord as salvation; even as our beloved brother Paul also according to the wisdom given to him has written to you;
(16) As also in all *his* letters, speaking in them of these things; in which are some things hard to understand, which those who are uneducated and unstable twist, as *they do* also the other scriptures, to their own destruction.
(17) You therefore, beloved, since you know *these things* beforehand, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.
(18) But grow in grace, and *in* the knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and forever. Amen {Let it be}.

3:6a - Gen. 6 - 8
3:9b - this verse gives us the reason why the Lord has not already come back! He is patient and is giving people of the world time to repent because it is not His will that any should perish. If anyone does go to hell (which is prepared for the devil and his angels [Mat. 25:41]) it is because they have chosen to reject God's Son.
3:10,12c - the day of the Lord, the day of God - Armageddon and ultimately the end of the present heavens and earth a thousand years later – Rev. 21:1 - See note on I Cor. 1:8
3:10d - Mat. 24:43
3:13e - new heavens and new earth - Is. 65:17; 66:22

{62} I John

Chapter 1

(1) That which was from the beginning, which we have heard, which we have seen with our {own} eyes, which we have looked upon, and our hands have handled, of the Word of life;
(2) (Because the Life was revealed, and we have seen *it*, and bear witness, and show to you that eternal life, which was with the Father, and was revealed to us;)
(3) That which we have seen and heard we declare to you, that you also may have fellowship with us: and truly our fellowship *is* with the Father, and with His Son Jesus Christ.
(4) And we write these things to you, that your joy may be full.
(5) This then is the message which we have heard from Him, and declare to you, that God is light, and in Him *there* is no darkness at all.
(6) If we say that we have fellowship with Him, and walk in darkness, we lie, and are not truthful:
(7) But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.
(9) If we confess our sins, He is faithful and just to forgive us *of our* sins, and to cleanse us from all unrighteousness.
(10) If we say that we have not sinned, we make Him a liar, and His Word is not in us.

Chapter 2

(1) My little children, these things I write to you, that you do not sin. But if any man *does* sin, we have an advocate with the Father, Jesus Christ the righteous:
(2) And He is the atoning {debt paying} sacrifice[a] for our sins: and not for ours only, but also for *the sins of* the whole world.[b]
(3) And this is how we know that we know Him, if we keep His commandments.
(4) He who says, I know Him, and does not keep His commandments, is a liar, and the truth is not in him.
(5) But whoever keeps His word, in him the love of God is truly perfected: this is how we know that we are in Him.
(6) He who says he lives in Him ought himself also so to live, even as He lived.
(7) Brothers, I do not write a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning.
(8) Again, a new commandment I do write to you, which is true in Him and in you: because the darkness is past, and the true light now shines.
(9) He who says he is in the light, and hates his brother, is in darkness even until now.
(10) He who loves his brother lives in the light, and there is no occasion for stumbling in him.

2:2a - propitiation – atoning {debt paying} sacrifice – He paid the price for our sin by His death on the cross I John 2:12
2:2b – and for the whole world – but if anyone rejects Him and what He did for them, they will spend all eternity in hell

(11) But he who hates his brother is in darkness, and walks in darkness, and does not know where he is going, because that darkness has blinded his eyes.
(12) I write to you, little children, because your sins are forgiven you for His Name's sake.
(13) I write to you, fathers, because you have known Him *Who is* from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.
(14) I have written to you, fathers, because you have known Him *Who is* from the beginning. I have written to you, young men, because you are strong, and the Word of God lives in you, and you have overcome the wicked one.
(15) Do not love the world, nor the things *that are* in the world. If any man loves the world, the love of the Father is not in him.
(16) Because all that *is* in the world; the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
(17) And the world and its lust passes away: but he who does the will of God lives forever.
(18) Little children, it is the end of time: and as you have heard that {the} antichrist[c] will come, even now there are many antichrists; this is how we know that it is the end of time.
(19) They went out from us, but they were not of us; because if they had been of us, they would *no doubt* have continued with us: but *they went out from us*, that they might be revealed *to all* that they were not all of us.
(20) But you have an anointing from the Holy One, and you know all *these* things.
(21) I have not written to you because you do not know the truth, but because you do know it, and that no lie is of the truth.
(22) Who is a liar but he who denies that Jesus is the Christ? He is {the} antichrist,[d] who denies the Father and the Son.
(23) Whoever denies the Son, the same does not have the Father: *(but) he who acknowledges the Son has the Father also*.
(24) Therefore let that which you have heard from the beginning live in you. If that which you have heard from the beginning will remain in you, you also will continue in the Son, and in the Father.
(25) And this is the promise that He has promised us, *even* eternal life.
(26) These *things* I have written to you concerning those who seduce you.
(27) But the anointing which you have received of Him lives in you, and you do not need that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you will live in Him.

2:18c - that antichrist - literally "the" antichrist {ο αντιχριστο}
- Dan. 1136; Mat. 24:15
2:22d - see note on 2:18

(28) And now, little children, live in Him; that, when He appears, we may have confidence, and not be ashamed before Him at His coming.
(29) If you know that He is righteous, you know that everyone who does righteousness is born of Him.

Chapter 3
(1) Consider, what manner of love the Father has given to us, that we should be called the sons of God: therefore the world does not know us, because it did not know Him.
(2) Beloved, now we are the sons of God, and it does not yet appear what we will be: but we know that, when He appears, we will be like Him; because we will see Him as He is.
(3) And every man that has this hope in him purifies himself, even as He is pure.
(4) Whoever commits sin disobeys the law: because sin is disobedience to the law.
(5) And you know that He was revealed to take away our sins; and in Him is no sin.
(6) Whoever lives in Him does not sin: whoever sins has not seen Him, nor knows Him.
(7) Little children, let no man deceive you: he who does righteousness is righteous, even as He is righteous.
(8) He who commits sin is of the devil; because the devil has sinned from the beginning. Because for this purpose the Son of God was revealed, that He might destroy the works of the devil.
(9) Whoever is born of God does not commit sin; because His Seed remains in him: and he cannot sin, because he is born of God.
(10) In this the children of God are revealed, and the children of the devil: whoever does not do righteousness is not of God, neither he who does not love his brother.
(11) Because this is the message that you have heard from the beginning, that we should love one another.
(12) Not as Cain, *who* was of that wicked one, and killed his brother. And why did he kill him? Because his own works were evil, and his brother's righteous.
(13) Do not marvel, my brothers, that the world hates you.
(14) We know that we have passed from death to life, because we love the brothers. He who does not love *his* brother lives in death.
(15) Whosoever hates his brother is a murderer: and you know that no murderer has eternal life living in him.
(16) This is how we perceive the love *of God*, because He laid down His life for us: and we ought to lay down *our* lives for the brothers.
(17) But whoever has this world's goods, and sees his brother having need, and closes up his heart *of compassion* from him, how does the love of God live in him?
(18) My little children, let us not love in word, nor in speech; but in deed and in truth.

(19) And this is how we know that we are of the truth, and will assure our hearts before Him.
(20) Because if our heart condemns us, God is greater than our heart, and knows all things.
(21) Beloved, if our heart does not condemn us, *then* we have confidence towards God.
(22) And whatever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.
(23) And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment.
(24) And he who keeps His commandments lives in Him, and He in him. And this is how we know that He lives in us, by the Spirit which He has given us.

Chapter 4
(1) Beloved, do not believe every spirit, but test the spirits whether they are of God: because many false prophets have gone out into the world.
(2) This is how you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God:
(3) And every spirit that does not confess that Jesus Christ has come in the flesh is not of God: and this is that *spirit* of antichrist, of which you have heard that it would come; and even now already it is in the world.
(4) You are of God, little children, and have overcome them: because greater is He Who is in you, than he who is in the world.
(5) They are of the world: therefore they speak of the world, and the world listens to them.
(6) We are of God: he who knows God listens to us; he who is not of God does not listen to us. This is how we know the spirit of truth, and the spirit of error.
(7) Beloved, let us love one another: because love is of God; and every one that loves is born of God, and knows God.
(8) He who does not love does not know God; because God is love.
(9) In this the love of God was revealed towards us, because God sent the only Son He has fathered into the world, that we might live through Him.
(10) This is love, not that we loved God, but that He loved us, and sent His Son *to be* the atoning {debt paying} sacrifice[a] for our sins.
(11) Beloved, if God so loved us, we ought also to love one another.
(12) No man has seen God at any time. If we love one another, God lives in us, and His love is perfected in us.
(13) This is how we know that we live in Him, and He in us, because He has given us of His Spirit.
(14) And we have seen and testify that the Father sent the Son *to be* the Savior of the world.
(15) Whoever will confess that Jesus is the Son of God, God lives in him, and he in God.

4:10a - propitiation – atoning {debt paying} sacrifice – see note on I John 2:2

(16) And we have known and believed the love that God has towards us. God is love; and he who lives in love lives in God, and God in him.
(17) This is how our love is made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.
(18) There is no fear in love; but perfect love casts out fear: because fear causes torment. He who is afraid is not made perfect in love.
(19) We love Him, because He first loved us.
(20) If a man says, I love God, and hates his brother, he is a liar: because he who does not love his brother whom he has seen, how can he love God Whom he has not seen?
(21) And this commandment we have from Him, That he who loves God love his brother also.

Chapter 5
(1) Whoever believes that Jesus is the Christ is born of God: and everyone who loves Him Who fathered loves Him also Who was fathered by Him.
(2) By this we know that we love the children of God, when we love God, and keep His commandments.
(3) Because this is the love of God, that we keep His commandments: and His commandments are not grievous.
(4) Because whoever is born of God overcomes the world: and this is the victory that overcomes the world, *even* our faith.
(5) Who is he who overcomes the world, but he who believes that Jesus is the Son of God?
(6) This is He Who came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit Who bears witness, because the Spirit is truth.
(7) Because there are three Who bear witness in heaven, the Father, the Word, and the Holy Spirit: and these Three are One.
(8) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
(9) If we receive the witness of men, the witness of God is greater: because this is the witness of God which He has testified of His Son.
(10) He who believes on the Son of God has the witness in himself: he who does not believe God has made Him a liar; because he does not believe the witness that God gave concerning His Son.
(11) And this is the witness, that God has given to us eternal life, and this life is in His Son.
(12) He who has the Son has life; *and* he who does not have the Son of God does not have life.
(13) These things have I written to you who believe on the Name of the Son of God; that you may know that you have eternal life, and that you may believe on the Name of the Son of God.

(14) And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us:
(15) And if we know that He hears us, in whatever we ask, we know that we have the petitions that we desired of Him.
(16) If any man sees his brother sin a sin *which is* not to death, he must ask, and He will give him life for those who do not sin to death. There is a sin that leads to death: I do not say that he must pray for that.
(17) All unrighteousness is sin: and there is a sin that is not to death.
(18) We know that whoever is born of God does not sin; but he who is fathered by God keeps himself, and that wicked one does not touch him.
(19) *And* we know that we are of God, and the whole world lies in wickedness.
(20) And we know that the Son of God has come, and has given us an understanding, that we may know Him Who is true, and we are in Him Who is true, *even* in His Son Jesus Christ. This is the true God, and eternal life.
(21) Little children, keep yourselves from idols. Amen {Let it be}.

{63} II John

Chapter 1

(1) The elder to the elect lady and her children, whom I love in the truth; and not I only, but also all those who have known the truth;
(2) For the truth's sake, which lives in us, and shall be with us forever.
(3) Grace be with you, mercy, *and* peace,[a] from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
(4) I rejoiced greatly that I found of your children walking in truth, as we have received a commandment from the Father.
(5) And now I urge you, lady, not as though I wrote a new commandment to you, but that which we had from the beginning, that we love one another.
(6) And this is love, that we walk according to His commandments. This is the commandment, That, as you have heard from the beginning, you should walk in it.
(7) Because many deceivers have entered into the world, who do not confess that Jesus Christ has come in the flesh. This is a deceiver and an antichrist.
(8) Look to yourselves, that we do not lose those things which we have done, but that we receive a full reward.
(9) Whoever sins, and does not live in accordance with the teaching of Christ, does not have God. He who lives in accordance with the teaching of Christ, he has both the Father and the Son.
(10) If any come to you, and do not bring this teaching, do not receive him into *your* house, neither bid him God speed:
(11) Because he who bids him God speed is partaker of his evil deeds.
(12) Having many things to write to you, I would not *write* with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full.
(13) The children of your elect sister greet you. Amen {Let it be}.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2
– grace means receiving something as a free gift that is totally undeserved

{64} III John

Chapter 1

(1) The elder to the well beloved Gaius,[a] whom I love in the truth.
(2) Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.
(3) Because I rejoiced greatly, when the brothers came and testified of the truth that is in you, even as you walk in the truth.
(4) I have no greater joy than to hear that my children walk in truth.
(5) Beloved, you do faithfully whatever you do to the brothers and to strangers;
(6) Who have borne witness of your charity before the church: whom if you bring forward on their journey after a godly sort, you will do well:
(7) Because for His Name's sake they went forth, taking nothing from the Gentiles {non-Jews}.
(8) We therefore ought to receive such, that we might be fellow helpers to the truth.
(9) I wrote to the church: but Diotrephes, who loves to have first place among them, does not receive us.
(10) Therefore, if I come, I will remember his deeds which he does, speaking against us with malicious words: and not content to do just that, he himself does not even receive the brothers, and forbids those who would receive them, and casts them out of the church.
(11) Beloved, do not follow that which is evil, but that which is good. He who does good is of God: but he who does evil has not seen God.
(12) Demetrius[b] has a good report of all men, and of the truth itself: yes, and we also bear witness; and you know that our witness is true.
(13) I had many things to write, but I will not with ink and pen write to you:
(14) But I trust I shall shortly see you, and we shall speak face to face. Peace be to you. Our friends salute you. Greet the friends by name.

1:1a – Gaius – Acts 19:29; 20:4; Rom. 16:23; I Cor. 1:14
1:12b – Demetrius – Acts 19:38

{65} Jude

Chapter 1

(1) Jude, the servant of Jesus Christ, and brother of James,[a] to those who are sanctified {made clean} by God the Father, and preserved in Jesus Christ, and called:

(2) Mercy, and peace, and love, be multiplied to you.

(3) Beloved, when I gave all diligence to write to you of the common salvation, it was necessary for me to write to you, and exhort {encourage; warn} you that you should earnestly contend for the faith which was once delivered to the saints.

(4) Because there are certain men who have snuck in without notice, who were beforehand of old ordained to this condemnation, ungodly men, turning the grace of our God into uncontrolled lust, and denying the only Lord God, and our Lord Jesus Christ.

(5) I will therefore remind you, though you once knew these things, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

(6) And the angels who did not keep their first estate, but left their own habitation {home}, He has reserved in everlasting chains under darkness for the judgment of the great day.

(7) Even as Sodom and Gomorrha,[b] and the cities around them in like manner, guilty of fornication,[c] and engaging in homosexuality, are set forth as an example, suffering the vengeance of eternal fire.

(8) Likewise also these filthy dreamers defile the flesh, despise rulers, and speak evil of dignities.

(9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, dared not bring against him a railing accusation, but said, The Lord rebuke you.

(10) But these speak evil of those things which they do not know: but what they know naturally, as brute beasts, in those things they corrupt themselves.

(11) Woe to them! because they have gone in the way of Cain, and ran greedily after the error of Balaam[d] for reward, and perished in the rebellious talk of Korah.[e]

(12) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: they are clouds without water, carried about by winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots;

(13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

1:1a – Jude – half-brother of Jesus – Gal. 1:19; Mat. 13:55; Mark 6:3; Acts 1:13; 15:13
1:7b- Gen. 19
1:7c - See Mat.5:32
1:11d -Num. 22-24
1:11e - Num. 16:1-33

(14) And Enoch also, the seventh generation from Adam, prophesied of these, saying, Look, the Lord comes with ten thousands of His saints,
(15) To execute judgment upon all, and to convince all who are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.
(16) These are murmurers, complainers, walking after their own lusts; and their mouth speaks with arrogance, flattering men's persons to take advantage of them.
(17) But, beloved, remember the words which were spoken beforehand by the apostles of our Lord Jesus Christ;
(18) How they told you there would be mockers in the last time, who would walk after their own ungodly lusts.
(19) These are those who separate themselves apart, consumed with worldly passions, not having the Spirit.
(20) But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,
(21) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.
(22) And of some have compassion, making a difference:
(23) And others save with fear, pulling them out of the fire; hating even the clothing spotted by the flesh.
(24) Now to Him Who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,
(25) To the only wise God our Savior, be glory and majesty, dominion {rule, kingship} and power, both now and ever. Amen {Let it be}.

{66} Revelation

Chapter 1

(1) The Revelation of Jesus Christ, which God gave to Him, to show to His servants things which must shortly come to pass; and He sent and signified *it* by His angel to His servant John:

(2) Who bore record of the word of God, and of the testimony of Jesus Christ, and of all *the* things that he saw.

(3) Blessed *is* he who reads, and those who hear the words of this prophecy, and keep the things which are written in it: because the time *is* at hand.

(4) From John to the seven churches who are in Asia {*Minor*}:[a] Grace *be* to you, and peace,[b] from Him Who is, and Who was, and Who is to come;[c] and from the seven Spirits[d] Who are before His throne;

(5) And from Jesus Christ, *Who is* the faithful witness, *and* the first born from the dead, and the prince of the kings of the earth. To Him Who loved us, and washed us from our sins in His own blood,

(6) And has made us kings and priests to God and His Father; to Him *be* glory and authority to rule forever and ever. Amen {let it be}.

(7) Look, He comes with clouds; and every eye will see Him,[e] and those *also* who pierced Him: and all nationalities of the earth wail because of Him.[f] Even so, Amen {let it be}.

(8) I am Alpha and Omega,[g] the Beginning and the Ending, says the Lord, Who is, and Who was, and Who is to come, the Almighty.

(9) I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was on the island that is called Patmos,[h] because of the word of God, and because of the testimony of Jesus Christ.

Apochalupsis iasu christo { αποκαλυψις ιησου χριστο }- a revelation of Jesus Christ

1:4a -- Asia Minor -- area of modern Turkey, Greece, and Italy

1:4b – Grace and Peace – grace always precedes peace – Rom. 1:7;I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:4c – Him Who Is, and Who Was, and Who is to come – many new age translations leave out "Who is to come" - see <u>Appendix I: Examples of Missing Words and Verses of Modern Translations</u>

1:4d --Seven Spirits – Is. 11:2; Rev.3:1; 4:5; 5:6

1:7e – Dan. 7:13

1:7f – Zech. 12:10

1:8g - Alpha -the first letter of the Greek alphabet, Omega the last letter of the Greek alphabet. Rev. 1:8; 1:11; 21:6; 22:13 – Is. 44:6

1:9h – Patmos – an island where John was exiled to – an island where criminals were sent

(10) I was in the Spirit on the Lord's day {Sunday},[i] and heard behind me a great voice, like a trumpet,
(11) Saying, I am Alpha and Omega, the First and the Last:[j] and, What you see, write in a book, and send *it* to the seven churches who are in Asia {*Minor*}; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
(12) And I turned to see the voice that spoke with me. And having turned, I saw seven golden candlesticks;[k]
(13) And in the midst of the seven candlesticks *one* like the Son of Man, clothed with a robe down to the foot, and with a golden vest wrapped about the breasts.
(14) His head and *His* hairs *were* white like wool, as white as snow; and His eyes *were* as a flame of fire;[l]
(15) And His feet like fine brass, as if they glowed in a furnace; and His voice as the sound of many waters.
(16) And He had in His right hand seven stars:[m] and out of His mouth went a sharp two-edged sword and His appearance *was* as the sun shining in its strength.
(17) And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying to me, Do not be afraid; I am the First and the Last:
(18) I am He Who lives, and was dead; and, look, I am alive forevermore, Amen {Let it be}; and have the keys of hell and of death.
(19) Write the things which you have seen, and the things which are, and the things which will be hereafter;[n]
(20) The mystery of the seven stars which you saw in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which you saw are the seven churches.

Chapter 2

(1) To the angel[a] of the church of Ephesus write; These things says He Who holds the seven stars in His right hand Who walks in the midst of the seven golden candlesticks;
(2) I know your works, and your labor, and your patience, and how you cannot bear those who are evil: and you have tried those who say they are apostles, and are not, and have found them to be liars:
(3) And have borne, and have patience, and for My Name's sake have labored, and have not fainted.
(4) Nevertheless I have *somewhat* against you, because you have left your first love.

1:10i – Lord's day – i.e. Sunday (note this is not the Sabbath which is on Saturday)
1:11j – First, Last – Is. 44:6
1:12k - seven golden candlesticks (seven-branch candlesticks) - Ex. 25:31-32 - represent the seven churches – see Rev. 1:20
1:14l - Dan. 7:9; Dan. 10:5-6; Mat. 28:3
1:16m – seven stars – seven angels {messengers; pastors} of the seven churches – see Rev. 1:20 and note on Rev. 2:1
1:19n- μετα ταυτα [meta tauta] - lit. after these things -- Rev. 4:1; 18:1; 19:1
2:1a – angel –{αγγελω} (messenger from God) – John the Baptist was called an angel by Jesus - Matt. 11:10; Mk. 1:2; Lk. 7:27 – See Rev. 16

(5) Remember therefore from where you have fallen, and repent, and do the first works; or else I will come to you quickly, and will remove your candlestick out of its place, unless you repent.
(6) But this you do have, that you hate the deeds of the Nicolaitans,[b] which I also hate.
(7) He who has an ear, let him hear what the Spirit says to the churches; To him who overcomes I will give to eat of the tree of life,[c] which is in the midst of the paradise[d] of God.
(8) And to the angel of the church in Smyrna write; These things says the First and the Last,[e] Who was dead, and is alive;
(9) I know your works, and tribulation, and poverty, (but you are rich) and *I know* the blasphemy of those who say they are Jews, and are not, but *are* the synagogue of Satan.
(10) Do not be afraid of those things which you will suffer: look, the devil will cast *some* of you into prison, that you may be tried; and you will have tribulation ten days; be faithful to death, and I will give you a crown[f] of life.
(11) He who has an ear, let him hear what the Spirit says to the churches; He who overcomes will not be hurt by the second death.[g]
(12) And to the angel of the church in Pergamos write; These things says He Who has the sharp sword with two edges;
(13) I know your works, and where you live, *even* where Satan's seat *is:* and you hold fast My Name, and have not denied My faith, even in those days in which Antipas *was* My faithful martyr, who was killed among you, where Satan lives.
(14) But I have a few things against you, because you have there those who hold the teaching of Balaam,[h] who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication {sex outside of marriage}.[i]
(15) So you have also those who hold the teaching of the Nicolaitans, which thing[j] I hate.
(16) Repent; or else I will come to you quickly, and will fight against them with the sword of My mouth.

2:6b - Nicolaitans - supposed Christians who were guilty of fornication (having sex with those they were not married to), adultery (having sex with someone who is married to someone else), and eating of food offered to idols. Supposedly they also shared their wives with each other. They rejected "holiness of living." Note: It is the deeds of the Nicolaitans that the Lord hates -- not the Nicolaitans themselves! See Rev.2:15
- See note on Mat. 5:32; I Cor. 6:9-20; Acts 15:20f; Gal. 5:19-21
2:7c- tree of life - Gen. 3:22; Rev. 22:2
2:7d - paradise - Luke 23:43
2:8e - the First and the Last - Is. 44:6
2:10f – crown - stephanous {στέφανος} crown of victory
2:11g – second death – Rev. 29:6, 14; 21:8
2:14h - Balaam and Balak - see Num. 22:1-24:25; 31:15-16
2:14i - See Mat. 5:32
2:15j – which thing I hate {Note it is the teaching of the Nicholaitans that God hates}

(17) He who has an ear, let him hear what the Spirit says to the churches; To him who overcomes I will give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knows except him who receives *it*.[k]
(18) And to the angel of the church in Thyatira write; These things says the Son of God, Who has His eyes like a flame of fire, and His feet *are* like fine brass;[l]
(19) I know your works, and charity, and service, and faith, and your patience, and your works; and the last *are* more than the first.
(20) Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed to idols.
(21) And I gave her time to repent of fornication {sex outside of marriage}; but she did not repent.
(22) Look, I will cast her into a bed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.
(23) And I will kill her children with death; and all the churches will know that I am He Who searches the hearts and minds: and I will give to every one of you according to your works.
(24) But to you I say, and to the rest in Thyatira, as many as do not have this teaching, and who have not known the depths of Satan, as they call it; I will put upon you no other burden.
(25) But that which you have *already* hold fast until I come.
(26) And he who overcomes, and keeps My works to the end, to him I will give power over the nations:
(27) And he will rule them with a rod of iron; as the vessels of a potter they will be broken to pieces: even as I received of My Father.
(28) And I will give him the morning star.[m]
(29) He who has an ear, let him hear what the Spirit says to the churches.

Chapter 3
(1) And to the angel of the church in Sardis write; These things says He Who has the seven Spirits of God,[a] and the seven stars; I know your works, that you have a name that you live, but you are dead.
(2) Be watchful, and strengthen the things which remain that are ready to die: because I have not found your works perfect before God.
(3) Remember therefore what you have received and heard, and hold fast, and repent. If therefore you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

2:17k – new name – Is. 62:2
2:18l – feet like fine brass – Dan. 10:5-6; Rev. 1:15
2:28m – Morning Star - Rev. 22:16 [see note on Is. 14:12 concerning the corruption of New Age versions of the Bible] " - see Appendix I: Examples of Missing Words and Verses of Modern Translations
3:1a – Seven Spirits – Rev. 1:4; 4:5; 5:6; Is. 11:2

(4) You have a few names even in Sardis who have not defiled their clothes; and they will walk with Me in white: because they are worthy.
(5) He who overcomes, the same will be clothed in white robes; and I will not blot out his name out of the book of life,[b] but I will confess his name before My Father, and before His angels.
(6) He who has an ear, let him hear what the Spirit says to the churches.
(7) And to the angel of the church in Philadelphia write; These things says He Who is holy, He Who is true, He Who has the key of David,[c] He Who opens, and no man shuts; and shuts, and no man opens;
(8) I know your works: look, I have set before you an open door, and no man can shut it: because you have a little strength, and have kept My word, and have not denied My Name.
(9) Indeed, I will make those of the synagogue of Satan, who say they are Jews, and are not, but lie; I will cause them to come and worship before your feet, and to know that I have loved you.
(10) Because you have kept the word of My patience, I also will keep you from[d] the hour of temptation, which will come upon all the world, to try those who live upon the earth.
(11) Indeed, I come quickly: hold fast that which you have, that no man takes your crown.[e]
(12) He who overcomes I will make a pillar in the temple of My God, and he will no more go out: and I will write upon him the Name of My God, and the name of the city of My God, which is New Jerusalem,[f] which comes down out of heaven from My God: and I will write upon him My new Name.
(13) He who has an ear, let him hear what the Spirit says to the churches.
(14) And to the angel of the church of the Laodiceans write; These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God;
(15) I know your works, that you are neither cold nor hot: I wish that you were cold or hot.
(16) So then because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth.
(17) Because you say, I am rich, and increased with goods, and have need of nothing; and do not know that you are wretched, and miserable, and poor, and blind, and naked:[g]
(18) I counsel you to buy from Me gold tried in the fire, that you may be rich; and white clothing, that you may be clothed, and that the shame of your nakedness does not appear;[h] and anoint your eyes with eye salve, that you may see.

3:5b – book of life – Rev. 20:12, 15
3:7c – Is. 22:22
3:10d – "from" – {εκ} ek - lit. – "out of" not {δια} dia "through"; see Is. 26:20
3:11e – crown – stephanos {στέφανος} – crown of victory [not diadem – kingly crown] – see note on Rev. 4:4
3:12f - New Jerusalem - Rev. 21:10f
3:17g – naked – lacking in righteousness – see Rev. 19:18
3:18h - white clothing - righteousness; [Rev. 19:8] - nakedness – unrighteousness

(19) As many as I love, I rebuke and discipline: be zealous therefore, and repent.
(20) Indeed, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will dine with him, and he with Me.
(21) To him who overcomes I will grant to sit with Me on My throne, even as I also overcame, and have set down with My Father on His throne.
(22) He who has an ear, let him hear what the Spirit says to the churches.

Chapter 4
(1) After this[a] I looked, and, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up here, and I will show you things which must be hereafter.[b]
(2) And immediately I was in the spirit: and, indeed, a throne was set in heaven, and *One* sat on the throne.
(3) And He Who sat had the appearance of a jasper and a sardine stone: and *there was* a rainbow[c] around the throne, in appearance like an emerald.[d]
(4) And around the throne *were* twenty-four seats: and upon the seats I saw twenty-four elders sitting, clothed in white robes; and they had on their heads crowns[e] of gold.
(5) And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.
(6) And before the throne *there was* a sea of glass appearing like crystal: and in the midst of the throne, and around the throne, *were* four beasts full of eyes in front and behind.
(7) And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.
(8) And the four beasts[f] each had six wings about *him*; and inside *they were* full of eyes: and they do not rest day or night, saying, Holy, holy, holy, Lord God Almighty, Who was, and is, and is to come.[g]

4:1a- lit. after these things - meta tauta {μετα ταυτα} - Rev. 1: 19; Rev. 7:1, Rev. 18:1, Rev. 19:1
4:1b – come up here – see Is. 26:20; John 14:2; I Cor.15:51-54; Ex. 19:19-20
4:3c – rainbow around the throne – in the 1960's astronauts reported seeing a rainbow from space which when viewed from space appeared as a complete circle. - it depends on your perspective!
4:3d - jasper, sardine, emerald stones -- gems -- jasper usually amber to light green in color, sardine usually deep orange-red or brown-red -- emerald -- deep green color
4:4e – crowns of gold – stephanous { στεφανους} – victor's crowns – Jesus' crown is a diadem – kingly crown – see note on 6:2
4:8f - Ezek. 1:10; 10:14 -- cherubim [cherubs]
4:8,9g – Who Was and Is, and Is to come – see note on Rev. 1:4

(9) And when those beasts give glory and honor and thanks to Him Who sat on the throne, Who lives forever and ever,
(10) The twenty-four elders fall down before Him Who sat on the throne, and worship Him Who lives forever and ever, and cast their crowns before the throne, saying,
(11) You are worthy, O Lord, to receive glory and honor and power: because You have created all things, and for Your pleasure they are and were created.[h]

Chapter 5
(1) And I saw in the right hand of Him Who sat on the throne a book {scroll}[a] written inside and on the backside, sealed with seven seals.
(2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book {scroll}, and to loose its seals?
(3) And no man in heaven, nor in earth, neither under the earth, was able to open the book {scroll}, nor to look upon it.
(4) And I wept much, because no man was found worthy to open and to read the book, neither to look upon it.
(5) And one of the elders said to me, Do not weep: indeed, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book {scroll}, and to loose its seven seals.
(6) And I looked, and, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been killed, having seven horns and seven eyes, which are the seven Spirits of God[b] sent forth into all the earth.
(7) And He came and took the book {scroll} out of the right hand of Him Who sat upon the throne.
(8) And when He had taken the book, the four beasts and twenty-four elders fell down before the Lamb,[c] each one of them having harps, and golden vials full of aromas, which are the prayers of saints.
(9) And they sang a new song, saying, You are worthy to take the book, and to open its seals: because You were killed, and have redeemed us to God by Your blood out of every family, and language, and people, and nation;
(10) And have made us kings and priests to our God: and we will reign on the earth.
(11) And I saw, and I heard the voice of many angels around the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;[d]
(12) Saying with a loud voice, Worthy is the Lamb Who was killed to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

4:11h - John 1:1-3
5:1a – book - scroll
5:6b - seven Spirits of God -Rev. 1:3; 3:1; 4:5; Is. 11:2
5:8c – fell down before the Lamb – namely Jesus – and worshiped Him.
If Jesus was not God, God the Father would have not allowed them to fall down before Him – see Rev. 8:13-14; 19:10; 22:7
5:11d -- ten thousands times ten thousands and thousands of thousands
- lit. αυτων μυριαδες μυριαδων και χιλιαδες χιλιαδων -- myriads upon myriads and thousands of thousands – See Dan. 7:10

(13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honor, and glory, and power, *be* to Him Who sits upon the throne, and to the Lamb forever and ever.
(14) And the four beasts said, Amen {Let it be}. And the twenty-four elders fell down and worshiped Him Who lives forever and ever.

Chapter 6
(1) And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
(2) And I saw, and look a white horse[a]: and he who sat on him had a bow; and a crown[b] was given to him: and he went forth conquering, and to conquer.
(3) And when He had opened the second seal, I heard the second beast say, Come and see.
(4) And there went out another horse *that was* red: and *power* was given to him who sat upon it to take peace from the earth,[c] and that they should kill one another: and there was given to him a great sword.
(5) And when He had opened the third seal, I heard the third beast say, Come and see. And I saw, and a black horse; and he who sat on him had a pair of balances in his hand.
(6) And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny;[d] and *see* that you do not harm the oil and the wine.[e]
(7) And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.
(8) And I looked, and a pale horse: and his name who sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the earth,[f] to kill with sword, and with hunger, and with death, and with the beasts of the earth.

6:2a - Zech. 1:8-11 - white, black, red, and gray horses (white-economic, red-blood [war], black-famine, pale [gray or pale] -death) Note: In Zech. These horsemen report on conditions on the earth. See Zech. 6:5
6:2b - crown - stephanous {στεφανος }(wreath)- not diadem {διαδηματα }(kingly crown) Note: Jesus sometimes wears the stephanous crown of victory, but we never wear the diadem crown of kingship {The antichrist will wear a diadem (see chapter 13) because he intends to rule over people.}
6:4c - Mat. 24:6-8; I Thes. 5:3
6:6d – famine, a person will barely be able to earn enough to feed himself
6:6e - oil and wine - used for medical purposes, and here represents scarcity
6:8f – fourth part – 25% of the earth's population will be killed

(9) And when He had opened the fifth seal, I saw under the altar the souls of those who were killed because of the word of God, and for the testimony which they held:
(10) And they cried with a loud voice, saying, How long, O Lord, holy and true, do You not judge and avenge our blood on those who live on the earth?
(11) And white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their fellow servants also and their brothers, who should be killed as they *were,* should be fulfilled.
(12) And I saw when He had opened the sixth seal, and, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;[g]
(13) And the stars of heaven fell to the earth, even as a fig tree casts her untimely figs, when she is shaken by a mighty wind.[h]
(14) And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
(15) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every slave, and every free man, hid themselves in the dens and in the rocks of the mountains;
(16) And said to the mountains and rocks, Fall on us, and hide us from the face of Him Who sits on the throne, and from the wrath {anger; judgment} of the Lamb:
(17) Because the great day of His wrath {anger; judgment} has come; and who will be able to stand?

Chapter 7
(1) And after these things[a] I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
(2) And I saw another angel ascending from the east,[b] having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
(3) Saying, Do not hurt the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads.
(4) And I heard the number of those who were sealed: *and there were* sealed one hundred forty-four thousand of all the tribes of the children of Israel.
(5) Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6:12g - Ex. 10:21-23; Joel 2:31 - May 19, 1780 the moon was blood red
6:13h – stars of heaven fell; heavens rolled up like a scroll – Is. 13:10; 34:4; Mat. 24:29; II Peter 3:10
7:1a - see Rev. 4:1
7:2b - sealed by Holy Spirit - Mal. 4:2; Eph. 4:30

(6) Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Naphtali *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.
(7) Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.
(8) Of the tribe of Zebulun *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.[c]
(9) After this I saw, and, a great multitude, which no man could number, of all nations, and families, and people, and languages, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
(10) And cried with a loud voice, saying, Salvation to our God Who sits upon the throne, and to the Lamb.
(11) And all the angels stood around the throne, and *around* the elders and the four beasts, and fell before the throne on their faces, and worshiped God,
(12) Saying, Amen {let it be}: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* to our God forever and ever. Amen {let it be}.
(13) And one of the elders answered, saying to me, Who are these who are arrayed in white robes? and from where did they come?
(14) And I said to him, Sir, you know. And he said to me, These are those who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
(15) Therefore they are before the throne of God, and serve Him day and night in His temple: and He Who sits on the throne shall live among them.
(16) They will hunger no more, neither thirst anymore; neither will the sun light on them, nor any heat.
(17) Because the Lamb Who is in the midst of the throne will feed them, and will lead them to living fountains of waters: and God will wipe away all tears from their eyes.

Chapter 8

(1) And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.
(2) And I saw the seven angels who stood before God; and to them were given seven trumpets.
(3) And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.
(4) And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

7:8c - Note the omission of the tribe of Dan -- Joseph's son Manasses is substituted for Dan. See list of tribes: Gen. 49 and Num. 26 – Also see Judges 18 - Gen. 49:17 - Dan called a serpent by Jacob. Dan guilty of idolatry Deut. 29:18-21, Ezek. 48:2; Mal. 4:2
- some believe the antichrist will be of the tribe of Dan

(5) And the angel took the censer, and filled it with fire of the altar, and cast *it* upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake.
(6) And the seven angels who had the seven trumpets prepared themselves to sound.
(7) The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.
(8) And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
(9) And the third part of the creatures which were in the sea, and had life,[a] died; and the third part of the ships were destroyed.
(10) And the third angel sounded, and there fell a great star from heaven, burning as if it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
(11) And the name of the star is called Wormwood:[b] and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
(12) And the fourth angel sounded, and the third part of the sun was stricken, and the third part of the moon, and the third part of the stars; so the third part of them was darkened, and the day did not shine for a third part of it, and the night likewise.
(13) And I saw, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to those who live on the earth because of the other voices of the trumpet of the three angels, which are yet to sound!

Chapter 9

(1) And the fifth angel sounded, and I saw a star fall from heaven to the earth: and to him was given the key of the bottomless pit.[a]
(2) And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened because of the smoke of the pit.
(3) And there came out of the smoke locusts upon the earth: and to them was given power, as the scorpions of the earth have power.
(4) And they were commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who do not have the seal of God in their foreheads.

8:9a - life - See Gen. 1:20; Rev. 16:3
8:11b – wormwood – bitter – the Soviet nuclear reactor that exploded in 1986 was named Chernobyl which means wormwood – it could be the waters are made bitter with nuclear radiation
9:1a – bottomless pit – the abyss – see Rev. 20:3

(5) And they were commanded that they should not kill them, but that they should be tormented five months: and their torment *was* the torment of a scorpion, when he strikes a man.
(6) And in those days men will seek death, and will not find it; and will desire to die, but death will flee from them.
(7) And the shapes of the locusts *were* like horses prepared for battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.
(8) And they had hair as the hair of women, and their teeth were as *the teeth* of lions.
(9) And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.
(10) And they had tails like scorpions, and there were stingers in their tails: and their power *was* to hurt men five months.
(11) And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew language *is* Abaddon {destroyer},[b] but in the Greek language *his* name *is* Apollyon {destroyer}.[c]
(12) One woe is past; *and,* look, there come two woes more hereafter.
(13) And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,
(14) Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
(15) And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to kill the third part of men.[d]
(16) And the number of the army of the horsemen *were* two hundred million:[e] and I heard the number of them.
(17) And so I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of jacinth, and brimstone {sulfur}:[f] and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone {sulfur}.
(18) By these three the third part of men were killed, by the fire, and by the smoke, and by the brimstone {sulfur}, which issued out of their mouths.
(19) Because their power is in their mouth, and in their tails: because their tails *were* like snakes, and had heads, and with them they do hurt.

9:11b - Abaddon {in Hebrew} {אבדון} - destroyer

9:11c – Apollyon {in Greek} {απολλυων} – destroyer

9:15d – one fourth were killed in 6:8 leaving 75%, now one third of those left are killed – leaving only 50% of the original population! - see Is. 4:1 – note: most armies consist of a vast majority of men. - see Rev. 9:18

9:16e – in the 1970's China boasted that it could field an army of two hundred million

9:17f – fire, jacinth, and brimstone {sulfur} – red, blue, and yellow – red and yellow are the colors of the communist flag -blue usually symbolizes freedom and liberty. As China grows economically, changes in its political structure may also occur.

(20) And the rest of the men who were not killed by these plagues still did not repent of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk:
(21) Neither did they repent of their murders, nor of their sorceries {drug use},[g] nor of their fornication {sex outside of marriage}, nor of their thefts.

Chapter 10
(1) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:
(2) And he had in his hand a little book {scroll} open: and he set his right foot upon the sea, and his left *foot* on the earth,
(3) And cried with a loud voice, as *when* a lion roars: and when he had cried, seven thunders uttered their voices.
(4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me, Seal up those things which the seven thunders uttered, and do not write them.
(5) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
(6) And swore by Him Who lives forever and ever, 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 which are in it, that there should be time no longer:
(7) But in the days of the voice of the seventh angel, when he begins to sound, the mystery of God should be finished, as He has declared to His servants the prophets.
(8) And the voice which I heard from heaven spoke to me again, and said, Go *and* take the little book {scroll} which is open in the hand of the angel who stands upon the sea and upon the earth.
(9) And I went to the angel, and said to him, Give me the little book {scroll}. And he said to me, Take *it,* and eat it up; and it will make your belly bitter, but it will be in your mouth sweet as honey.
(10) And I took the little book {scroll} out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.[a]
(11) And he said to me, You must prophesy again before many peoples, and nations, and tongues, and kings.

Chapter 11
(1) And there was given to me a reed like a rod: and the angel stood, saying, Rise, and measure the temple of God,[a] and the altar, and those who worship in it.

9:21g – sorceries – pharmakion – [φαρμακειων] - word we use for pharmacy
- drug use [not for medical purposes, but for the purpose of getting high, drunk]
10:10a -- Ezek. 3:1-3 {Ezekiel commanded to eat scroll and it was sweet}
11:1a – reed to measure – Ezek. 40

(2) But the court which is outside the temple leave out, and do not measure it; because it is given to the Gentiles {non-Jews}: and they will tread the holy city under foot forty-two months.[b]
(3) And I will give power to My two witnesses, and they will prophesy one thousand two hundred sixty days[b], clothed in sackcloth.
(4) These are the two olive trees, and the two candlesticks standing before the God of the earth.
(5) And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.
(6) These have power to shut heaven, that it does not rain during the days of their prophecy: and have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.
(7) And when they have finished their testimony, the beast that ascends out of the bottomless pit will make war against them, and will overcome them, and kill them.
(8) And their dead bodies *will lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.[c]
(9) And all of the people and families and languages and nations will see their dead bodies three and a half days, and will not allow their dead bodies to be put in graves.
(10) And those who live upon the earth will rejoice over them, and make merry, and will send gifts one to another; because these two prophets tormented those who lived on the earth.
(11) And after three and a half days the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them.
(12) And they heard a great voice from heaven saying to them, Come up here.[d] And they ascended up to heaven in a cloud; and their enemies saw them.
(13) And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake seven thousand men were killed: and the remnant were terrified, and gave glory to the God of heaven.
(14) The second woe is past; *and,* look, the third woe comes quickly.
(15) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world have become *the kingdoms* of our Lord, and of His Christ; and He shall reign forever and ever.

11:2,3b – 42 months - 1260 days - Rev. 12:6,14; 13:5, - 3 1/2 years on a 360 day calendar; see Dan. 12:7 - [42 x 30 = 1260] -- two witnesses – Moses and Elijah? Enoch and Elijah? {Moses and Elijah were at the transfiguration of Jesus - Mat. 17:1-4} {Enoch and Elijah never died - Heb. 9:27 - It is appointed to men once to die}
11:8c – where our Lord was crucified - Jerusalem
11:12d - "come up here" - Rev. 4:1

(16) And the twenty-four elders, who sat before God on their seats, fell upon their faces, and worshiped God,
(17) Saying, We give You thanks, O Lord God Almighty, Who are, and was, and is to come;[e] because You have taken to Yourself Your great power, and have reigned.
(18) And the nations were angry, and Your wrath {anger; judgment} has come, and the time of the dead, that they should be judged, and that You should give reward to Your servants the prophets, and to the saints, and those who fear {revere} Your Name, small and great; and should destroy those who destroy the earth.
(19) And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament:[f] and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Chapter 12
(1) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:[a]
(2) And being pregnant she cried out, having great pain in birth, and was in pain to be delivered.
(3) And there appeared another wonder in heaven; and look a great red dragon,[b] having seven heads and ten horns, and seven crowns upon his heads.
(4) And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was ready to be delivered, in order to devour her Child as soon as it was born.
(5) And she brought forth a man Child, Who was to rule all nations with a rod of iron: and her Child was caught up to God, and *to* His throne.
(6) And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred sixty days.[c]
(7) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
(8) And they did not prevail; neither was their place found any more in heaven.
(9) And the great dragon was cast out, that old serpent {snake}, called the Devil, and Satan, who deceives the whole world: he was cast out into the earth, and his angels were cast out with him.[d]

11:17e – Who is to come – see note on Rev. 1:4
11:19f – ark of His testament – i.e. the ark of the covenant
12:1a - Israel – see Gen. 37:9-10
12:3b - dragon -- the devil-- Satan -- Rev. 12:9; 20:2 – note: the crowns are diadems – crowns of kings and rulers – the seven heads represent 7 empires; the 10 horns represent 10 kings – see the book of Daniel – John sees all seven empires that have reigned and will reign through history – Daniel saw the one head of the last empire
12:6c – 1260 days – 3 ½ years – Matt. 24:15-22; Dan. 7:25; Rev. 12:14; 13:5
12:9d - Satan cast out - see Luke 10:18 - Jesus saw Satan cast out of heaven {He saw it, because He has seen everything from beginning to end. Here it actually takes place.}

(10) And I heard a loud voice saying in heaven, Now salvation has come, and strength, and the kingdom of our God, and the power of His Christ: because the accuser of our brothers is cast down, who accused them before our God day and night.
(11) And they overcame him by the blood of the Lamb, and by the word of their testimony; and they did not love their lives even to the death.
(12) Therefore rejoice, *you* heavens, and you who live in them. *{But}* woe to those who live on the earth and in the sea! because the devil has come down to you, having great wrath {anger}, because he knows that he has but a short time.
(13) And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man *Child*.[e]
(14) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and two times, and half a time {3 1/2 years},[f] from the face of the serpent {snake}.
(15) And the snake cast out of his mouth water as a flood[g] after the woman, that he might cause her to be carried away by the flood.
(16) But the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
(17) And the dragon was angry with the woman, and went to make war with the remnant of her descendants, who keep the commandments of God, and have the testimony of Jesus Christ.[h]

Chapter 13
(1) And I stood upon the sand of the sea, and saw a beast rise up out of the sea,[a] having seven heads and ten horns, and upon his horns ten crowns,[b] and upon his heads the name of blasphemy.
(2) And the beast which I saw was like a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion:[c] and the dragon[d] gave him his power, and his seat, and great authority.

12:13e - Israel
12:14f - time two times and half time -- Dan. 7:25; 12:7; Rev. 13:5
12:15g – flood – as Israel flees [Rev. chapter 7; Mat. 15:20] to the wilderness {Petra?} the antichrist will try to destroy those fleeing – possibly by destroying a dam
12:17h – note that even at this point in the Revelation {the last 3 ½ years before Armageddon there will be some who accept Jesus as Lord
13:1a - coming up out of the sea {water} - Rev. 17:15 - water represents people
13:1b – crowns – diadems - see note on 6:2
13:2c – lion – Dan. 7 – note: the leopard represented the Greek empire; the bear the Medo-Persian empire, and the lion the Babylonian empire – note here they are in reverse order
13:2d – dragon – named as Satan in 20:2

(3) And I saw one of his heads as it were wounded to death;[e] and his deadly wound was healed: and all the world wondered after the beast.
(4) And they worshiped the dragon which gave power to the beast: and they worshiped the beast, saying, Who *is* like the beast? who is able to make war with him?
(5) And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue forty-two months {3 ½ years.[f]
(6) And he opened his mouth in blasphemy against God, to blaspheme His Name, and His Tabernacle, and those who live in heaven.
(7) And it was given to him to make war with the saints, and to overcome them: and power was given him over all families, and languages, and nations.
(8) And all who live upon the earth will worship him, whose names are not written in the Book of Life of the Lamb killed from the foundation of the world.[g]
(9) If any man has an ear, let him hear.
(10) He who leads into captivity will go into captivity: he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.
(11) And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.[h]
(12) And he exercised all the power of the first beast before him, and caused the earth and those who live in it to worship the first beast, whose deadly wound was healed.[i]
(13) And he does great wonders, so that he causes fire to come down from heaven on the earth in the sight of men,
(14) And deceives those who live on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to those who live on the earth, that they should make an image to the beast, which had the wound by a sword, and lived.
(15) And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast be killed.

13:3e, 12e - wounded to death -- mortally wounded -- i.e. killed - but comes back to life and is healed – see Rev. 13:12 – Rev. 13:4 suggests that Satan is at this point actually living in the antichrist
13:5f - forty-two months -- 3 1/2 years -- 1260 days - See Dan. 12:7f
13:8g – Lamb killed from the foundation of the earth – before Adam and Eve were even created, Jesus planned to die on the cross for all who would accept Him
13:11h - Rev. 17:8 says he was, is not, yet will be - i.e. the beast once lived, died, and will live again. The beast represents an empire, the two horns represent 2 kings – see the book of Daniel
13:12i – second beast causes everyone to worship the first beast – false prophet – Rev. 16:13

(16) And he caused all, both small and great, rich and poor, free and slave, to receive a mark in their right hand, or in their foreheads:[j]
(17) And that no man might buy or sell, except he who had the mark, or the name of the beast, or the number of his name.
(18) Here is wisdom. Let him who has understanding count the number of the beast: because it is the number of a man; and his number *is* Six hundred sixty-six.[k]

Chapter 14
(1) And I looked, and, a Lamb stood on the mount Zion, and with Him one hundred forty-four thousand, having His Father's Name written in their foreheads.
(2) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
(3) And they sang a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred forty-four thousand, who were redeemed from the earth.
(4) These are those who were not defiled with women; because they are virgins. These are those who follow the Lamb wherever He goes. These were redeemed from among men, *being* the first fruits to God and to the Lamb.
(5) And in their mouth was found no deceit: because they are without fault before the throne of God.
(6) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to those who live on the earth, and to every nation, and family, and language, and people,[a]
(7) Saying with a loud voice, Fear God, and give glory to Him; because the hour of His judgment has come: and worship Him Who made heaven, and earth, and the sea, and the fountains of waters.
(8) And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath {anger; judgment} of her fornication.
(9) And the third angel followed them, saying with a loud voice, If any man worships the beast and his image, and receives *his* mark in his forehead, or in his hand,

13:16j – receive a mark – note that 13:15 makes it clear that to receive the mark a person must worship the antichrist – see Rev. 14:9
13:18k - 666 - There are four references to 666 in the Bible - I Ki. 10:14, II Chron. 9:13; Ez. 2:13, and Rev. 13:18 - in I Ki. and II Chr. it is the amount of gold paid to Solomon. In Ezra it is a reference to the descendants of Adonikam returning from captivity. Three sons of Adonikam (come, Lord or My Lord comes) are named by name: Eliphelet (My God delivers), Jeuel (God carries away), and Shemaiah (She [Israel?]] listens.)
14:6a – when all human witnesses to the gospel have been removed from the earth, the Lord will send an angel in the sky to preach the gospel

(10) The same shall drink of the wine of the wrath {anger; judgment} of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
(11) And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whoever receives the mark of his name.
(12) Here is the patience of the saints: here *are* those who keep the commandments of God, and the faith of Jesus.
(13) And I heard a voice from heaven saying to me, Write, Blessed *are* the dead who die in the Lord from this time forward: Yes, says the Spirit, that they may rest from their labors; and their works follow them.
(14) And I looked, and saw a white cloud, and upon the cloud *One* sat like the Son of Man, having on His head a golden crown,[b] and in His hand a sharp sickle.
(15) And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Thrust in Your sickle, and reap: because the time has come for You to reap; because the harvest of the earth is ripe.
(16) And He who sat on the cloud thrust in His sickle on the earth; and the earth was reaped.[c]
(17) And another angel came out of the temple which is in heaven, he also having a sharp sickle.
(18) And another angel came out from the altar, which had power over fire; and cried with a loud cry to him who had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; because her grapes are fully ripe.
(19) And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath {anger; judgment} of God.
(20) And the winepress was trodden outside the city, and blood came out of the winepress, even to the horse bridles, a distance of one thousand six hundred furlongs {about 200 mi.; 322 km.}.[d]

Chapter 15
(1) And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; because in them is completed the wrath {anger; judgment} of God.
(2) And I saw as it were a sea of glass mingled with fire: and those who had gained the victory over the beast, and over his image, and over his mark, *and* over the number of his name, standing on the sea of glass, having the harps of God.

14:14b – crown of gold – stephanous { στεφανους} – victor's crown – Jesus wears both kinds of crowns – the victor's crown and the kingly crown
14:16c - note that the Lord reaps His harvest first then the second angel reaps the lost
14:20d - 1600 furlongs -- about 200 miles or 322 kilometers. See Appendix J: Bible Weights and Measures - Armageddon – the Lord speaks and bodies literally disintegrate – see Rev. 16:17

(3) And they sing the song of Moses[a] the servant of God, and the song of the Lamb, saying, Great and marvelous *are* Your works, Lord God Almighty; just and true *are* Your ways, You King of saints.
(4) Who shall not fear You, O Lord, and glorify Your Name because *You* only *are* holy: because all nations will come and worship before You; because Your judgments are revealed.
(5) And after that I looked, and, saw, the temple of the tabernacle of the testimony in heaven was opened:
(6) And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts clothed with golden vests.
(7) And one of the four beasts gave to the seven angels seven golden vials full of the wrath {anger; judgment} of God, Who lives forever and ever.
(8) And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, until the seven plagues of the seven angels were fulfilled.

Chapter 16
(1) And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials {bowls} of the wrath {anger; judgment} of God upon the earth. [a]
(2) And the first went, and poured out his vial upon the earth; and there fell a horrible and painful sore upon the men who had the mark of the beast, and *upon* those who worshiped his image.
(3) And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul[b] died in the sea.
(4) And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
(5) And I heard the angel of the waters say, You are righteous, O Lord, Who is, and was, and will be,[c] because You have judged so.
(6) Because they have shed the blood of saints and prophets, and You have given them blood to drink; because they are worthy.
(7) And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* Your judgments.
(8) And the fourth angel poured out his vial upon the sun; and power was given to him to scorch men with fire.
(9) And men were scorched with great heat, and blasphemed the Name of God, Who has power over these plagues: and they did not repent to give Him glory.
(10) And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

15:3a - song of Moses Ex. 15:1; Deut. 31:22; 32:1-43
16:1a – vials {bowls} of the wrath of God – all previous plagues could be the result of mankind's destruction, but from this point on the judgments are specifically sent by God Himself
16:3b - "living souls" ... in the sea - all sea life - See Genesis 1:20 - see also: Do Animals Have Souls? at www.TheWordNotes.com
16:5c – Who will be – see note on Rev. 1:4

(11) And blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.
(12) And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way of the kings of the east might be prepared.[d]
(13) And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
(14) Because they are the spirits of demons, working miracles,[e] *which* go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.[f]
(15) Look, I come as a thief. Blessed *is* he who watches, and keeps his clothing, lest he walk naked, and they see his shame.[g]
(16) And he gathered them together into a place called in the Hebrew tongue Armageddon.[h]
(17) And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.[i]
(18) And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.
(19) And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of His wrath {anger; judgment}.
(20) And every island fled away, and the mountains were not found.
(21) And there fell upon men a great hail out of heaven, *every stone* weighed about a talent {about 75 lbs.; 33 kg.}:[j] and men blasphemed God because of the plague of the hail; because the plague was exceedingly great.

Chapter 17
(1) And there came one of the seven angels which had the seven vials, and talked with me, saying to me, Come here; I will show to you the judgment of the great prostitute who sits upon many waters:

16:12d – see Rev. 9:14
16:14e - spirits of demons - performing (fake) miracles to deceive those on the earth - gathering them together for the day of Armageddon [Possibly telling them that the earth is about to be invaded by aliens from outer space.}
16:14f - great day of God Almighty – Armageddon – Rev. 16:16
16:15g - naked - see note on Rev. 3:18
16:16h -- Armageddon -- literally har Megiddo {αρμαγεδδων}[transliterated from Hebrew] -- {הר מגדו} mount of Megiddo - see II Chron. 35:22
16:17i -- It is done (finished) {coming from the throne - from the Father?} John 19:30; Rev. 21:6
16:21j -- talent -- about 33 kg or 75 lbs - See Appendix J: Bible Weights and Measures

(2) With whom the kings of the earth have committed fornication, and those who live on the earth have been made drunk with the wine of her fornication.
(3) So he carried me away in the spirit into the wilderness: and I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.
(4) And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
(5) And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND ABOMINATIONS OF THE EARTH.
(6) And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
(7) And the angel said to me, Why did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns.[a]
(8) The beast that you saw was, and is not; and will ascend out of the bottomless pit, and go into perdition: and those who live on the earth will wonder, whose names were not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.[b]
(9) And here *is* the mind which has wisdom. The seven heads are seven mountains,[c] on which the woman sits.
(10) And there are seven kings: five are fallen, and one *presently* is, *and* the other has not yet come; and when he comes, he must continue a short space.
(11) And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.
(12) And the ten horns which you saw are ten kings, who have received no kingdom as yet;[d] but receive power as kings one hour with the beast.
(13) These have one mind, and will give their power and strength to the beast.
(14) These will make war with the Lamb, and the Lamb will overcome them: because He is Lord of lords, and King of kings: and those who are with Him *are* called, and chosen, and faithful.

17:7a - Seven heads explained 17:9; seven horns explained 17:10 - See Rev. 12:3; Dan. 7:7; 8:20
17:8b - was, is not, and yet is -- literally - was alive, currently is not alive {at the time John is writing the Revelation}, but will be alive; see Rev. 13:1; 17:11
17:9c -- seven mountains or hills -- the city of Rome sits on seven hills - false church which comes into existence after God raptures the true church will have its headquarters in Rome.
17:12d - have not received a kingdom as yet (when John is writing the Revelation) but will reign with the antichrist; Dan. 7:7; 8:20

(15) And he said to me, The waters which you saw, where the prostitute sits, are peoples, and multitudes, and nations, and languages.
(16) And the ten horns which you saw upon the beast, these will hate the prostitute, and will make her desolate and naked, and will eat her flesh, and burn her with fire.[e]
(17) Because God has put in their hearts to fulfill His will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled.
(18) And the woman which you saw is that great city, which reigns over the kings of the earth.

Chapter 18
(1) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
(2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and has become the home of demons, and the home of every foul spirit, and a cage of every unclean and hateful bird.
(3) Because all nations have drunk of the wine of the wrath {anger; judgment} of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich through the abundance of her delicacies.
(4) And I heard another voice from heaven, saying, Come out of her, My people, that you not be partakers of her sins, and that you not receive of her plagues.
(5) Because her sins have reached to heaven, and God has remembered her sins.
(6) Reward her even as she rewarded you, and double to her double according to her works: in the cup which she has filled fill to her double.
(7) How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: because she says in her heart, I sit a queen, and am no widow, and will see no sorrow.
(8) Therefore her plagues will come in one day, death, and mourning, and famine; and she will be completely burned with fire: because strong *is* the Lord God Who judges her.
(9) And the kings of the earth, who have committed fornication and lived deliciously with her, will mourn because of her, and lament for her, when they see the smoke of her burning,

17:16e – Rev. 18:9 – once the antichrist has taken his seat in the temple [II Thes. 2:4], he will have no further use for the false church, so he will have it destroyed

(10) Standing afar off[a] because of the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! Because in one hour[b] your judgment has come.
(11) And the merchants of the earth will weep and mourn over her; because no man buys their merchandise any more:
(12) The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
(13) And cinnamon, and perfumes, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
(14) And the fruits that your soul lusted after have departed from you, and all things which were dainty and good have departed from you, and you will find them no more at all.
(15) The merchants of these things, who were made rich by her, will stand afar off because of the fear of her torment, weeping and wailing,
(16) And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
(17) Because in one hour so great riches have come to nothing. And every ship-captain, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,
(18) And cried when they saw the smoke of her burning, saying, What *city is* like this great city!
(19) And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, in which all who had ships in the sea were made rich because of her costliness! Because in one hour she was made desolate.
(20) Rejoice over her, *you* heaven, and *you* holy apostles and prophets; because God has avenged you on her.
(21) And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, So with violence that great city Babylon will be thrown down, and will be found no more at all.
(22) And the voice of harpers, and musicians, and of pipers, and trumpeters, will not be heard any more at all in you; and no craftsman, of any craft, will be found any more in you; and the sound of a millstone will not be heard any more at all in you;

18:10a - standing far away because of the fear of her torment - possibly due to nuclear destruction – if it was ordinary fire, they would rush in to put out the fire, but if is radioactive fire or volcanic eruption, they can't do anything but watch from a great distance – see Rev. 18:22-23
18:10b – in one hour – totally destroyed – also suggests either volcanic or nuclear destruction since an entire city would take more than an hour to be totally destroyed by ordinary fire

(23) And the light of a candle will no longer shine at all in you; and the voice of the bridegroom and of the bride will not be heard any more at all in you: because your merchants were the great men of the earth; because by your sorceries all nations were deceived.
(24) And in her was found the blood of prophets, and of saints, and of all who were killed upon the earth.

Chapter 19
(1) And after these things I heard a great voice of many people in heaven, saying, Alleluia {praise the Lord};[a] Salvation, and glory, and honor, and power, to the Lord our God:
(2) Because true and righteous *are* His judgments: because He has judged the great prostitute, who corrupted the earth with her fornication, and has avenged the blood of His servants at her hand.
(3) And again they said, Alleluia {praise the Lord}. And her smoke rose up forever and ever.
(4) And the twenty-four elders and the four beasts fell down and worshiped God Who sat on the throne, saying, Amen {let it be}; Alleluia {praise the Lord}.
(5) And a voice came out of the throne, saying, Praise our God, all you His servants, and you who fear Him, both small and great.
(6) And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia {praise the Lord}: because the Lord God all powerful[b] reigns.
(7) Let us be glad and rejoice, and give honor to Him: because the marriage of the Lamb has come, and His wife has made herself ready.
(8) And to her was granted that she should be arrayed in fine linen, clean and white: because the fine linen is the righteousness of saints.
(9) And he said to me, Write, Blessed *are* those who are called to the marriage supper of the Lamb. And he said to me, These are the true sayings of God.
(10) And I fell at his feet to worship him.[c] But he said to me, See that you do not: I am your fellow servant, and of your brothers who have the testimony of Jesus: worship God: because the testimony of Jesus is the spirit of prophecy.
(11) And I saw heaven opened, and look a white horse; and He Who sat upon him *was* called Faithful and True, and in righteousness He judges and makes war.
(12) His eyes *were* as a flame of fire, and on His head *were* many crowns;[d] and He had a Name written, that no man knew, except He Himself.

19:1a – alleluia – praise the Lord {from Hebrew}
19:6b - omnipotent - all powerful - Almighty
19:10c - worship of angels is not permitted - Rev. 22:8
19:12d – crowns – diadems {διάδημα} – kingly crowns

(13) And He *was* clothed with a robes dipped in blood: and His Name is called The Word of God.
(14) And the armies *which were* in heaven followed Him upon white horses, clothed in fine linen, white and clean.
(15) And out of His mouth goes a sharp sword, that with it He should strike the nations: and He will rule them with a rod of iron: and He treads the winepress of the fierceness and wrath {anger; judgment} of Almighty God.
(16) And He has on *His* vest and on His belt a Name written, KING OF KINGS, AND LORD OF LORDS.
(17) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God;
(18) That you may eat the flesh of kings, and the flesh of captains, 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 slave, both small and great.
(19) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him Who sat on the horse, and against His army.
(20) And the beast was taken, and with him the false prophet who performed miracles before him, with which he deceived those who had received the mark of the beast, and those who worshiped his image. These both were cast alive into a lake of fire burning with brimstone {sulfur}.[e]
(21) And the remnant were killed with the sword by Him Who sat upon the horse, Whose *sword* proceeded out of His mouth: and all the birds were filled with their flesh.

Chapter 20
(1) And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand.
(2) And he laid hold on the dragon, that old serpent {snake}, which is the Devil, and Satan, and bound him a thousand years,[a]
(3) And cast him into the bottomless pit,[b] and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled: and after that he must be loosened a little season.

19:20e - lake of fire - prepared for the devil and his angels - Mat. 25:41
20:2a,3,4,5,6,7 - six times we are told the time period is 1000 years
20:3b - bottomless pit - abyss {α΄βυσσος}

(4) And I saw thrones, and they sat upon them, and judgment was given to them: and *I saw* the souls of those who were beheaded because of the witness of Jesus, and because of the word of God, and who had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
(5) But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection.
(6) Blessed and holy *is* he who has part in the first resurrection: on such the second death[c] has no power, but they will be priests of God and of Christ, and will reign with Him a thousand years.
(7) And when the thousand years are expired, Satan will be released out of his prison,
(8) And will go out to deceive the nations which are in the four quarters of the earth, Gog and Magog,[d] to gather them together to battle: the number of whom *is* as the sand of the sea.[e]
(9) And they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured them.
(10) And the devil who deceived them was cast into the lake of fire and brimstone {sulfur},[f] where the beast and the false prophet *are,* and will be tormented day and night forever and ever
(11) And I saw a great white throne, and Him Who sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them.[g]
(12) And I saw the dead, small and great, stand before God; and the books[h] were opened: and another book[i] was opened, which is *the Book* of Life: and the dead were judged out of those things which were written in the books, according to their works.
(13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
(14) And death and hell were cast into the lake of fire. This is the second death.
(15) And whoever was not found written in the Book of Life was cast into the lake of fire.

20:6c – second death – Rev. 20:14; 21:8
20:8d – see " Comparison of Gog Invasions in Ezekiel 38-39 and Revelation" at - www.TheWordNotes.com
20:8e – After Jesus has reigned on earth for 1000 years there will still be a great multitude of people who still will not accept Him as their Lord
20:10f - lake of fire - prepared for the devil and his angels - Mat. 25:41
20:11g - Rev. 21:1
20:12h - books containing the works [20:13] of those who rejected Jesus
20:12i - book [singular] - the Book of Life - those whose names are in the Book of Life are not cast into the lake of fire - see 20:15

Chapter 21

(1) And I saw a new heaven and a new earth: because the first heaven and the first earth were passed away;[a] and there was no more sea.

(2) And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

(3) And I heard a great voice out of heaven saying, Look, the tabernacle {home} of God *is* with men, and He will live with them, and they will be His people, and God Himself will be with them, *and be* their God.

(4) And God will wipe away all tears from their eyes; and there will be no more death, neither sorrow, nor crying, neither will there be any more pain: because the former things are passed away.[b]

(5) And He Who sat upon the throne said, Indeed, I make all things new. And He said to me, Write: because these words are true and faithful.

(6) And He said to me, It is done.[c] I am Alpha and Omega, the beginning and the end.[d] I will give to him who is thirsty of the fountain of the water of life freely.

(7) He who overcomes will inherit all things; and I will be his God, and he will be My son.

(8) But the fearful, and unbelieving, and abominable, and murderers, and those who go after prostitutes, and those who use drugs, and idolaters, and all liars, will have their part in the lake which burns with fire and brimstone {sulfur}: which is the second death.

(9) And there came to me one of the seven angels who had the seven vials {bowls} full of the seven last plagues, and talked with me, saying, Come here, I will show you the bride, the Lamb's wife.

(10) And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

(11) Having the glory of God: and her light *was* like a stone most precious, even like a jasper stone,[e] clear as crystal;

(12) And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written on them, which are *the names* of the twelve tribes of the children of Israel:

(13) On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

(14) And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb.

21:1a - Rev. 20:11; II Pet. 3:13; Is. 65:17; 66:22 – the first heaven and first earth are passed away - gone – no longer exists
21:4b - Is. 65:17-25; 66:22; II Pet. 3:13
21:6c - It is done {finished} John 19:30; Rev. 16:17
21:6d – beginning and end – Rev. 1:8; Is. 44:6
21:11e – jasper – usually red in color, but can be yellow, brown, green, even blue – see note on 21:19-20h

(15) And he who talked with me had a golden reed to measure the city, and its gates, and its wall.
(16) And the city lies foursquare, and the length is as large as the width: and he measured the city with the reed, twelve thousand furlongs {about 1500 mi.; 2,414 km.}.[f] The length and the width and the height of it are equal.
(17) And he measured its wall a hundred forty-four cubits {about 216 ft.; 65.8 m.},[g] *according to* the measure of a man, that is, of the angel.
(18) And the building of the wall of it was *of* jasper: and the city *was* pure gold, like clear glass.
(19) And the foundations of the wall of the city *were* garnished {decorated} with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
(20) The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.[h]
(21) And the twelve gates *were* twelve pearls;[i] every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.
(22) And I saw no temple in it: because the Lord God Almighty and the Lamb are its temple.
(23) And the city had no need of the sun, nor of the moon, to shine in it: because the glory of God gives it light, and the Lamb *is* its light.[j]
(24) And the nations of those who are saved will walk in its light: and the kings of the earth bring their glory and honor into it.
(25) And its gates will not be shut at all by day: because there will be no night there.
(26) And they will bring the glory and honor of the nations into it.
(27) And in no way will anything that defiles or works abomination, or *makes* a lie enter into it: but only those who are written in the Lamb's book of life.

21:16f - a furlong is 660 feet -- 1/8 of a mile -- 12,000 furlongs -- about 1500 miles or 2,414 kilometers. - See Appendix J: Bible Weights and Measures
21:17g - 144 cubits -- about 216 feet or 65.8 meters
21:19-20h - Jasper (red in color); sapphire (blue in color); chalcedony (green in color); Emerald (green in color)); sardonyx (reddish yellow); sardis (red or flesh color) chrysolyte (yellow); beryl (green or blue-green); topaz (yellow or green or blue or brown), chrysoprasus (green-yellow); jacinth (deep blue); amethyst (purple or violet) – Note: many of these gems can appear in several different colors. The high priest's breast plate had the twelve stones - see Ex. 39:8-14
21:21i – pearl – usually a whitish gray color – see note above
21:23j - Is. 60:19

Chapter 22

(1) And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(2) In the midst of its street, and on either side of the river, *there was* the tree of life,[a] which bore twelve *kinds of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

(3) And there will be no more curse: but the throne of God and of the Lamb will be in it; and His servants will serve Him:

(4) And they will see His face; and His Name *will be* in their foreheads.

(5) And there will be no night there; and they will need no candle, neither light of the sun; because the Lord God gives them light: and they will reign forever and ever.

(6) And he said to me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent His angel to show to His servants the things which must shortly be done.

(7) Indeed, I come quickly: blessed *is* he who keeps the saying of the prophecy of this book.

(8) And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship[b] before the feet of the angel who showed me these things.

(9) Then he said to me, See *that you not do* so: because I am your fellow servant, and of your brothers the prophets, and of those who keep the sayings of this book: worship God.

(10) And he said to me, Do not seal the sayings of the prophecy of this book: because the time is at hand.

(11) He who is unjust, let him be unjust still: and he who is filthy, let him be filthy still: and he who is righteous, let him be righteous still: and he who is holy, let him be holy still.

(12) And, look, I come quickly; and My reward *is* with Me, to give to every man {his reward} according to his work.

(13) I am Alpha and Omega, the beginning and the end, the first and the last.[c]

(14) Blessed *are* those who do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

(15) Because outside *are* dogs {unbelievers}, and drug users, and those who go after prostitutes, and murderers, and idolaters, and whoever loves and makes a lie.

(16) I Jesus have sent My angel to testify to you these things in the churches. I am the root and the offspring of David, *and* the Bright and Morning Star.[d]

22:2a - tree of life - Gen. 3:22, 24 – see "Use of Numbers in Scripture" at www.TheWordNotes.com
22:8b - Rev. 19:10 – see note on Rev. 5:8
22:13c - Rev. 1:8; Is. 44:6
22:16d – Jesus is the Bright and Morning Star – see note on Is. 14:12 about corrupted New Age translations

(17) And the Spirit and the bride say, Come. And let him who hears say, Come. And let him who is thirsty come. And whoever will, let him take the water of life freely.[e]
(18) Because I testify to every man who hears the words of the prophecy of this book, If any man will add to these things, God will add to him the plagues that are written in this book:
(19) And if any man will take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.
(20) He Who testifies of these things says, Surely I come quickly. Amen {let it be}. Even so, come, Lord Jesus.
(21) The grace of our Lord Jesus Christ *be* with you all. Amen {let it be}.

22:17e - John 4:10-14; 7:37-38

Appendix A
Recorded Miracles in the Bible
{Source Unknown}

Of Moses and Aaron
- Rod made serpent – Ex. 4:3; 7:10
- Rod restored – Ex. 4:4
- Hand made leprous – Ex. 4:6,7
- Water turned into blood – Ex. 4:9
- River into blood – Ex. 7:20
- Frogs – Ex. 8:6, 13
- Lice – Ex. 8:17
- Flies – Ex. 8:21, 31
- Plague on livestock – Ex. 9:3,6
- Boils – Ex. 9:10
- Hail – Ex. 9:23
- Locusts – Ex. 10:13, 19
- Darkness – Ex. 10:22
- First-born death – Ex. 12:29
- Sea divided – Ex. 14:21
- Egyptians drowned – Ex. 14:26-28
- Water sweetened – Ex. 15:25
- Water from rock – Ex. 17:6
- Amalek defeated – Ex. 17:11
- Aaron's rod buds – Num. 17:8
- Earth swallows of Korah – Num. 16:32
- Brass serpent – Num. 21: 8
- Water from rock at Kadesh – Num. 20:11

Of Joshua
- Jordan River divided - Jos. 3:7-17
- Jericho taken – Jos. 6
- Sun and moon stayed – Jos. 10:12-13

Of Samson
- Lion killed – Jg. 14:5-6
- Philistines killed – Jg. 14:19
- Gates carried away – Jg. 16:3
- Dagon's house pulled down – Jg. 16:30

Of Samuel
- Thunder and rain – I Sam. 12:18

Prophet of Judah
- Jeroboam's hand withered – I Ki. 13:4
- Altar torn – I Ki. 13:5
- Hand restored – I Ki. 13:6

Of Elijah
Drought – I Ki. 17:1; James 5:17
Meal and oil multiplied – I Ki. 17:14
Child restored to life – I Ki. 17:22
Sacrifice consumed by fire – I Ki. 18:38
Rain brought – I Ki. 18:41
Captain/men killed by fire – II Ki. 1:10, 12
Waters of Jordan divided – II Ki. 2:8

Of Elisha
Jordan divided – II Ki. 2:14
Waters healed – II Ki. 2:21
Mocking children torn by bears – II Ki. 2:24
Water supplied – II Ki. 3:16-20
Widow's oil multiplied – II Ki. 4:5-6
Woman given a son – II Ki. 4:17
Child raised to life – II Ki. 4:35
Pottage healed – II Ki. 4:41
Loaves multiplied – II Ki. 4:40-43
Naaman healed – II Ki. 5:10-14
Gehazi struck with leprosy – II Ki. 5:27
Iron caused to float – II Ki. 6:6
Syrians struck blind– II Ki. 6:18
Dead man comes alive – II Ki. 13:21

Of Isaiah
Hezekiah healed – II Ki. 20:7
Shadow goes backward – II Ki. 20:11; Is. 38:8

Of Jesus
Water changed to wine – Jn. 2:7-10
Nobleman's son healed – Jn. 4:50
Escape from crowd – Lk. 4:29-30
Draught of fish – Lk. 5:6
Demoniac in synagogue – Mk. 1:26; Lk. 4:35
Peter's mother-in-law healed – Mat. 8:14-15; Mk. 1:30-31; Lk. 4:38-39
Cleansing of leper – Mat. 8:3; Mk. 1:41; Lk. 5:13
Paralytic healed – Mat. 9:2; Mk. 2:3; Lk. 5:18
Lame man healed – Jn. 5:5
Withered hand – Mat. 12:10; Mk. 3:1; Lk. 6:6
Centurion's servant – Mat. 8:5; Lk. 7:2
Raising widow's son – Lk. 7:11
Blind and dumb with demon – Mat. 12:22; Lk. 11:14
Tempest stilled – Mat. 8:26; Mk. 4:39; Lk. 8:24
Demoniacs of Gadara – Mat. 8:28; Mk. 5:1; Lk. 8:26
Raising of Jairus' daughter – Mat. 9:18,23; Mk. 5:22, 41; Lk. 8:41, 54
Issue of blood – Mat. 9:20; Mk. 5:25; Lk. 8:43

Two Blind men – Mat. 9:27
Dumb with demon – Mat.9:32
Feeding of 5000 – Mat. 14:15; Mk. 6:41; Lk. 9:12; Jn. 6:5
Walking on the sea - Mat. 14:25; Mk. 6:49; Jn. 6:19
Woman of Canaan's daughter – Mat. 15:22; Mk. 7:25
Feeding of 4000 – Mat. 15:38; Mk. 8:9
Deaf and dumb healed – Mk. 7:33
Blind man of Bethsaida – Mk. 8:23
Lunatic child – Mat. 17:14; Mk. 9:22; Lk. 9:38
Tribute money – Mat. 17:24
Ten lepers – Lk. 17:12
Blind man – Jn. 9:1
Lazarus raised – Jn. 11:43
Woman with spirit of infirmity – Lk. 13:11
Man with dropsy – Lk. 14:2
Blind men of Jericho– Mat. 20:30; Mk. 10:46
Cursing of fig tree – Mat. 21:19; Mk. 11:12
Malchus healed – Lk. 22:51
Second draught of fish – Jn. 21:6
Resurrection of Jesus – Lk. 24:6; Jn. 10:18

Of Peter
Lame man cured – Acts 3:7
Ananias and Sapphira – Acts 5:5, 10
Sick healed - Acts 5:15
Aeneas – Acts 9:34
Dorcas – Acts 9:40

Of Paul
Elymas blinded – Acts 13:11
Lame man cured – Acts 14:10
Damsel with spirit of divination – Acts 16:18 19:11
Eutychus restored to life – Acts 20:10
Viper's bite = Acts 28:5
Father of Publius healed – Acts 28:8
Other miracles of Paul – Acts 14:3; 19:11

Appendix B
Recorded Parables of Jesus

The following list has been compiled from various sources.

01	Absent Householder	Mark 13:33-37
02	Barren Fig Tree	Luke 13:6-9
03	Building A Tower/Making War	Luke 14:25-35
04	Candle under a Bushel	Mat. 5:14-16; Mk. 4:21-22; Lk. 8:16-17; Lk 11:33-34
05	Creditor and two Debtors	Lk. 7:41-43
06	Faithful and Evil Servant	Lk. 12:35-40
07	Faithful and Wise Steward	Lk. 12:42-48
08	Fig Tree	Mat. 24:32-44; Mk. 13:28-32; Lk. 21:29-33
09	Friend in Need	Lk. 11:5-13
10	Good Samaritan	Lk. 10:30-37
11	Great Supper	Lk. 14:16-24
12	Growing Seed	Mk. 4:26-29
13	Hidden Treasure	Mat. 13:44
14	Importune Widow	Lk. 18:1-8
15	Laborers in the Vineyard	Mat. 20:1-16
16	Leaven	Mat. 13:33; Lk. 13:20-21
17	Lost Coin	Lk. 15:8-10
18	Lost Sheep	Mat. 18:12-14; Lk. 15:3-7
19	Mustard Seed	Mat. 13:31-32; Mk. 4:30-32; Lk. 13:18-19
20	Net	Mat. 13:47-50
21	New cloth on old garment	Mat. 9:16; Mk. 2:21; Lk. 5:36
22	New wine in old wineskins	Mat. 9:17; Mk. 2:22; Lk. 5:37-38
23	Pearl of Great Price	Mat. 13:45-46
24	Pharisee and the Publican	Lk. 18:9-14
25	Prodigal Son	Lk. 15:11-32
26	Rich Fool	Lk. 12:16-21
27	Rich Man and Lazarus	Lk. 16:19-31
28	Sower sowing seeds	Mat. 13:3-23; Mk. 4:2-20; Lk. 8:4-15
29	Talents-Five, Two, One	Mat. 25:14-30
30	Tares	Mat. 13:24-30
31	Ten, Five, One Pounds	Lk. 19:11-27
32	Two Sons	Mat. 21:28-32
33	Unforgiving Servant	Mat. 18:23-25
34	Unjust Steward	Lk. 16:1-13
35	Unprofitable Servants	Lk. 17:7-10
36	Wedding Feast	Mat. 22:2-14
37	Wicked Husbandmen	Mat. 21:33-45; Mk. 12:1-12; Lk. 20:9-19
38	Wise and Foolish Virgins	Mat. 25:1-13
39	Wise man builds on rock	Mat. 7:24-27; Lk. 6:47-49

Appendix C – Genealogy of Jesus

Matthew	I Chronicles	Luke	
Abraham	Abraham	Jesus	Mattatha
Issac	Isaac	Joseph	Nathan
Jacob	Jacob	Heli	{by
Judas	Judah	Matthat	Bathesheba}
Phares {by Tamar}	Pharez {by Tamar}	Levi	David
Esrom	Hezron	Mechi	Jesse
Aram	Ram	Jama	Obed
Aminadab	Amminadab	Joseph	Boaz
Naasson	Nahshon	Mattathias	Salmon
Salmon	Salma	Amos	Naason
Boaz	Boaz	Naum	Aminadab
Obed {by Ruth}	Obed {by Ruth}	Esli	Aram
Jesse	Jesse	Nagge	Esrom
David	David	Maath	Phares
Solomon {by Bathsheba}	Solomon {by Bathsheba}	Mattathias	Juda
Roboam	Rehoboam	Semei	Jacob
Abia	Abia	Joseph	Isaac
Asa	Asa	Juda	Abraham
Jehoshaphat	Jehoshaphat	Joanna	Thara
Ozias {Uzziah}	Joram {Jehoram}	Rhesa	Nachor
Joatham	Ahaziah*	Zorobabel	Saruch
Achaz	Joash*	Salathiel	Ragau
Ezekias	Amaziah*	Neri	Phalec
Manasses	Azariah {Uzziah}	Melchi	Heber
Amon	Jotham	Addi	Sala
Josiah	Ahaz	Gosam	Cainan
Jechoniah	Hezekiah	Elmodam	Arphaxad
Salathiel	Manasseh	Er	Shem
Zorobabel {Zerubbabel}	Amon	Joseph	Noah
Abiud	Josiah	Eliezer	Lamech
Elikim	Jehoiakim*	Jorim	Mathuselah
Azor	Jeconiah	Matthat	Enoch
Sadoc	Salathiel	Levi	Jared
Achim		Simeon	Malellel
Eliud	*Omitted by Matthew	Juda	Cainan
Eleazar		Joseph	Enosh
Matthan		Jonan	Seth
Jacob		Eliakim	Adam
Joseph		Melea	
Jesus		Menan	

I Chr. 1-3 – Ahaziah, Joash, Amaziah, and Jehoiakim – are omitted by Matthew. The first three: Ahaziah, Joash, and Amaziah were descendants of Athaliah who reigned as a wicked queen following the death of her husband King Jehoram and her son Ahaziah who were assassinated [II Ki. 11:1-20]. See Appendix G: World Time Line of Biblical History

Ahaziah [evil] born 3210 AH – began reign 3232 AH – assassinated 3233 AH
Joash [good] born 3232 AH – began reign 3239 [age 7] – reigned 40 years died 3279 AH
Amaziah [good] born 3254 AH – began reign 3279 AH [age 25]
Josiah [good] born 3478 AH - began reign 3487 AH [age 8] – reigned 31 years died 3517 AH
Jehoiakim [evil] born 3493 AH - begins reign 3518 AH [age 25] under taxation of Egypt – taken captive to Babylon in 3520 AH - 3 years after death of Josiah.

Matthew gives the physical descent of Joseph rather than the legal descent.

In Matthew's birth narrative (chapters 1-2) which includes Jesus' genealogy through Joseph (Jesus' legal genealogy): Joseph's name occurs exactly **7** times: Mat. 1:16,18,19,20,24; Mat. 2:13,19 --- Mary's name occurs exactly **4** times: Mat. 1:16,18,20; 2:11 --- Matthew's genealogy starts with Abraham {patriarch of the Jews} and goes forward to show that Jesus is the fulfillment of the promises made to Abraham for a savior Who would reign forever.
In Luke's birth narrative (chapters 1-3) which includes Jesus' genealogy through Mary (Jesus' blood genealogy): Joseph's name occurs exactly **4** times: Lu. 1:26; 2:4,16; 3:23 --- Mary's name occurs exactly **12** times: Lu. 1:27,30,34,38,39,41,46,56; 2:5,16,19,34 --- Luke's genealogy starts with Jesus and goes backward to Adam to show that Jesus is the savior of all people promised to Adam and Eve in the garden.
David had 4 sons by Bathesheba {I Chr. 3:5} – Mary and Joseph are both descended from David by Bathesheba. Joseph through Bathesheba's son Solomon; Mary through Bathesheba's son Nathan.

Interestingly, Bathesheba isn't called by name in Matthew's account but is referred to as having been the wife of Uriah. This suggests the possibility that Bathesheba deliberately seduced King David – nevertheless, Jesus is descended from her rather than any of David's other wives.

Appendix D

HOW TO BECOME A CHRISTIAN

All the knowledge in the world is unimportant unless you know where you are going to spend eternity. The question is never whether the Lord is on your side; the question is -- are YOU on the Lord's side? If you don't know that you are on the Lord's side, that issue needs to be settled once and for all.

The Lord our God and our Creator has given us commandments to follow. Disobedience to these commandments is sin. According to scripture, even thoughts that are contrary to the Lord's commandments are sin. Also, according to scripture no one has kept every commandment except Jesus Christ God's only Son. God the Father sent His only Son Jesus {God-in-the-flesh} to pay the price for the sins of the world. The promise has been given that anyone who accepts Jesus Christ as their personal Lord and Savior will be saved. To be "saved" means that our sins are forgiven and we have the right as "adopted" children of God to enter the kingdom of heaven when we die, or when Jesus comes to take us home at the rapture of the church. It also means we have a special relationship with our heavenly Father now because once we've accepted His Son, His Holy Spirit lives in us to teach us, convict us when we sin, and to give us a glimpse of "heaven on earth."

King James 1769 Version	King James Paraphrase
(6) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)	(6) Jesus said to him, I am the Way, the Truth, and the Life: no man can come to the Father, except by Me. ({43} John 14:6)

To those who are lost, this seems very narrow minded, but consider this: Suppose someone owed you a lot of money and had no hope of ever having the ability to repay you. Suppose you told that person, "If you will just love and respect my only son, I will cancel all of your debt." Then suppose that person told you, "I will never love or respect your son. I despise Him and all He represents." How would you feel. This is a very good example of how God the Father views those who reject His Son.

The Roman Road to salvation: {From the book of Romans}
A. **All have sinned** -- We must all acknowledge that we are sinners and have not lived in accordance with the Lord's commands.

King James 1769 Version	King James Paraphrase
(10) As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God. (12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Rom. 3:10-12)	(10) As it is written, **"There is no one who is righteous, no, not one:** (11) **There is no one who understands, there is no one who seeks after God.** (12) **They have all gone out of way, they have all together become unprofitable; there is no one who does good, no, not one."**[b] ({45} Rom. 3:10-12)

{Righteous -- means to be right with God and to keep ALL of His commandments -- Jesus said if you have thought a wrong thought you have broken all of the commandments.} [Mat 5:8]

King James 1769 Version	King James Paraphrase
(20) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. (21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (Rom. 3:20-23)	(20) Therefore by the deeds of the law no flesh will be justified in His sight: because by the law *comes* the knowledge of sin. (21) But now the righteousness of God without the law is revealed, being witnessed *to* by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ to all and upon all those who believe: because there is no difference: (23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:20-23)

B. **All deserve to die** -- None of us deserves to live or to have eternal life.

King James 1769 Version	King James Paraphrase
(23) For all have sinned, and come short of the glory of God; (Rom. 3:23)	(23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:23)

C. **The price of sin was paid for, for all who believe** -- Believe that if you accept God's only Son, Jesus, as your personal Lord and Savior, He has paid the price for your salvation. {To accept Jesus as your personal Lord means that you are sincere in your desire to live in accordance with His commands; to allow Him to be Lord of your life; but also knowing that you can never repay Jesus for the love and mercy He has shone towards you. -- Jesus said,

King James 1769 Version	King James Paraphrase
(15) If ye love me, keep my commandments. (John 14:15)	(15) If you love Me, keep My commandments. ({43} John 14:15)

Salvation means to not have your sins counted against you and the right to spend eternity in
heaven -- not because of what you've done, but because of what Jesus has done for you. It is a free gift, totally undeserved, given to everyone who accepts God's Son Jesus as his/her Lord and Savior.

King James 1769 Version	King James Paraphrase
(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Rom. 10:9)	(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved. ({45} Rom. 10:9)

{Believing also means that you believe that Jesus was truly born of a virgin, lived a sinless life, died on the cross for the sins of the world, arose from the dead, and will soon return to take us to be home with Him. If any of these things were not true, then He could not be our savior.}

King James 1769 Version	King James Paraphrase
(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (Rom. 3:21-23)	(21) But now the righteousness of God without the law is revealed, being witnessed *to* by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ to all and upon all those who believe: because there is no difference: (23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:21-23)

King James 1769 Version	King James Paraphrase
(6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, (7) *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. (8) Blessed *is* the man to whom the Lord will not impute sin. (Rom. 4:6-8)	(6) Even as David also describes the blessedness of the man, to whom God credits righteousness without works, (7) *Saying,* **"Blessed *are* those whose sins are forgiven, and whose sins are covered."**[b] (8) **"Blessed *is* the man to whom the Lord will not count sin."**[c] ({45} Rom. 4:6-8)

[cf. Ps. 32:1-2]

King James 1769 Version	King James Paraphrase
(13) And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. (14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (15) That whosoever believeth in him should not perish, but have eternal life. (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	(13) And no man has ascended up to heaven, but He Who came down from heaven, *even* the Son of Man Who is in heaven. (14) And as Moses lifted up the serpent in the wilderness,[b] even so must the Son of Man be lifted up: (15) That whoever believes in Him should not perish, but have eternal life. (16) Because God loved the world so much, that He gave the only Son He has ever fathered, that whoever believes in Him should not perish, but have everlasting life.

King James 1769 Version	King James Paraphrase
(17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:13-21)	(17) Because God did not send His Son into the world to condemn the world; but that the world through Him might be saved. (18) He who believes on Him is not condemned: but he who does not believe is condemned already, because he has not believed in the Name of the only fathered Son of God. (19) And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. (20) Because everyone who does evil hates the light, neither comes to the light, lest his deeds should be reproved. (21) But he who does what's right comes to the light, that his deeds may be revealed, that they are done in God. ({43} John 3:13-21)

Do not think to yourself that when you "get your act together" you'll ask the Lord into your life. You can't live a life that is pleasing to Him without His help. Ask for forgiveness and ask Jesus to come into your life. **If there is anything in your life that shouldn't be there, He'll take care of it AFTER you've made a commitment to Him.**

None of us knows when our life will end and we will stand in the presence of the Lord. It may be years from now; it may be 5 minutes from now. This life is only a testing grounds. It is here your life must count for the Lord. The scriptures state: "Now is the time for decision." [II Cor. 6:2] When this life ends, there will not be another chance!

King James 1769 Version	King James Paraphrase
(38) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:38)	(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels. ({41} Mark 8:38)

Suggested prayer:

Father, I know that I have sinned against You and I have not lived the kind of life I know You want me to live. Please, forgive me for the ways I have failed You. I know that You sent Your Son, Jesus, to pay the price for my salvation and I believe You raised Him from the dead to become King of Kings and Lord of Lords. I believe that one day soon He is coming back again to reign forever and ever. I accept Your Son, Jesus, as my personal Lord and Savior. With Your help, I will strive to live for You and to be the person You want me to be.
Father, let Your Holy Spirit come into my heart and cleanse me from all unrighteousness. I know I do not deserve what Jesus has done for me, but forgive me and help me to live for You every moment of my life. In Jesus' Name I pray. Amen.

If you are sincere and believe the things in this prayer you have the promise of God that your salvation is assured. Your salvation is based on His faithfulness, and He is always faithful.

For those who do not already have an established daily Bible study routine, I would recommend reading {01} Genesis (to get some historical background) followed by {42} Luke. Luke gives Jesus' ministry in chronological order, explains some of the Jewish customs, and shows Jesus as the Savior for all who will accept Him as their Lord. For those with a Jewish background, I would recommend reading {40} Matthew before reading Luke, since Matthew shows Jesus as fulfilling Bible prophecy for the Jews' long awaited Messiah. {40} Matthew chapters 5 through 7 gives Jesus' sermon on the mount explaining how God wants us to live. The book of {59} James gives us practical applications of the sermon on the mount.

Appendix E
ASSURANCE FOR BELIEVERS

King James 1769 Version	King James Paraphrase
(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Rom. 10:9)	(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved. ({45} Rom. 10:9)

King James 1769 Version	King James Paraphrase
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (I John 1:8-9)	(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, He is faithful and just to forgive us *of our* sins, and to cleanse us from all unrighteousness. ({62} I John 1:8-9)

King James 1769 Version	King James Paraphrase
(15) If ye love me, keep my commandments. (16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (17) *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (20) At that day ye shall know that I *am* in my Father, and ye in me, and I in you.	((15) If you love Me, keep My commandments. (16) And I will ask the Father, and He shall give you another Comforter, that He may stay with you forever; (17) *Even* the Spirit of truth; whom the world cannot receive, because it does not see Him, neither knows Him: but you know Him; because He lives with you, and shall be in you. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world will see Me no more; but you see Me: because I live, you shall live also. (20) At that day you shall know that I *am* in My Father, and you in Me, and I in you.

King James 1769 Version	King James Paraphrase
(21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:15-21)	(21) He who has My commandments, and keeps them, he it is who loves Me: and he who loves Me shall be loved by My Father, and I will love him, and will reveal Myself to him. ({43} John 14:15-21)

King James 1769 Version	King James Paraphrase
(5) *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Heb. 13:5)	(5) *Let your* conversation *be* without covetousness {greed}; *and be* content with such things as you have: because He has said, **I will never leave you, nor forsake you.**[a] ({58} Heb. 13:5)

King James 1769 Version	King James Paraphrase
(11) And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (13) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (I John 5:11-13)	(11) And this is the witness, that God has given to us eternal life, and this life is in His Son. (12) He who has the Son has life; *and* he who does not have the Son of God does not have life. (13) These things have I written to you who believe on the Name of the Son of God; that you may know that you have eternal life, and that you may believe on the Name of the Son of God. ({62} I John 5:11-13)

King James 1769 Version	King James Paraphrase
(40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:40)	(40) And this is the will of Him Who has sent Me, that everyone who sees the Son, and believes on Him, may have everlasting life: and I will raise him up at the last day. ({43} John 6:40)

King James 1769 Version	King James Paraphrase
(24) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)	(24) Truly, Truly, I say to you, He who hears My word, and believes on Him Who sent Me, has everlasting life, and shall not come into condemnation; but is passed from death into life. ({43} John 5:24)

King James 1769 Version	King James Paraphrase
(18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (I Peter 3:18)	(18) Because Christ also has once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit: ({60} I Peter 3:18)

King James 1769 Version	King James Paraphrase
(5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: (6) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (7) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? (8) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. (9) Furthermore we have had fathers of our flesh which corrected *us,* and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (10) For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. (Heb. 12: 5-10)	(5) And you have forgotten the exhortation which speaks to you as to children, My son, do not despise the chastening of the Lord, nor faint when you are rebuked by Him: (6) Because those whom the Lord loves He disciplines, and disciplines every son whom He receives. (7) If you endure discipline, God deals with you as with sons; because what son is he whom the father does not discipline? (8) But if you are without discipline, of which all are partakers, then you are bastards, and not sons. (9) Furthermore we have had fathers of our flesh who corrected *us,* and we gave *them* reverence: shall we not much rather be in subjection to the Father of spirits, and live? (10) Because they truly for a few days disciplined *us* after their own pleasure; but He for *our* profit, that *we* might be partakers of His holiness. ({58} Heb. 12: 5-10)

Our salvation is not based on our faithfulness; if it were we would all loose our salvation. **<u>Our salvation is based on the promise of God.</u> He is always faithful even when we are unfaithful to Him.** As long as we are in these mortal bodies we will continue to make mistakes, and even at times rebel against God. If we have accepted Jesus Christ as our personal Lord and Savior, He has promised to discipline us to whatever extent is necessary to bring us back into His will. I John 1:8-9 {quoted above} was written to Christians, not unbelievers.

Appendix F
Holiness of Living
{Evidences of Salvation}

I, myself, am acutely aware of how far below God's standard of holiness that I am, that I would never consider passing judgment on someone else -- so anything that you may read here and interpret as judgmental on my part, I apologize for at the very beginning and assure you that is not the case at all. Only by God's grace is there hope for any of us.

King James 1769 Version	King James Paraphrase
(14) Follow peace with all *men,* and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby many be defiled; (Heb. 12:14-15)	(14) Follow peace with all *men,* and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up troubles *you,* and thereby many are defiled; ({58} Heb. 12:14-15)

Christianity is the only religion which states that God so loved the world that He came to earth in human form to teach us how He wants us to live, paid the price for our salvation, and rose from the dead as proof of His power over sin and death. The leaders of all other religions, are in their tombs, but the tomb of Jesus is empty! It has been said that Christianity is not a religion, but a way of life.

King James 1769 Version	King James Paraphrase
(35) By this shall all *men* know that ye are my disciples, if ye have love one to another. (John 13:35)	(35) By this all *men* shall know that you are My disciples, if you have love one to another. ({43} John 13:35)

King James 1769 Version	King James Paraphrase
(37) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the first and great commandment. (39) And the second *is* like unto it, Thou shalt love thy neighbor as thyself. (40) On these two commandments hang all the law and the prophets. (Mat. 22:37-40)	(37) Jesus said to him, **You shall love the LORD {Jehovah} your God with all your heart, and with all your soul, and with all your mind.**[d] (38) This is the first and greatest commandment. (39) And the second *is* like it, **You shall love your neighbor as yourself.**[e] (40) On these two commandments hang all the law and the prophets. ({40} Mat. 22:37-40)

Jesus said,"If you love Me, you will keep My commandments." And "a tree is known by the fruits it bears. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit." Jesus' "Sermon on the Mount" {Matthew chapters 5 and 6} teaches us the attitudes that we must show towards our heavenly Father and those around us.

After accepting Jesus as our Lord and Savior He has given the commandment that we make a public profession of faith in Him by submitting to baptism and by attending Christian services where we can learn how He wants us to live.

King James 1769 Version	King James Paraphrase
(38) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:38)	(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels. ({41} Mark 8:38)

King James 1769 Version	King James Paraphrase
(24) And let us consider one another to provoke unto love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. (Heb. 10:24-25)	(24) And let us consider how to provoke one another to love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting {encouraging} *one another*: and so much the more, as you see the day approaching. ({58} Heb. 10:24-25)

It is by worshiping and studying God's word together with other Christians that we are strengthened, receive the proper nourishment, and are encouraged in living the life He has called us to.

Christianity is personal, but it is not private. Love and joy in the Lord that are not shared with others, do not exist! There is no such thing as having love and not sharing it. How much we show our love towards other children of God, and towards unbelievers, is a good indication of just how much we really love Him. I John 4:20 says,

King James 1769 Version	King James Paraphrase
(20) If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (21) And this commandment have we from him, That he who loveth God love his brother also. (I John 4:20-21)	(20) If a man says, I love God, and hates his brother, he is a liar: because he who does not love his brother whom he has seen, how can he love God Whom he has not seen? (21) And this commandment we have from Him, That he who loves God love his brother also. ({62} I John 4:20-21)

-- A single coal of fire left to itself will soon die out, but coals put together become a blaze of fire.

Does this mean that a person who does not regularly attend church is not a Christian? No, but it does mean that if he/she is able and has opportunity to attend church and doesn't, he/she is in rebellion against the Lord as Hebrew 10:25 indicates an is in need of repentance.

Those outside the church often point at the church and say, "That church is full of hypocrites." And in one sense they are right -- none of us fully live up the life we profess. In fact I John 1:8-9 says:

King James 1769 Version	King James Paraphrase
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us. (I John 1:8-10)	(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, He is faithful and just to forgive us *of our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make Him a liar, and His Word is not in us. ({62} I John 1:8-10)

In the Biblical sense, however, a hypocrite is not one who fails to live up to the commands of the Lord. The Biblical definition of a hypocrite is a person who claims to believe in God, but refuses to make any attempt to live the life He has called us to.

As someone once said: "I'd rather go to church with hypocrites bound for heaven than to not go to church and to be with the other hypocrites bound for hell."

The following are evidences given in the Bible which are "fruits" or indicators of our relationship with the Lord. The evidences of being saved are the goals we as Christians strive for. The evidences of not being saved are hindrances we strive to permanently remove from our lives.

If we are missing some of the evidences of being saved, we should pray that the Lord will help us obtain them. If we have some of the evidences of not being saved, we should admit to the Lord that we have sinned against Him and pray for forgiveness. Having evidences of not being saved does not necessarily mean we aren't saved any more than having some of the evidences of being saved means that we are saved. **If we truly have accepted Jesus as our Lord and savior, we have His promise that He will discipline us to whatever extent it it necessary to bring us back into His will. "Those whom the Lord loves, He reproves and disciplines."** According to I John it is possible for a child of God to get so far out of the Father's will that He must call that child home to be with Him before he/she does too much damage to His kingdom down here.

We must also be on guard that we do not pass judgment on a fellow believer's salvation. We are commanded to not judge lest we be judged. We are not called to be judges, but we are called to be "fruit inspectors." "We are to hate sin, but love the sinner." For the unbeliever, this is not possible, because he has no understanding of what true love is all about. **{This is one reason why the Lord has specifically forbidden believers to intermarry with unbelievers.}** [I Cor. 7:39; II Cor. 6:14-15] For the believer, it is sometimes difficult, but we are reminded that the Lord loved us even when we had no love for Him.

Bad things do happen to good people. And often bad people are not punished in this lifetime. But ultimately as Jesus said, we will reap what we sow. We may not understand many things that happen down here in this lifetime. And many things we will not understand until we stand in His presence.

Never be ashamed to admit that you don't know the answers to something. There is only One Who knows the answers to everything. Beware of anyone who claims to have all the answers.

Evidences of Being Saved:

King James 1769 Version	King James Paraphrase
(12) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (13) Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: (14) Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. (18) A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (20) Wherefore by their fruits ye shall know them. (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in thy name done many wonderful works?	(12) Therefore all things that you would have men do to you, even so you do to them: because this is the law and the prophets. (13) Enter in at the straight gate: because wide *is* the gate, and broad *is* the way, that leads to destruction, and many there are who enter there: (14) But straight *is* the gate, and narrow *is* the way, which leads to life, and there are few who find it. (15) Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. (16) You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (17) Even so every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit. (18) A good tree cannot bring forth bad fruit, neither *can* a corrupt tree bring forth good fruit. (19) Every tree that does not bring forth good fruit is cut down, and cast into the fire. (20) Therefore by their fruits you shall know them. (21) Not every one who says to Me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of My Father Who is in heaven. (22) Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name and in Your name have cast out devils? and in Your name done many wonderful works?

King James 1769 Version	King James Paraphrase
(23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. (26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Mat. 7:12-25)	(23) And then will I profess to them, I never knew you: depart from Me, you who do works of sin. (24) Therefore whoever hears these sayings of Mine, and does them, I will compare him to a wise man, who built his house upon a rock: (25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall; because it was founded upon a rock. (26) And everyone who hears these sayings of Mine, and does not do them, shall be compared to a foolish man, who built his house upon the sand: (27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was its fall. ({40} Mat. 7:12-27)

King James 1769 Version	King James Paraphrase
(23) And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:23-24)	(23) And be renewed in the spirit of your mind; (24) And that you put on the new man, which is created after God in righteousness and true holiness. ({49} Eph. 4:23-24)

King James 1769 Version	King James Paraphrase
(8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (9) Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. (10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*. (Mal. 3:8-10)	(8) Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings. (9) You *are* cursed with a curse: because you have robbed Me, *even* this whole nation. (10) Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this, says the LORD {Jehovah} of hosts {armies}, if I will not open the windows of heaven to you, and pour out a blessing upon you, that *there will* not *be room* enough *to receive it* ({39} Mal. 3:8-10)

King James 1769 Version	King James Paraphrase
(13) For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. (14) For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. (15) But if ye bite and devour one another, take heed that ye be not consumed one of another. (16) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (18) But if ye be led of the Spirit, ye are not under the law.	(13) Because, brothers, you have been called to liberty; only do not *use* liberty for an occasion to the flesh, but by love serve one another. (14) For all the law is fulfilled in one word, *even* in this; You shall love your neighbor as yourself. (15) But if you bite and devour one another, take heed that you not be consumed by one another. (16) *This* I say then, Walk in the Spirit, and you shall not fulfil the lust of the flesh. (17) Because the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary to one another: so that you cannot do the things that you want. (18) But if you are led by the Spirit, you are not under the law.

King James 1769 Version	King James Paraphrase
(19) Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, (20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, (21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. (22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (23) Meekness, temperance: against such there is no law. (24) And they that are Christ's have crucified the flesh with the affections and lusts. (25) If we live in the Spirit, let us also walk in the Spirit. (26) Let us not be desirous of vain glory, provoking one another, envying one another. (Gal. 5: 13-26)	(19) Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, (20) Idolatry, witchcraft, hatred, disputes, jealousies, anger, strife, divisions, heresies, (21) Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told *you* in time past, that those who do such things shall not inherit the kingdom of God. (22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (23) Meekness, temperance: against such there is no law. (24) And those who are Christ's have crucified the flesh with its passions and lusts. (25) If we live in the Spirit, let us also walk in the Spirit. (26) Let us not be desirous of vain glory, provoking one another, envying one another. ({48} Gal. 5: 13-26)

King James 1769 Version	King James Paraphrase
(7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (9) And let us not be weary in well doing: for in due season we shall reap, if we faint not. (10) As we have therefore opportunity, let us do good unto all *men,* especially unto them who are of the household of faith. (Gal. 6:7-10)	(7) Do not be deceived; God is not mocked: because whatever a man sows, that he shall also reap. (8) Because he who sows to his flesh shall of the flesh reap corruption; but he who sows to the Spirit shall of the Spirit reap life everlasting. (9) And let us not be weary in well doing: because in due season we shall reap, if we do not faint. (10) Therefore as we have opportunity, let us do good to all *men,* especially to those who are of the household of faith. ({48} Gal. 6:7-10)

Note: A tree cannot decide what kind of fruit it will bear. But, the abundance and quality of its fruit is determined to a large extent by whether it receives the proper nourishment. If a person is a Christian, the above fruits will be evidenced. How much they are evidenced is determined both by the individual's willingness to be submissive to the will of the Lord and how much of the proper nourishment he receives. Unlike the tree, a Christian can determine whether he/she will receive the proper nourishment. That nourishment comes through Bible study and fellowship with other believers.

The sermon on the mount: {40} Matthew chapters 5, 6, and 7 is a good starting point to see how the Lord wants us to live. The book of {59} James gives us practical ways to put that life style into practice.

Appendix G

WORLD TIME LINE OF BIBLICAL HISTORY

{With notes and Scriptural references by Sonny Stephens

available at: **http://www.TheWordNotes.com**}

The chronology used in most Bibles is from Archbishop Ussher published in 1650 A.D.. He puts Adam's creation at 4004 B.C. and the exodus at 1491 B.C. The chronology compiled here is based on the Scriptures and the outstanding work of Dr. David L. Cooper, president of the Biblical Research Society. For more information on this subject see his book: **Messiah: His First Coming Scheduled**, published by the Biblical Research Society, Los Angelos, Ca.. {1939} [See www.biblicalresearch.info] I have personally verified all counts, added Scriptural references, and have both noted and given explanations for the departures from the traditional chronology. B.C. dates given here have been corrected in accordance with Dr. Cooper's findings, except for the 4 year error dating the birth of Christ at 4 B.C. which has been retained in order to keep our present Gregorian calendar intact. Any errors which may be discovered in the B.C. calendar or in our modern Gregorian calendar do not in any way affect the accuracy of the A.H. calendar prior to the crucifixion of Jesus Christ. There is some question even among historians as to the exact year of Jesus' birth. Some say as early as 5 B.C.; others as late as 1 A.D. The commonly accepted 4 B.C. has been accepted here until more evidence proves otherwise.

There are two Biblical events which are subject to at least some degree of interpretation: (1) The first question is whether the Ammonite rule over the eastern bank of the Jordan (2852 A.H.) and the Philistine rule over the rest of Israel (2923 A.H.) were actually concurrent. {At least for the present I am standing by Dr. Cooper's analysis which indicates these events were not concurrent even though this is not commonly accepted.} (2) The second question is whether the reign of Abimelech (2826 A.H.) should be counted as part of the oppression years, since he had no legitimate claim to the judgeship. {Again, I am going with Dr. Cooper's position, that because Abimelech usurped the judgeship, his reign should be counted as part of the oppression years.} I remain open on all of these issues until it can be clearly demonstrated otherwise. Since the oppression years were not counted in the 480 years from the Exodus to Solomon's fourth year (I Ki. 6:1,38), either of these events would affect the over all chronology after Abimelech's judgeship began in 2826 A.H. All dates given unless indicated otherwise are Scripturally accurate to within a year. (Dates in parenthesis are from secular history sources but in no way affect the Biblical chronology.)

A.H. - Anno Hominis -- Year of Man -- figured from the creation of Adam and Eve. This calendar does not correspond to the Jewish C.E. (Creation Event or Common Era) calendar due to the halting of the Jewish calendar during periods of oppression which has created a number of discrepancies. See notes at end of this document. See also: How Long Was Israel In Egypt? in Appendix M.

B.C. - Before Christ - dates can be obtained by subtracting the A.H. date from 4042. {or 4039 if Jesus was born 1 A.D.} The question of the possible concurrent rule of the Ammonites and Philistines [2852 A.H. and 2923 A.H. respectively] would reduce the difference between the traditional 4004 B.C. and 4042 B.C. by 31 years giving a difference of only 7 years. See note at end concerning the 83 year error with modern chronologies.

A.D. - Anno Domini – Year of our Lord – Year of Jesus' birth.

[Dashed "|" lines indicate that backward dating is required. Plus "+" signs indicate forward dating.]

A.H.	B.C.
0	(4042) Adam and Eve created (Gen. 1-2)
	{4039?}
	Cain born to Adam -- undated (Gen. 4:1)
	Abel born to Adam -- undated (Gen. 4:2)
	[It is possible that Cain and Abel were twins.]
	Abel killed by Cain -- undated (Gen. 4:8)
130	(3912) Seth born to Adam age 130 (Gen. 5:3)
	{Note that Seth is the third son and it is through his descendants the Savior would come.}
235	(3807) Enosh born to Seth age 105 (Gen. 5:6)
325	(3717) Kenan born to Enosh age 90 (Gen. 5:9)
	(May be the root name for Canaan!)
395	(3647) Mahalalel born to Kenan age 70 (Gen. 5:12)
460	(3582) Jared born to Mahalalel age 65 (Gen. 5:15)
622	(3420) Enoch born to Jared age 162 (Gen 5:18)
	{Note that Enoch is the seventh generation.}
687	(3355) Methuselah born to Enoch age 65 (Gen. 5:21)
	{Methuselah means "It Shall Be Sent." Methuselah died the year of the Great Flood - Enoch knew the flood was coming!}
874	(3168) Lamech born to Methuselah age 187(Gen. 5:25)
930	(3112) Adam's death age 930 (Gen. 5:5)
987	(3055) Enoch taken to heaven age 365 (Gen. 5:23-24)
1042	(3000) Seth's death age 912 (Gen. 5:8)
1056	(2986) Noah born to Lamech age 182 (Gen. 5:28-29)
	{Note that Noah is the tenth generation.}
	Noah is Methuselah's grandson.
1140	(2902) Enosh's death age 905 (Gen. 5:10-11)

1235 (2807) Kenan's death age 910 (Gen. 5:13-14)
1290 (2752) Mahalalel's death age 895 (Gen. 5:16-17)
1422 (2620) Jared's death age 962 (Gen. 5:20)
1556 (2486) Japheth born to Noah age 500 (Gen. 5:32;
10:21) (It is possible that Japheth and Ham were twins.)
------1558 (2484) Shem born to Noah age 502 (Gen. 11:10)
| (It is also possible that Shem and Ham were twins)
| At first glance at Gen. 5:32 it appears that Shem was
| born when Noah was 500 years old, but because Sh em
| was 100 years old two years after the flood {Gen. 11:10}
| We know that Noah was 502 when Shem was born. Shem is listed
| first in Gen. 5:32 because of his importance (as an ancestor of Jesus.)
| Japheth is referred to as the "elder" (oldest) in Gen. 10:21
| 1651 (2391) Lamech's death age 777 (Gen. 5:31)
| 1656 (2386) The Great Flood (also the year of Methuselah's death
| age 969 – according to tradition Methuselah died 7 days before
| the Flood) Noah is age 600. Gen. 5:28-29; 7:6)
| 1657 (2385) Noah and family leave the ark (1 year and 10 days later)
| (Gen. 8:13)
----1658 (2384) Arpachshad born to Shem age 100 (Gen. 11:10)
1693 (2349) Shelah born to Arpachshad age 35 (Gen. 11:12)
1723 (2319) Eber born to Shelah age 30 (Gen. 11:14)
1757 (2285) Peleg born to Eber age 34 (Gen. 11:16)
The name Peleg means division and could have been named
the year of the Tower of Babel and/or the division of the
continents as we know them (The latter is proposed by
Dr. Cooper.) [100 years after the end of the flood.]
1787 (2255) Reu born to Peleg age 30 (Gen. 11:18)
1819 (2223) Serug born to Reu age 32 (Gen. 11:20)
1849 (2193) Nahor born to Serug age 30 (Gen. 11:22)
1878 (2164) Terah born to Nahor age 29 (Gen. 11:24)
------ 1948 (2094) Nahor#2 born to Terah age 70 (Gen. 11:26)
| 1996 (2046) Peleg's death age 239 (Gen. 11:19)
| 1997 (2045) Nahor's death age 148 (Gen. 11:25)
| 2006 (2036) Noah's death age 950 (Gen. 9:28-29)
| [349 years after end of the flood.]
| 2008 [1] (2034) Abram born to Terah age 130 (Gen. 11:31-32;
| Gen. 12:4; Acts 7:4) {Note that Abram is the tenth generation
| from Noah.} At first glance at Gen 11:26 it appears that Terah
| was 70 when Abram was born, but since Terah lived to the
| age of 205 {Gen. 11:32} and Abram left for Canaan after Terah's
| death {Acts 7:4} Terah had to be 130 at the time of Abram's
| birth. Although Nahor#2 is the oldest son of Terah, Abraham
| is listed first in Gen. 11 because of his importance.
| See note on Shem's birth {1558 A.H.} above. [Jewish
| chronologies do not accept Acts 7:4 and therefore assume Terah
| was only 70 when Abram was born.]

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|     2018     (2024) Birth of Sarai (Abram's half-sister and future wife; born to
|                Terah,  Abram's father.    Abram age 10.  Sarai is the daughter of
|                Abram's father,  but they have different mothers.     (Gen. 11:29;
|                Gen. 17:17; 20:12)
|     2026     (2016) Reu's death age 239 (Gen. 11:21)
|     2049     (1993) Serug's death age 230 (Gen. 11:23)
|     2083     (1959) Terah's death age 205 (Gen. 11:31-32)
--1/14/2083     (1959) Abram age 75 called to Canaan, (After Terah's  death
                Acts 7:4)  Covenant made with him, Abram goes  to  Canaan
                then to Egypt the same  year due to a famine in Canaan.
                (Gen. 11:32-12:5)
                Note that the exact date 1/14  is the date which 430 years later
                becomes  the  Passover. (Gal. 3:15-19) (Ex. 12:41)
----2084     (1958) Abram returns to Canaan age 76 (Gen. 16:3,16)
|
----2094     (1948) Ishmael born to Abram age 86 (Gen. 16:16)
     2096     (1946) Arpachshad's death age 438 (Gen. 11:13)
     2107     (1935) Covenant re-affirmed with Abram age 99,
                Abram's name changed to Abraham,  Sarai's  name changed
                to Sarah.
                Sodom and Gomorrah destroyed.    (Gen. 17:1-5,15; Gen. 19:1-19)
    2108     (1934) Isaac born to Abraham age 100 and Sarah age 90
                (Gen. 21:5)   Ishmael age 14
-----2113     (1929) Isaac age 5 -  weaned?  (Gen. 21:8)
+               Beginning of 400 year count down to the Exodus {Gen. 15:13;
+               Gen. 28:4}
+     2126     (1916) Death of Shelah age 43 (Gen. 11:12-15)
+     2145     (1897) Death of Sarah age 127, Isaac is 37  (Gen. 23:1)
+     2148     (1894) Isaac age 40 marries Rebekah (Gen. 25:20)
+                Abraham is 140
+    2158     (1884) Death of Shem [Noah's youngest son]  age 600 (Gen. 11:11)
+                {Abraham is 150 years old.}
+    2168     (1874) Esau and Jacob (twins) born to Isaac age 60  (Gen. 25:26)
+    2183     (1859) Abraham's death age 175, Jacob and Esau age 15  (Gen. 25:7)
+    2187     (1855) Eber's death age 464 (Gen. 11:14-17)
+     2231     (1811) Ishmael's death age 137 (Gen. 25:17)
+                [Jacob and Esau are 63 years old.]
+----- 2245     (1797) Jacob age 77 flees Esau and begins serving
+ |                Laban. Isaac is 137.  (Gen. 28)
+ |   2252     (1790) Jacob age 84 marries Leah and Rachael  (Gen. 29:21-28)
+ |   2253     (1789) Reuben born to Jacob age 85 by Leah   (Gen. 29:32)
+ |                Simeon born to Jacob by Leah – undated  (Gen. 29:33)
+ |   2255     (1787) Levi born to Jacob age 87 by Leah   (Gen 29:34)
+ |                The following are undated:
+ |                  Judah born to Jacob by Leah(Gen.29:35)
+ |                  Dan born to Jacob by Bilah (Rachael's maid) (Gen. 30:6)
+ |                  Naphtali born to Jacob by Bilah (Gen. 30:8)
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+ |                    Gad born to Jacob by Zilpah  (Leah's maid) (Gen. 30:11)
+ |                    Asher born to Jacob by Zilpah  (Gen. 30:13)
+ |                    Issachar born to Jacob by Leah (Gen. 30:18)
+ |                    Zebulun born to Jacob by Leah  (Gen. 30:20)
+ |                   Dinah born to Jacob by Leah    (Gen. 30:21)
+ |   2259     (1783) Joseph born to Jacob age 91 by Rachael
+ |                  (Gen. 30:24; 41:46;  Gen. 45:6; 47:28)
+ |   2265     (1777) Jacob age 97 returns to Canaan and re-named Israel.
+ |                   Joseph age 6.  Isaac age 157.  (Gen. 30:25; 31:41;   Gen. 32:28)
+ |   2265 or 2266 Benjamin born to Jacob by Rachael (Rachael
+ |                  was pregnant with Benjamin when Jacob left Laban.
+ |                  (Gen. 31:35,41)
+ |   2276     (1766) Joseph age 17 sold into slavery (Gen. 37:2)
+ |                   Isaac age 168; Jacob age 108
+ |   2287     (1755) Joseph age 28 interprets dreams for pharaoh's cup-bearer
+ |                  and baker.    (Gen. 41:1; 14-46)
+ |   2288     (1754) Isaac's death at age 180 (Gen. 35:28)
+ |                  23 years after Israel's return to Canaan.
+ |                  Israel age 120.  Joseph age 29.
+ |   2289     (1753) Joseph made ruler in Egypt at age 30.
+ |                 Israel age 121. (Gen. 41:46)
+ |   2297     (1745) Seven year famine begins. (Gen. 41:29-30,46)
+ ---2298     (1744) Israel age 130 (and family) goes into Egypt
+                  (Second year of famine)
+                  (Gen. 45:6) Joseph age 39, Reuben is 45,  Benjamin is 33.
+    2315     (1727) Jacob's (Israel's) death age 147  after 17
+                  years in Egypt. (Gen. 47:28)  Joseph age 56.  Levi age 60.
+    2369     (1673) Joseph's death at age 110 (Gen. 50:26)
+                  Miriam's birth (Moses' sister) -- undated
+    2429     (1613) Aaron's birth (Num. 33:38-39)
+    2432     (1610) Moses born to Amram by Jochebed.
+                  63 years after death of Joseph   (Num. 26:58-59)
+                  134 years after Israel entered Egypt (Ex. 6:16-20)
+    2472     (1570) Moses age 40 kills an Egyptian for beating
+                   a Hebrew slave and flees to wilderness  (Acts 7:23)
+                   {Gen. 15:13-16}
+---1/14/2513    (1529) Exodus of Israel from Egypt
+                 (430 years to the exact day  from date Covenant given to
+                  Abraham [2083A.H.] (Ex. 12:41; Gal. 3:15-19)
+                 400 years to the exact day from Isaac's 5th birthday (Ex. 12:40)
+                 215 years after Israel enters Egypt.
+                 330 years after death of Abraham,
+                 198 years after death of Israel,
+                 144 years after death of Joseph.
+                  Moses age 80, Aaron age 83,  Joshua age 50 to 64 [exact age
+                  unknown])
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+ (First year of Amenhotep II, son of Thothmes III as reigning
+ pharaoh of Egypt?)
+ Calendar changed {Ex. 12:2} to begin in March/April in Nisan
+ rather than September/October's Tishri.
+ Israel in Desert of Shur
+ Waters of Marah made sweet {undated} {Ex. 15:22-23}
+ Israel enters Elim {Ex. 15:27} {undated}
+ 2/15/2513 Israel enters Wilderness of Sin (Ex. 16:1)
+ Manna provided for food --undated, but before entrance into
+ Sinai. (Ex. 16)
+ Moses' father-in-law and family rejoin him --undated
+ (Ex. 18:1-2)
+ 3/15/2513 Israel enters Wilderness of Sinai (Ex. 19:1)
+ Moses given Ten Commandments and the Law (--exact date
+ undated but later is celebrated at Pentecost) (Pentecost dates
+ vary depending on the day of the week Passover falls on.)
+ 1/1/2514 (1528) Tabernacle erected in wilderness (Ex. 40:2,17)
+ 2/1/2514 First census taken (Num. 1:1)
+ 2/20/2514 Israel leaves Sinai (Num. 10:11)
+ 2/23/2514 Israel arrives at Wilderness of Paran, spies sent from Paran
+ to Canaan (Num. 10:11-12,33)
+ Quail and plague -- undated, but after entrance into Paran
+ (Num. 11:18-34)
+ 2514 Caleb promised land in Canaan because of his faith (Num. 14:24)
+ 1/2552 (1490) Israel arrives in the Wilderness of Zin (Num. 20:1; 33:1-38)
+ Miriam's death -- exact date undated, but during
+ Israel's last year in wilderness. (Num. 20:1)
+ Water flows from rock (Num. 20:11)
+ Edom refuses Israel passage (Num. 20:20)
+ 5/1/2552 Aaron's death age 123 at Mt. Hor (Num. 33:38-39)
+ 11/1/2552 Moses makes speech on plains of Moab (Deut. 1:3)
+ 2552 Moses' death age 120 at Mt. Pisgah exact date undated, but at
+ least 30 days before Joshua crosses Jordan (Deut. 34:7-17)
+ 1/ 1/2553(1489) Joshua prepares to cross Jordan (Josh. 3:1f)
+ 1/10/2553 Joshua leads Israel into Canaan(Josh.3:2; 4:19f)
+ 1/14/2553 Passover celebrated in Canaan, manna ceases,
+ Israel eats fruit of the land (Josh. 5:11)
+ 2553 Jericho falls to Israel --exact date undated
+ 2559 (1483) Caleb given land promised, land apportioned age 85
+ (Josh 14:10)
+ {Joshua is 11 to 25 years older than Caleb.}
+ Joshua's death at age 110 -- exact date undated (Josh. 24:29)
+ 2573 (1469) Mesopotamia's oppression over Israel begins (Jg. 3:8)
+ 2581 (1461) Mesopotamia's oppression ends after 8 years.
+ Othniel's judgeship begins (Israel has peace for 40 years Jg. 3:8-11)
+ 2621 (1421) Moabite oppression begins (Jg. 3:11,14)

+ 2639 (1403) Moabite oppression ends after 18 years.
+ Ehud's judgeship begins (Israel has peace for 80 years.)
+ (Jg. 3:14,30)
+ 2719 (1323) Canaanite oppression begins (Jg. 3:30; 4:3)
+ 2739 (1303) Canaanite oppression ends after 20 years.
+ Barak's judgeship begins (Israel has peace for 40 years.)
+ (Jg. 4:3; 5:31)
+ 2779 (1263) Midianite rule over Israel begins (Jg. 6:1; 5:31)
+ 2786 (1256) Midianite rule ended by Gideon after 7 years.
+ (Israel has peace for 40 years.) (Jg.6:1; 8:28)
+ 2826 (1216) Abimelech usurps judgeship for 3 years. (Jg. 8:28; 9:22)
+ 2829 (1213) Tola's judgeship begins (Israel has peace for 23 years.)
+ (Jg. 9:22; 10:1-2)
+ 2852 (1190) Ammonites conquer eastern bank of Jordan,
+ Jair's judgeship begins (Jg. 10:8; 12:7)
+ 2874 (1168) Jair's death after reigning 22 years,
+ Ammonites conquer remainder of Israel
+ 2892 (1150) Ammonite rule ends after 18 years,
+ Jephthah's judgeship begins (Jg. 10:8; 12:7)
+ 2898 (1144) Jephthah's judgeship ends after 6 years,
+ Ibzan's judgeship begins (Jg. 12:7-8)
+ 2905 (1137) Ibzan's judgeship ends after 7 years,
+ Elon's judgeship begins, Eli's birth (Jg. 12:8-11; I Sam. 4:15-18)
+ 2915 (1127) Elon's judgeship ends after 10 years,
+ Abdon's judgeship begins (Jg. 12:11-13)
+ 2923 (1119) Abdon's judgeship ends after 8 years,
+ Philistine oppression begins (Jg. 12:14; 13:1)
+ Samson judges Israel 23 years during the Philistine oppression
+ -- exact dates undated (Jg. 15:20-16:31)
+ 2963 (1079) Philistine oppression ends after 40 years,
+ Eli's judgeship begins(Jg. 13:1; I Sam.4:18)
+ 3003 (1039) Eli's judgeship ends at age 98 after 40 years,
+ Samuel's judgeship begins (I Sam. 4:15-18)
+ 3023 (1019) Samuel's sole judgeship ends, Saul's reign as king of Israel
+ begins 450 years after beginning of oppressions and judgeships
+ (Acts 13:19-21)
+ 3033 (1009) David born to Jesse, son of Obed, son of Boaz (II Sam. 5:4;
+ Acts 13:21)
+ (3041) (1001) Samuel's death according to Josephus [after 18 years of Saul's
+ reign] {Antiquities of the Jews book 6 chapter 14}
+ {David is 8 years old}
+ 3063 (979) Saul's death after reign of 40 years,
+ David's reign at Hebron, at age 30 (II Sam. 5:4; Acts 13:21f)
+ 3070 (972) King David's reign over all Israel from Jerusalem
+ begins at age 37. (I Chr. 29:27)
+ 1,414 years after flood, 517 years after Israel entered Canaan.]

+ 3103 (939) King David's reign ends at age 70 after 40
+ years, Solomon's reign begins (I Chr. 29:27; II Sam. 5:4-5)
+--2/3107 (935) Solomon's fourth year as king, Temple construction begun (I Ki. 6:1,38) (480 years + 114 years of oppression [594 years] counted from the Exodus (2513 A.H.)) {532 years are specifically accounted for in scripture.}
8/3114 (928) Temple construction completed in 11th year of Solomon palace construction begun(I Ki. 6:1,38)
3127 (915) Solomon's palace completed after 13 years in 24th year of Solomon (I Ki. 7:1; 9:10; II Chr. 8:1)
3143 (899) Solomon's death after reign of 40 years (I Ki. 11:42) [1,486 years after the flood, 590 years after entrance into Canaan] Israel splits into two kingdoms:
** denotes line of Judah
[ ] Kings of Judah ( ) Kings of Israel
** [1]Rehoboam (evil) age 41 (Son of Solomon) begins reign over Judah (Southern Kingdom) (I Ki. 12:1,21; I Ki. 14:21-22)
(1) Jeroboam (evil) son of Nebat begins reign over Israel (Northern Kingdom) I Ki. 15:1)
3160 (882) ** Rehoboam's reign ends during 18th year of Jeroboam,
[2] Abijam (evil) his son begins reign over Judah (I Ki. 14:21,31; I Ki. 15:1,2)
3162 (880) ** Abijam's reign ends after 3 years in the 20th year of Jeroboam,
[3] Asa (good) his son begins reign over Judah (I Ki. 15:1-2, 8-10)
3164 (878) Jeroboam's reign ends after 22 years,
(2) Nadab (evil) his son begins reign over Israel (Northern Kingdom) (I Ki. 15:25)
3165 (877) Nadab's reign ends by assassination after 2 years during Asa's 3rd year.
(3) Baasha (evil) son of Ahijah begins reign over Israel (I Ki. 15:25-31)
3188 (854) Baasha's reign over Israel ends after 24 years.
(4) Elah his son begins reign in 26th year of Asa king of Judah (I Ki. 15:33; 16:6-8)
3189 (853) Elah's reign ends by assassination after 2 years in 27th year of Asa. (I Ki. 16:7-10)
(5) Zimri's reign begins then ends seven days later by suicide (I Ki. 16:15-18) Israel splits into two factions:
part follow Tibni son of Ginath; part follow Omri.
3193 (850) (6) Omri's (evil) reign over Israel begins in 31st year of Asa king of Judah (I Ki. 16:16,23) ** Jehoram born
3200 (842) Omri's reign ends after 12 years,
(7) Ahab (evil) his son begins reign in 38th year of Asa (IKi. 16:29)

3204 (838) ** Asa's reign over Judah ends after 41 years,
[4] Jehoshaphat (good) his son begins reign at age 35 during
Ahab's 4th year (I Ki. 15:10; I Ki. 22:41-42)
3210 (832) ** Ahaziah born
3220 (822) ** [5] Jehoram (evil) begins co-reign with his father
Jehoshaphat for a period of two years over Judah.
(8) Ahaziah (evil)begins co-reign over Israel with his father
Ahab during 17th year of Jehoshaphat (I Ki. 22:51)
3221 (821) Ahab killed in battle after reign of 22 years (I Ki. 22:34-40)
Ahaziah his son dies due to accident (II Ki. 1:2-17)
(9) Jehoram#2 (sometimes spelled Joram), also a son of Ahab
begins reign over Israel during eighteenth year of
Jehoshaphat (II Ki. 3:1) king of Judah (II Ki. 1:17; 3:1)
3225 (817) ** Jehoram (evil) age 32 again co-reigns with his father
Jehoshaphat over Judah during 5th year of Joram.
(II Ki. 8:16)
3229 (813) ** Jehoshaphat's death after reign of 25 years, Jehoram his son
becomes sole king over Judah (I Ki. 22:42,50)
3231 (811) ** [6] Ahaziah (evil) son of Jehoram begins co-reign over Judah
3232 (810) ** Ahaziah age 22 becomes sole king over Judah
(II Ki. 8:25-29)
** Joash born
3233 (809) ** Jehoram and son Ahaziah assassinated
(II Ki. 9:14-27) (10)Jehu (good) son of Jehoshaphat begins
reign over Israel (II Ki. 9:14; II Ki. 10:30,35-36)
** Athaliah (evil), mother of Ahaziah begins reign over Judah
(II Ki. 11:1-20){1 queen}
3239 (803) ** Athaliah's reign ends by assassination after 6 years
(II Ki. 11:3,13-21) [Repairs to Temple 96+ years after death
of Solomon]
Prophecies of Joel
** Joash (sometimes spelled Jehoash) (good) age 7 son of
[7] Ahaziah begins reign over Judah in 7th year of Jehu
(II Ki. 11:2,21; II Ki.12:1)
3254 (788) ** Amaziah born
3261 (781) Jehu's reign ends after 28 years,
(11) Jehoahaz (evil) his son begins reign over Israel
(II Ki. 10:35-36) 23rd year of Joash,
Temple repairs begun (II Ki. 12:6-8)
3275 (767) (12)Jehoash (evil) begins co-reign with his father Jehoahaz
over Israel in 37th year of Joash king of Judah (II Ki. 13:9-10)
3278 (764) Jehoash begins sole reign over Israel (II Ki. 13:1)
3279 (763) ** Joash's reign over Judah ends after 40 years,
[8] Amaziah (good) his son, age 25 begins reign in 2nd year of
Jehoash king of Israel (II Ki. 12:1; 14:1-2)

3293 (749) Jehoash's reign ends after 16 years,
(13) Jeroboam#2 (evil), his son begins reign over Israel in 15th year of Amaziah king of Judah (II Ki. 13:10; II Ki. 14:15-16,23)
3308 (734) ** No king over Judah
Amaziah's reign ends after 29 years (II Ki. 14:12)
3319 (723) ** [9]Uzziah (good) age 16 sometimes spelled Azariah, son of Amaziah begins reign over Judah in 27th year of Jeroboam#2 king of Israel (II Ki. 15:1; II Chr. 26:1-3)
Prophecies of Hosea, Amos (Amos 1:1),
Jonah, and possibly Obadiah -- exact years undated
3334 (708) Jeroboam#2 reign ends after 41 years
No king over Israel
3356 (686) (14) Zechariah (evil) son of Jeroboam#2 begins reign at age 23 during 38th year of Uzziah king of Judah (II Ki. 14:23-29; II Ki. 15:8-9)
3357 (685) Zechariah's reign ends by assassination,
(15) Shallum son of Jabesh reigns for one month then he is assassinated by
(16) Menahem (evil) son of Gadi who begins his own reign over Israel in the 39th year of Uzziah (II Ki. 15:8-17)
3368 (674) Menahem's reign ends after 10 years,
(17) Pekahia (evil) his son begins reign over Israel in the 50th year of Uzziah (II Ki. 15:8,17,23)
3370 (672) Pekahia's reign ends by assassination after 2 years,
(18) Pekah son of Remaliah begins reign over Israel in 52nd year of Uzziah (II Ki. 15:23-27)
3371 (671) ** Uzziah's reign ends after 52 years,
[10]Jotham (good) his son age 25 begins reign over Judah in 2nd year of Pekah king of Israel (II Ki. 15:1-2; II Ki. 32-33)
Isaiah's ministry begins (Is. 6:1f)
3386 (656) ** Jotham's reign ends after 16 years,
[11] Ahaz (evil) his son age 20 begins reign over Judah in 17th year of Pekah king of Israel (II Ki. 15:38-16:20)
3390 (652) Pekah's reign ends after 20 years.
No reigning king over Israel
3398 (644) (19)Hoshea (evil) son of Elah becomes king over Israel in 12th year of Ahaz king of Judah (II Ki. 17:10)
3400 (642) ** [12] Hezekiah (good) age 25 becomes co-king with his father Ahaz in 3rd year of Hoshea king of Israel (II Ki. 16:2,20; II Ki. 18:1-2)
3402 (640) ** Hezekiah becomes sole king over Judah after Ahaz reigns 16 years over Israel (II KI. 16:2)
3406 (636) END OF THE NORTHERN KINGDOM (Israel)
- captured by king of Assyria in the 9th year of Hosea (II Ki. 17:6; 18:10)
{35th year of Isaiah's ministry. 263 years after death of Solomon.}

3414 (628) Isaiah prophesies future captivity of Judah (II Ki. 18-20; Is. 36-39)

3430 (612) ** [13]Manasseh (evil) age 12, son of Hezekiah, begins reign over Judah (II Ki. 18:2; II Ki. 20:21-21:1)

3485 (557) ** Manasseh's reign ends after 55 years,
[14] Amon (evil) age 22 his son begins reign over Judah (II Ki. 21:1,18-19)

3487 (555) ** Amon's reign ends by assassination,
[15] Josiah (good) his son age 8 begins reign (II Ki. 21:19-22:1)

3499 (543) Jeremiah begins ministry (Jer. 1:1; 25:3)

3504 (538) Great Revival begun by Josiah when book of the Law is found. (II Ki. 22:3-8; II Ki. 23:22-23; II Chr.34:8-15; II Chr. 35:1,18-19)

3517 (525) ** Josiah's reign ends after 31 years
[16] Jehoahaz (evil) his son age 23 begins reign for three months; then he is carried by pharoah into Egypt. (II Ki. 23:28-30; II Chron 35)

3518 (524) ** [17] Jehoiakim [also a son of Josiah] (evil) age 25 begins reign under the taxation of Egypt(II Ki. 23:34-36; II Chron 36:5f)

3520 (522) 70 year exile to Babylon begins the third year of Jehoiakim, Nebuchadnezzar in his second year of kingship takes captives including Daniel to Babylon.
114 years after fall of Northern Kingdom {Israel}
377 years after death of Solomon
3 years after Josiah's death
16 years after the Great Revival
Daniel interprets Nebuchadnezzar's dream (II Ki. 24:1; Dan. 2:1; II Chr. 36:5-11)

3528 (514) ** [18] Jehoiachin (evil) age 18 reigns for three months and ten days (II Chr. 36:9-10)

3529 (513) ** [19] Zedekiah (evil) age 21 made king over Judah by Nebuchadnezzar (II Chr. 36:10-11)
Jeremiah prophecies (Jer. 27:1)

3532 (510) Jeremiah prophecies (Jer. 28:1)

3533 (509) 5th year of Jehoiachin's [and Ezekiel's] captivity
Ezekiel's call to prophecy [Ezek. 1:1-2] - 390 years after Solomon's death.

3534 (508) 5th year of Zedekiah (Ezek. 1:2)

3536 (506) Ezekiel prophecies (Ezek. 24:1-27)

3538 (504) 18th year of Nebuchadnezzar more captives taken

3539 (503) Zedekiah's rebellion results in destruction of Jerusalem and Temple (II Ki. 25:1-4,8; II Ki. 24:3-9; Jer. 39:1-2; 52:2-7; Ezek. 4:5) 19th year of captivity} - siege lasted from 10/10/9 to 4/9/11 -- 1 year, 5 months, 29 days – 539 days
Temple destroyed 5/9/3539 A.H. {Ab 9}

3552 (490) 25th year of Jehoichin's captivity Ezekiel saw
vision of new land, city, Temple (Ezek. 40:1)
3583 (459) Restoration of captives to land under
Zerubbabel and Joshua (Neh. 2-12)
(3584) (458) Belshazzar co-reigns with Nabonidus over Babylon (Dan. 7:1)
(3586) (456) Daniel's vision of ram and goat during 3rd year of
Belshazzar (Dan. 8:1)
(3587) (455) Belshazzar slain, Medo-Persian Empire
begins over Babylon under co-reign of Darius (Mede) and
Cyrus (Persian)(Dan. 9:1-2)
--3589 (453) Cyrus (Persian) becomes the sole king over Babylon [death of
+ Darius]
+ {450 ?} and ends captivity by issuing a decree to restore and rebuild
+ Jerusalem 70 years from first exile!)
+ **[Beginning of 483 year count of Dan 9:24-26]**
+ Zerubbabel named governor and Joshua becomes High Priest for
+ returning captives (II Chr. 36:22-23; Ezra 1:1-4; Ezra 1:1-4;
+ Ezra 5:13-15; 6:1-5; Is. 44:28; Jer. 25:12; Zech. 1:12)
+ 3590 (452) Temple reconstruction begun (Ezra 3:8-9; 4:4-5)
+ Temple construction was quickly stopped.
+ 3591 (451) Third year of Cyrus sole kingship, Daniel's last vision
+ (Dan. 10:1f)
+ (3596) (446) Eighth year of Zerubbabel and Joshua, first year of Ahasuerus
+ (Cambyses) [Xerxes] {Mede}- ruler of Persian Empire,
+ opposition to Jews occurs (Ezra 4:6)
+ (3603) (439) 7th year of Ahasuerus (Esther 2:16) – Esther becomes queen
+ (3604) (438) Darius Hystaspes [Ahasuerus; Artaxerxes] begins reign over
+ Persia
+ (3605) (437) Second year of Darius Hystaspes, work on
+ Temple resumed (Ezra 4-6; Hag. 1:1-2:18; Zech. 1:1)
+ (3609) (433) Temple completed, sixth year of Darius Hystaspes
+ (70 years from destruction of first Temple!) (Ezra 6:15;
+ Est. 3:7-13)
+ 1/14/3610 (432) Passover observed in seventh year of Darius (Ezra 6:19)
+ (3623) (419) Nehemiah comes to Jerusalem - 20th year of Ahasuerus
+ 14 years after completion of the temple
+ (3635) (407) Nehemiah returns to Babylon then back to Jerusalem the
+ same year
+ (3711) (331) Alexander the Great begins reign over Grecian Empire
+ (3719) (323) Alexander the Great's death, Grecian Empire splits
+ (3874) (168) Maccabean revolt giving Israel some peace
+ (3979) (63) Roman occupation of Palestine begins
+ |--4038 (4 B.C.?) {1 A.D.?} Birth of Jesus {450 years from Cyrus decree}
+ | A.D.
+ | 1/10/4071 [Nisan 10] {Palm Sunday} – Lamb is presented (Ex. 12:2-5;

+ | Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12-16)
----1/14/4071 (30 A.D.) {33 A.D.?} END OF 69 -- 7'S OF YEARS
Crucifixion of Jesus -- 'Messiah cut off but not for Himself' (Dan. 9:26)
{End of 483 years from Cyrus decree}
[1558 yrs. From Exodus from Egypt to the exact day]
(4112) (70A.D.) Second Temple Destroyed, 5/9/4112 {Ab 9} Israel scattered [573 yrs. To the exact day after 1st temple destroyed]
(4327) (285 A.D.) Roman Empire split by Diocletian into two parts:
Rome- capitol of the West
Constantinople- capitol of the East
(4518) (476A.D.) Rome falls
(4842) (800A.D.) Revised 'Holy Roman Empire' proclaimed under Charlemagne
(5005) (963A.D.) Otho the Great conquers 'Holy Roman Empire'
(5989) (1948 A.D.) Israel re-born as a nation

The A.H. dating can be verified Biblically through the year 3589 A.H. when king Cyrus issued the decree to restore Jerusalem [Is. 44:28]; together with the prophecy of Daniel the date of Jesus' crucifixion can be accurately and Biblically determined. {With the three above noted question marks.} By adding the year 1948 A.D. and the four year error in the dating of the birth of Christ (4 B.C.) to the year of Christ's birth 4038 A.H. we can place the re-birth of Israel as a nation in the year 5990 A.H.. I am not completely convinced that the 4 year error at the birth of Jesus is the only error in the Gregorian calendar. Also, it should be noted that because of the overlapping chronologies given for the Northern and Southern kingdoms given in scripture, the dating of the reigns of the kings gives us a chronology during the divided kingdoms of plus or minus half a year. However, after the fall of the Northern kingdom, there is no longer an overlapping chronology for checking. Thus there may be a half-year error for each king's reign from Hezekiah to Jehoiakim {5 kingships} for a total of 2 1/2 years in possible question. An additional note on the A.H. calendar. The A.H. calendar is believed to be a lunar/solar calendar which was adjusted to be kept in line with the solar year. For more information on this subject see the section: "How Long Was a Day In Genesis" at www.TheWordNotes.com.

Additional Notes on chronology of the Old Testament:
The time period from the promise given to Abraham until the Law was given was 430 years. {Galatians 3:16-17} But Genesis 15:13 implies {in English} that Abraham's descendants would be enslaved for 400 years {four generations}. The Jews know that Gen. 15:13 does not mean Israel would be enslaved for 400 years and they correctly note in their teachings that the actual bondage was not 400 years but a couple of hundred years. {They don't know the correct time period because they don't accept the

New Testament. **Galations 3:17 tells us there were 430 years from the time the promise was given to Abraham until the law was given to Moses.**} By subtraction we can determine that Joseph who died at the age of 110 – died 286 years after the covenant was given to Abraham. **This means there was only 144 years from the death of Joseph until the Law was given to Moses who was 80 at the time.** – Moses parents could well have known Joseph while he was still alive!!

If Genesis 15:13 does not mean the Israelites would be in bondage for 400 years, what is the correct translation? The literal translation goes something like this: Your descendants will be strangers in a land that is not theirs for four hundred years and will also be afflicted. --- Every Jew knows this is correct, but many Christians, especially Protestants get hung up on English translations which by the way they are worded imply 400 years of bondage. The KingJames version is one of the few versions that gives a correct translation, but it is often misunderstood by those who do not understand 16th century English grammar.

Paul tells us that there were 430 years from the promise to the Law {Galatians 3:16-17}, so where did the 400 year count begin? It began on Isaac's 5th birthday! The promise was given to Abraham when he was 75. Isaac was born 25 years later {Gen. 21:5}. 400 subtracted from 430 leaves 30 years -- 30 years after the promise was given, Isaac was 5 years old. {Note: Ishmael was never counted as a descendant of Abraham.} Why did the count begin when Isaac was 5 years old? - it is commonly believed that the Israelite women nursed their young until about the age of 5 during that time period [Abraham lived to 175 years of age (Gen. 25:7)] – this is commonly believed to be the reason why the 400 years is counted from Isaac's 5 th birthday. Isaac was in a land that did not belong to him!! It became Israel's land when Israel left Egypt. {Although they did not claim it for forty years!} The four hundred years is a literal time period, but is counted from Isaac's 5th birthday, not from when Israel entered Egypt, nor when Israel became enslaved. There were literally four generations from Isaac to Moses {five counted in the actual ancestral line of Amram {Moses' father}, four for Jochebed {Moses' mother} (Ex. 6:16-20) and others.
The Genesis passage also indicates that a generation is 100 literal years!

Second note on Old Testament Chronology
Daniel 9:25-26 Tells us that from the issuing of the decree by Cyrus {as foretold by Isaiah 44:28} until the Messiah is "cut off" -- literally "executed" will be 69 - sevens – i.e. 483 years. This means that from the decree by Cyrus to restore and rebuild Jerusalem until the crucifixion of Jesus was 483 years [If Jesus was 33 as we believe when he was crucified, this means the decree would actually be issued in the year 450 B.C. -- if the calendars were all correct. If you review my chronology I show the year 453 B.C. for the year of the decree because 1) historically there is no year zero B.C. and 2) the common belief is that Jesus was actually born in 4 B.C. rather than 1 A.D. I would not presume that the secular calendars are correct in either case, but I will stand by Daniel's prophecy that 483 years would transpire from the decree by Cyrus to Jesus' execution. There are seven years of unfulfilled prophecy concerning the nation of Israel and Daniel chapter nine gives the reason for those years. {The Revelation and other prophecies give details of those last seven years which are specifically decreed upon the

nation of Israel, NOT the church!} It is Daniel's prophecy that allows us to link the secular calendar to the Biblical calendar, and that link is only as good as the accuracy of the secular calendar from the crucifixion of Jesus forward. I'm personally convinced that there are other errors we're not aware of in the secular calendar and possibly some questions about a couple of passages mentioned in my "World Time Line Chart" that gives us a time of over 6000 years from the creation to this date. There are no reliable calendars in existence today, so we probably won't know details until the Lord reveals them to us in His kingdom. It is interesting to note from my chronology that not only were the children of Israel in bondage for 70 years to the nation of the Babylonians, but the temple which was destroyed 19 years after the captivity began, was not completely rebuilt until 19 years after the captivity ended and thus the temple was non-existent for 70 years. Thus the 70 years foretold by Jeremiah 25:12 were doubly fulfilled.

The A.D. [Anno Domini – year of the Lord] calendar was created by Dionysius Exiguus around 525 A.D. which originally set the birth of Jesus at 1 A.D.. Most modern chronologies are based on Archbishop Ussher's chronology which incorporates calculations by Claudis Ptolemy (90 A.D. - 168 A.D.) which has known errors on the reigns of Persian kings. Consequently they have an 83 year error dating the decree of Cyrus to restore and rebuild Jerusalem and ending the Babylonian exile. Due to the 83 year error most modern theologians try to claim that the decree to restore Jerusalem was actually issued by Ahasuerus later to force the traditional chronology to fit with the crucifixion of Jesus. However, Isaiah 44:28 makes it clear that Cyrus is the one who issued the decree. The chronology given here does not acknowledge secular chronologies, but relies 100% upon scripture with the three question marks given in the introduction.

Our own Gregorian calendar was modified in 1582 A.D. By decree of Pope Gregory XIII in 1582 A.D., Thursday, Oct. 4, 1582 A.D. {Julian day -- 2299159} was followed by Friday, Oct. 15, 1582 A.D. {Julian day -- 2299160} to re-align the calendar to the vernal {spring} equinox. He also changed century years to not be leap years unless divisible by 400 {1900 was not a leap year; 2000 was}. These changes were not adopted by England or the colonies until 1752 A.D.

The construction of the modern Jewish calendar during the second temple {around 430 B.C. to 70 A.D.} was done secretly by a handful of men on the Sanhedrin {which in my opinion was modified following Jesus' resurrection to not call attention to His fulfillment of Biblical prophecy} and the calendar construction was made public in the fourth century A.D. out of fears the calendar information might be lost due to the dispersion of the Jews. . See: The Jewish Calendar at www.TheWordNotes.com.

Reckoning Jacob's age:

Jacob was 147 when he died, he had lived 17 years in Egypt [Gen 47:28]

He came to Egypt in the 2nd year of the famine at the age of 130 [147-17] [Gen. 45:6]

-- Joseph was 39 [30 + 7 +2]

Jacob was 91 when Joseph was born [130 - 39]

Jacob had been in the east 14 years when Joseph was born [Gen. 45:6; 47:28; 30:26; 31:41]

Jacob was 77 when he fled from Esau [91 - 14]

Isaac was 60 when Jacob was born [Gen 25:26]

Abraham was 100 when Isaac was born [Gen. 21:15]

Abraham was 175 when he died -- Jacob and Esau would have been 15 at the time.

Appendix H: Does Isaiah 7:14 refer to a virgin? -- Yes!!!

Concerning the use of the Hebrew word "alma" {העלמה} - literally 'the virgin'

First let me say that I believe that Jesus truly was born of a virgin and truly God. If He wasn't, then He was not 'without sin' and He could not be our Savior. I strongly disagree that the Hebrew word 'alma {עלמה} does not specifically mean virgin. Modern 'pop' theology has too long quoted misled, unscholarly men without taking the time to actually examine the Biblical text. **I am quoting the following quote verbatim from the <u>Hebrew-Greek Key Word Study Bible</u>, copyright 1991 by AMG International, Inc, and edited by Spiros Zodhrates** which gives probably the most concise arguments I have seen related to this issue. Please note section (1) concerning the Hebrew. At the end of the quote, I am including the verses cited in King James Version, my own King James Paraphrase, and the Hebrew [with an inter-linear translation to assist those who know some Hebrew to examine the text for themselves]. I have also added the Hebrew and Greek words referenced in the quote in { }.

> "Is. 7:14 The famous prophecy of Christ's virgin birth is contained in this verse. The events of chapter seven occurred about 734 B.C. Isaiah was sent to King Ahaz with a reassuring word (Is. 7:4-9), but Isaiah's word also challenged him to exercise faith in God during this crisis (cf Hezekiah's response in Is. 36-38). The Lord generously offered to grant a sign to Ahaz to bolster his faith (Is. 7:11) However in this crisis, Ahaz was not trusting in God, but in his alliance with Assyria (2 Kgs. 16:7-9). His reply, "I will not ask ..." was pure hypocrisy (v. 14)
> Few passages have provoked such controversy as this verse, even among those who hold to a conservative viewpoint. Recent studies have a uniform tendency to downplay the miraculous aspects, and rationalize that this verse is a prophecy that some young woman would shortly bear a child in the normal way, and the brief time of his youth would see the downfall of those countries now threatening Judah and King Ahaz. It is believed that these approaches do not do justice to the text, and some reasons are summarized below.
>
> (1) The meaning of the Hebrew word {העלמה} 'almah (5959 [Strong's Concordance number]). It has become commonplace to suggest that 'almah {עלמה}does not mean virgin, and that in fact, had Isaiah meant "virgin," he would have used the Hebrew word bethula {בתולה}(1330). **<u>The facts of the language are otherwise.</u>** {emphasis added}
> 'Almah {עלמה } is the clearest word Isaiah could have chosen to convey the idea of virginity. There is no appearance of 'almah {עלמה}in the OT where the meaning “virgin” cannot be used. Bethulah{בתולה }, on the

other hand often needs qualification to clarify whether or not "virgin" is intended (e.g., Gen. 24:16, where Rebekah is described as a "virgin" [bethulah{בתולה }], "neither had any man known her." Note that 'almah, {עלמה }which occurs later in the same context [Gen. 24:43], needs no such qualification. The qualification is doubtless needed because bethulah{בתולה }, unlike 'almah {עלמה }, can sometimes refer to a married woman [Deut. 22:23-24; Joel 1:8].)

It is evident that 'almah {עלמה} ought indeed be translated "virgin" on the basis of Hebrew usage. But this is not the extent of the argument. The Greeks, who translated the OT into their language hundreds of years before Christ, had no question; they translated Isaiah 7:14 in the Septuagint, with the Greek word parthenos {ἡ παρθένος}, the word for "virgin." Finally, the Holy Spirit affirmed this as the meaning when He guided Matthew to use parthenos {παρθένος} when quoting Isaiah 7:14 in Matthew 1:23.

(2) The meaning of the word {אות} 'oth (224), "sign." Those who suggest that the birth mentioned in Isaiah 7:14 would be a normal birth contradict the significance of 'oth. This word never refers to ordinary events, but always to special or distinctive actions or things. With reference to God, it is commonly translated as, or understood to refer to, "miracle." This is particularly true of its uses in Isaiah, which, aside from this context, are concentrated with reference to God's miraculous sign of the sundial (chaps. 37;38), and with God's miraculous millennial dealings with Israel (chaps. 55;56). Therefore, the "sign" would need to be something extraordinary, not merely the normal birth of a male child who would live to see the downfall of Syria. It certainly would not be the defeat of Syria and Israel by Assyria! That was the very thing Ahaz was scheming to do without God's involvement!

(3) The specific reference of the prophecy. One must note that after Ahaz refuses a sign, God does not address him again. Verse fourteen is addressed to the whole "house of David." This immediately takes us beyond a rigid focus on the current scene. Moreover, the language of the announcement "Behold, a virgin shall conceive, and bring forth ..." is reminiscent of pagan phraseology used to announce the birth of "gods." It is not suggested that Isaiah is likening Christ's birth to that of some pagan idol, merely that the idol-worshiping Ahaz would recognize the significance of the prophecy. Note also that both 'virgin' in verse fourteen and "child" in verse sixteen have the definite article. It is agreed that these articles of general reference, and that "a virgin" is the proper translation in verse fourteen. But note what happens if we translate "a child" in verse sixteen. The prophetic verse makes excellent sense on its own as a statement about the length of the crisis, with no reference to verse fourteen. One must also observe that the Hebrew

word {בן} ben (1121), which means "son," is used in verse fourteen, while a completely different Hebrew word, {הנער} "na'ar" (5288), meaning "young man," appears in verse sixteen.
(4) The child born. The name is "Immanuel," or "God with us." He cannot be just any child for in Isaiah 8:8 (and probably 8:10), "Immanuel" is presented as the true owner of the land (cf. the implications of Lev. 25:23), and the one who will vanquish Assyria. Further, the "son" to be born is mentioned again in Isaiah 9:6 and 11:1-5, and is clearly seen there to be a divine Person, No child of normal parentage could be so understood; certainly not the child of Isaiah or Ahaz, as some commentators have suggested.
(5) The nature of messianic prophecy. Throughout the OT, passages of messianic importance are presented without chronological separation or distinction. Peter explicitly states that the prophets were ignorant regarding when the messianic prophecies would be fulfilled (I Peter 1:10-12). It was indeed this prophecy of Isaiah 7:14 itself which was to be a sign. Its mysterious reference to a virgin birth would remain (as it did) to challenge students of God's word until the proper time came for it to be fulfilled."

Scriptural References

Is. 7:14
(14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. KJV
---
(14) Therefore the Lord Himself will give you a sign; Look, a {the} virgin[a] will conceive, and give birth to a Son, and will call His Name Immanuel[b] . KJP

--- [note: Hebrew is read from right to left]

(14)	וקראת	בן	וילדת	הרה	העלמה	הנה	אות	לכם	הוא	אדני	יתן	לכן		
	she will call	a son	and bear	will conceive	the virgin	behold	a sign	to you	Himself	the Lord	shall give	therefore		
										עמנו אל׃	שמו			
										Immanuel	His Name			

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Gen. 24:16
(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. KJV
---
(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her {sexually}: and she went down to the well, and filled her pitcher, and came up. KJP

ותמלא	העינה	ותרד	ידעה	לא	ואיש	בתולה	מאד	מראה	טבת	והנער	
and filled	to the well	and she went down	knowing	not	and a man	a young woman	very	of form	was good	and the girl	
										כדה	ותעל:
										her pitcher	and came

[[Note: that the Hebrew word 'bethulah' { בתולה} which could mean merely a young woman here is qualified with the phrase "not knowing a man"]]

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Gen. 24:43

(43) Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; KJV

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(43) Look, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw *water*, and I say to her, I urge you give me a little water from your pitcher to drink; KJP

ואמרי	לשאב	היצאת	העלמה	והיה	המים	על־עין	נצב	אנכי	הנה	
and I say	to draw	comes forth who	the virgin	and behold	the water	at the well water	stand forth	I	Behold	
				מכדך:	מעט־מים		השקיני־נא		אליה	
				from your pitcher	water a little		please	let me drink	to her	

[[Note: here the word 'almah' {עלמה} indisputably refers to a virgin and needs no qualification as 'bethulah' {בתולה} in the previous scripture. See note below on Joel 1:8]]

===

Deut. 22:23-24

(23) If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

(24) Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. KJV

--
(23) If a young girl *who is* a virgin {young woman}[c] is engaged to a husband, and a man finds her in the city, and lies with her;
(24) Then you shall bring them both out to the gate of that city, and you shall stone them with stones so that they die; the young woman, because she did not cry out, *being* in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you. KJP

כי	ידיה	נער	בתולה	מארשה	לאיש	ומצאה
if	who is	a young girl	young woman	espoused to	to a husband	and finds her

איש	בעיר	ושכב	עמה׃
a man	in the city	and lies	with her

והוצאתם	את־שניהם	אל־שער	העיר	ההוא	וסקלתם	אתם	
bring out	you then shall	them both	to the gate	the city	that	and you shall	them

באבנים	ומתו	את־הנער	על־דבר	אשר לא־צעקה	בעיר	
with stones stone them	so that they die	the girl	because	she did not cry out	in the city	

ואת־האיש	על־דבר	אשר־ענה	את־אשת	רעהו
and the man	because	he violated	the wife	his neighbor's

ובערת	הרע	מקרבך׃
and you shall cut off	the evil you	from among

[[Note 'bethulah' { בתולה} here refers to a young woman because she is espoused to a husband.]]

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Joel 1:8
(8) Lament like a virgin girded with sackcloth for the husband of her youth.
KJV
---
(8) Cry loudly like a virgin {young woman} clothed with sackcloth for the husband of her youth. KJP

אלי	כבתולה	חגרת־שק	על־בעל	נעוריה׃
wail	like a young woman	girded with sackcloth	over the husband	of her youth

[[Note the Hebrew word 'bethulah' { בתולה} here indisputably refers to a married woman not a virgin!]]

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Isaiah 7:14 [Septuagint]

διὰ	τοῦτο	δώσει	κύριος	αὐτὸς	ὑμῖν	σημεῖον·	ἰδοὺ	ἡ παρθένος	ἐν
through	this	He shall give	the Lord	Himself	to you	a sign	behold	the virgin	in

γαστρὶ	ἕξει	καὶ	τέξεται	υἱόν,	καὶ	καλέσεις	τὸ
the womb	shall conceive	and	bear	a son	and	call	the

ὄνομα	αὐτοῦ	Εμμανουηλ·
name	of Him	Immanuel

See Isaiah 62:4

Note: The group of men who made changes in the Hebrew and Greek texts in the late 1800's rejected the deity of Jesus. See New Age Versions and Hazardous Materials by Dr. G.A. Riplinger. See also: Look What's Missing by David Daniels and Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations.

One further note: Matthew was a tax collector. As such he had to be proficient in both the Hebrew and Greek languages as well as having a thorough knowledge of both systems of weights and measures and how they related to each other. There are passages which suggest that Matthew may have actually

originally written his gospel in Hebrew and then translated it into Greek. Certainly the genealogy of Joseph was in all probability in Hebrew and although it is primarily a list of names, still required translating into Greek.

To say that Isaiah 7:14 does not refer specifically to a virgin accuses Matthew {Mat. 1:23} of not being led by the Holy Spirit and suggests that his gospel is not inspired by God and that Matthew himself was ignorant of his own native language and also the New Testament Greek language his gospel was written in. If Matthew was wrong, we have to throw out the entire Bible as being inspired by God and there is no longer any basis of salvation. -- I believe that Matthew knew exactly what he was saying and that he was led by the Holy Spirit and ALL scripture is inspired by God and without error in any form.

Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

For more information see my article: **Holy Bible vs New Age Bible** at: http://www.TheWordNotes.com And these books: **New Age Bible Versions** and **Hazardous Material** by Dr. G.A. Riplinger {www.avpublications.com} and **Look What's Missing** by David Daniels {www.chick.com}. Note: These books cannot be purchased in most book stores, but must be purchased online at the websites given. {Too much money is at stake for most book stores to carry the books!}

Here I am comparing the **KJV** with the **NIV**, [simply because I personally used the NIV for many years] however, you can check **any** modern version (HCSB, NIV,CEV, ESV, NASB, NKJV, TLB, etc.) and the results will be the same because they are all based on the same **corrupted** Hebrew and Greek texts which were mutilated in the late 1800's. Both Daniels and Riplinger have put verses in parallel, side-by-side, as I have done here to demonstrate literally hundreds of changes that have been made to our Bibles. I've been told, but have not personally verified that new publications of the King James Version are also being mutilated by some publishers. Riplinger in her book points out the individuals involved in many of the changes and how the changes reflect the new age movement and Satan's attempts to attribute God's attributes to himself.

It is because of these discoveries that I began my own **King James Version/King James Paraphrase Parallel Bible** which is available free of charge at: **http://www.TheWordNotes.com**

(36) And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? (37) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. (Acts 8:36-38 KJV)	(36) As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" (37) And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. (Acts 8:36-38 NIV)

Note that in modern translations **Acts 8:37 is missing altogether**
Look at the above scriptures and notice what has been left out of the modern translations. Then ask yourself these questions:

1) Is Philip's answer to the Ethiopian eunuch important?
2) Is the eunuch's reply to Philip important?

(3) Do you really believe the Bible is the inspired word of God?
(4) Is it unacceptable to take words out of the Bible just because you don't believe them?

If your answer to any of the above questions is: yes, you owe it to yourself, your loved ones, your friends, and your church to investigate what is happening to our Bibles. Bible teachers and ministers all over the world today are encouraging people to spend time reading their Bibles not realizing that the Bibles they may be reading may be leading them **away** from a saving knowledge of Jesus Christ and **towards** a "universal" religion.

(12) How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! (Is. 14:12 KJV)	(12) How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!" (Is. 14:12 NIV)

Notice that "**morning star**" is substituted for **Lucifer**, but **Jesus** is the "morning star" (Rev. 22:16) not Satan.

(54) And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? (55) But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. (56) For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village. (Luke 9:54-56 KJV)	(54) When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" (55) But Jesus turned and rebuked them, (56) and they went to another village. (Luke 9:54-56 NIV)

Notice that **Jesus' answer** is omitted altogether!

(8) And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Luke 4:8 KJV)	(8) Jesus answered, "It is written: 'Worship the Lord your God and serve him only." (Luke 4:8 NIV)

Notice that part of **Jesus'** words are omitted. Satan doesn't want to draw attention to his opposition to Jesus.

(3) His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. (4) For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. (5) For neither did his brethren believe in him. (6) Then Jesus said unto them, My time is not yet come: but your time is alway ready. (7) The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. (8) Go ye up unto this feast: I go not up <u>yet</u> unto this feast; for my time is not yet full come. (9) When he had said these words unto them, he abode *still* in Galilee. (10) But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. (John 7:3-10 KJV)	(3) Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do, (4) No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." (5) For even his own brothers did not believe in him. (6) Therefore Jesus told them, "The right time for me has no yet come, for you anytime is right. (7) the world cannot hate you, but it hates me because I testify that what it does is evil. (8) You go to the Feast. I am not yet going up to this Feast, because for me the right time has not come." (9) Having said this, he stayed in Galilee. (10) However, after his brothers had left for the Feast, he went also, not publicly but in secret. (John 7:3-10 NIV)

Notice that in verse 8 Jesus said: "I go not up **yet** unto this feast." – The most modern translations leave out the word "yet" implying that Jesus lied because in verse 10 it clearly says He went up to the feast. The NIV does put the word "yet" in the text, but footnotes: "Some early manuscripts do not have *yet*."

(16) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, (17) Saying, We give thee thanks, O Lord God Almighty, which art, and wast, <u>and art to come</u>; because thou hast taken to thee thy great power, and hast reigned. (Rev. 11:16 KJV)	(16) And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, (17) saying: We give thanks to you Lord God Almighty, the One who is and who was. Because you have taken your great power and have begun to reign. (Rev. 11:16-17 NIV)

Note that the phrase: "**art to come**" has been omitted in the modern translations – also note that this occurs also in Revelation 16:5

(1) The beginning of the gospel of Jesus Christ, the Son of God; (2) As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (3) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Mark 1:1-3 KJV)	(1) The beginning of the gospel about Jesus Christ, the Son of God. (2) It is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way." (3) "a voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.' " (Mark 1:1-3 NIV)

Note that modern translations insert the name "**Isaiah**" in verse 2 creating an "intentional" error. The quote is actually from two verses Malachi 3:1 and Is. 40:3. Interestingly, the New King James version puts "Isaiah" as a footnote.

(2) And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. (3) Give us day by day our daily bread. (4) And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. (Luke 11:2-4 KJV)	(2) He said to them, "When you pray, say: 'Father, hallowed be your name, your kingdom come. (3) Give us each day our daily bread. (4) Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation." (Luke 11:2-4 NIV)

Notice what's missing!

(14) For this cause I bow my knees unto the Father of our Lord Jesus Christ, (15) Of whom the whole family in heaven and earth is named, (Eph. 3:14 KJV)	(14) For this reason I kneel before the Father, (15) from whom his whole family in heaven and on earth derives its name. (Eph. 3:14 NIV)

Note: new versions consistently leave out references to the **Lord Jesus**. We know that "Father" in verse 14 is a reference to Jesus' Father, but Satan wants to claim that name for himself.

(32) Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (John 10:32 KJV)	(32) but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" (John 10:32 NIV)

Modern translations consistently leave out references to "**my**" Father and change them to "**the**" Father.

(2) Grace unto you, and peace, from God our Father and the Lord Jesus Christ. (II Thes. 1:2 KJV)	(2) Grace and peace from God the Father and the Lord Jesus Christ. (II Thes. 1:2 NIV)

Modern translations consistently omit the fact that He is also "**our**" Father.

(9) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. (10) Thy kingdom come. Thy will be done in earth, as *it is* in heaven. (11) Give us this day our daily bread. (12) And forgive us our debts, as we forgive our debtors. (13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. (Mat. 6:9-13 KJV)	(9) This, then, is how you should pray: "Our Father in heaven, hallowed be your name, (10) your kingdom come, your will be done on earth as it is in heaven. (11) Give us today our daily bread. (12) Forgive us our debts, as we also have forgiven our debtors. (13) And lead us not into temptation but deliver us from the evil one. (Mat. 6:9-13 NIV)

Modern translations omit that the kingdom that is forever is God's kingdom.

(44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Mat. 5:44 KJV)	(44) But I tell you: Love your enemies and pray for those who persecute you. (Mat. 5:44 NIV)

Notice what's missing.

(13) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. (14) Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (15) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (Mat. 23:13-15 KJV)	(13) Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you lot those enter who are trying to. (15) Woe to you, teachers of the law and Pharisees; you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are. (Mat. 23:13-15 NIV)

Notice what's missing.

(21) For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. (II Peter 1:21 KJV)	(21) For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. (II Peter 1:21 NIV)

Notice that "**holy**" is missing.

(39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.) (John 7:39 KJV)	(39) By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. (John 7:39 NIV)

Notice that "**holy**" is missing.

(38) But in his estate shall he honor the God of forces[n]: and a god whom his fathers did not know he shall honor with gold, and silver, and with precious stones, and pleasant things. (Dan. 11:38 KJV)	(38) Instead of them, he will honor a god of fortresses; a god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts. (Dan. 11:38 NIV)

Notice the subtle change

(30) And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, (Acts 10:30 KJV)	(30) Cornelius answered: "Four days ago I was in my house praying at this hour, at three in the afternoon, Suddenly a man in shining clothes stood before me. (Acts 10:30 NIV)

Notice that "**fasting**" is almost always, if not always omitted in the modern translations.

And knew her not till she had brought forth her firstborn son: and he called his name JESUS. (Matt. 1:25 KJV)	(25) But he had no union with her until she gave birth to a son. And he gave him the name Jesus. (Matt. 1:25 NIV)

Notice that "**firstborn**" is omitted in the modern translations.

(11) And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. (John 17:11 KJV)	(11) I will remain in the world no longer, but they are still in the world, and I am coming to you, Holy Father, protect them by the power of your name – the name you gave me – so that they may be one as we are one. (John 17:11 NIV)

otice the meaning is completely changed.

(4) And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. (Luke 4:4 KJV)	(4) Jesus answered, "It is written: ' Man does not live on bread alone'" (Luke 4:4 NIV)

Notice what's missing.

(13) Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: (14) In whom we have redemption through his blood, *even* the forgiveness of sins: (Col. 1:13-14 KJV)	(13) For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, (14) in whom we have redemption, the forgiveness of sins. (Col. 1:13-14 NIV)

Notice that "**his blood**" is almost always missing in modern translations.

(24) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. (Rev. 21:24 KJV)	(24) The nations will walk by its light, and the kings of the earth will bring their splendor into it. (Rev. 21:24 NIV)

Notice what's missing.

(6) This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. (7) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (8) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (I John 5:6-8 KJV)	(6) This is the one who came by water and blood – Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. (7) For there are three that testify (8) the Spirit, the water and the blood; and the three are in agreement. (I John 5:6-8 NIV)

Notice what's missing

(24) And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! (Mark 10:24 KJV)	(24) The disciples are amazed at his words. But Jesus said again, "Children how hard it is to enter the kingdom of God! (Mark 10:24 NIV)

Notice that it hard for those **trusting in riches**, but the modern translations imply it is hard for everyone.

(18) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, (Col. 2:18 KJV)	(18) Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions. (Col. 2:18 NIV)

Notice the modern translations say the exact opposite!

(21) The grace of our Lord Jesus Christ *be* with you all. Amen. (Rev. 22:21 KJV)	(21) The grace of the Lord Jesus be with God's people. Amen. (Rev. 22:21 NIV)

Notice that "**the**" is substituted for "**our**"

(28) And the angel came in unto her, and said, Hail, *thou that art* highly favored, the Lord *is* with thee: blessed *art* thou among women. (Luke 1:28 KJV)	(28) The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." (Luke 1:28 NIV)

Notice what's missing.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, (Mar 12:38 KJV)

If you have an old King James Version lying around somewhere – hold on to it, before many years, many of the scriptures may be unrecognizable!

See also: Who Changed The Scriptures? and Holy Bible vs. New Age Bibles at www.TheWordNotes.com.

Appendix J: Bible Weights and Measures

Note: Some Biblical weights and measures are well documented and understood such as the cubit. Others such as the dram seem to have various weights depending on who you check with. Still others perhaps including the talent may have actually changed values through the years. The units of measure given here are the ones used throughout the King James Paraphrase.
Most measures come from: http://www.bibleresourcecenter.org and others

Lengths/Distances

Rod (Reed) 9 ft. = 6 cubits = 3 paces = 21 spans = 36 handbreadths = 144 fingers
(In Ezekiel a Reed is 6 long cubits [22 inches] for a total of 11 ft.)
pace = 3 ft. = 2 cubits = 4 spans = 6 handbreadths = 48 fingers
cubit = 1.5 ft = 6 handbreadths = 24 fingers = 0.457 meters
span = 9 in = 3 handbreadths = 12 fingers = 23 centimeters
handbreadth = 4 in. = 4 fingers = 10 centimeters
finger = .75 in
A day's journey = 20 miles {26 miles according to some}
A sabbath day's journey = 2,000 cubits {Jewish Targum}; 3,000 feet; 0.56 miles; 0.91 km - Distance from top of the Mount of Olives to the east gate of Jerusalem {Acts 1:12}
some distance = 5 miles
a Roman mile = 4,854 feet
a stadion (furlong) = 606 feet.
a fathom = 6 ft.
foot = 0.3048 meters
meter = 39.37 inches = 2.187 cubits = 3.281 ft
mile = 1.609 kilometers

Weights

a talent = 75.6 lbs = 34.3 kilograms = 60 minas = 3000 shekels = 60,000 gerahs
a mina = 1.26 lbs = 571.2 grams = 50 shekels = 1000 gerahs
a shekel = 0.4 ounces = 11.4 grams = 2 bekahs = 20 gerahs
a pim = 2/3 shekel = 0.27 ounces = 7.8 grams
a bekah = 10 gerahs = 0.2 ounces = 5.7 grams
dram - about 0.154 ounces or about 4.37 grams
gerah = .57 grams = 0.02 ounces
pound = 0.454 kilograms

Dry measures
homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons
ephah = 22.2 liters = 24 quarts = 3 pecks
seah = 2 hins = 7.3 liters = 8 quarts = 1 peck = 2 gallons
omer = 0.1 ephah = 2.2 liters = 2.3 quarts
bushel = 4 pecks = 8 gallons = 32 quarts = 30.2 liters
cab = 1/6 seah = about 1 1/3 quarts; 43 ounces; 1.2 liters

Liquid measures
homer = 10 baths = 220 liters = 58 gallons
bath = 22 liters = 5.8 gallons
hin = 1/6 bath = 3.6 liters = 1 gallon
log = 1/12 hin = .35 liters = .63 pints
firkin = about 9 US gallons or 7.5 imperial gallons {UK}

Appendix K: What Day of the Week Was Jesus Crucified?

There has been much controversy through the years as to what day of the week Jesus was actually crucified. The fact is that **the gospels clearly tell us what day it was**, but the problem is that most English speaking Christians have forgotten how the Jewish calendar works. For the Jews **the new day begins at evening** [not midnight]. This goes back to the first chapter of Genesis: **"there was evening and there was morning the first day..."** [Gen. 1:5]; **"there was evening and there was morning the second day..."** [Gen. 1:8], etc.

Matthew and Mark both plainly tell us that Jesus was taken off the cross **at evening** – this means that **the new day had begun**. The only question remaining is whether this **"new day"** was the **"sabbath"** or **"the day of preparation"** and Mark, Luke, and John answer that question.

If Jesus was crucified on Friday, as most traditions say that He was, then **the evening {of the new day}** that Jesus was taken down off the cross **was the sabbath** which begins Friday evening. If Jesus was crucified on Thursday then **the evening {of the new day}** that He was taken down off the cross **was the "day of preparation"** [which began the Thursday evening] which was the day before the sabbath. The scriptures speak for themselves.

{40} Matthew	
King James 1769 Version	King James Paraphrase
(57) When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: (58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. (59) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (60) And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. {Mat. 27:57-60 KJV}	(57) When the evening had come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:[j] (58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. (59) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (60) And laid it in his own new tomb,[k] which he had cut out in the rock: and he rolled a great stone to the door of the tomb, and departed. {Mat. 27:57-60 KJP}

{41} Mark	
King James 1769 Version	King James Paraphrase
(42) And now when the even was come, because it was the preparation, that is, the day before the sabbath, (43) Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. {Mark 15:42-43 KJV}	(42) And now when the evening had come, because it was the preparation {day},[f] that is, the day before the sabbath {Saturday}, (43) Joseph of Arimathaea, an honorable counselor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and requested the body of Jesus.[g] {Mark 15:42-43 KJP}

{42} Luke	
King James 1769 Version	King James Paraphrase
(50) And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (51) (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. (52) This *man* went unto Pilate, and begged the body of Jesus. (53) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. (54) And that day was the preparation, and the sabbath drew on. {Luke 23:50-54 KJV}	(50) And, *there was* a man named Joseph,[c] a counselor; *and he was* a good and just man: (51) (This same {man} had not consented to the counsel and their deed;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.[d] (52) This *man* went to Pilate, and begged the body of Jesus. (53) And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which no man before had lain.[e] (54) And that day was the preparation,[f] and the sabbath {Saturday} was drawing near. {Luke 23:50-54 KJP}

{43} John	
King James 1769 Version	King James Paraphrase
(31) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. {John 19:31 KJV}	(31) The Jews therefore, because it was the preparation,[g] that the bodies should not remain upon the cross on the sabbath {Saturday}, (because that sabbath day {Saturday} was a high holy day,) requested of Pilate that their legs might be broken, and *that* they might be taken away. {John 19:31 KJP}

{43} John	
King James 1769 Version	King James Paraphrase
(41) Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. (42) There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand. {John 19:41-42 KJV}	(41) Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no man had yet laid.[1] (42) There they laid Jesus therefore because of the Jews' preparation *day;*[m] because the tomb was near at hand.{John 19:41-42 KJP}

Jesus was crucified on Thursday; Thursday evening began "the day of preparation". Jesus lay in the tomb Thursday night, Friday night, and Saturday night and on the third day He arose just as He said He would. The **"day of preparation"** was to prepare for Sunday the day of the **"First Fruits Offering"** according to Leviticus 23 – later to be called **"Easter."** The Jews could not "prepare" on the **sabbath** so a special day was set aside for that purpose **the day before the sabbath**. {For calendar purposes the new day for the Jews begins at 6:00 p.m. - for prophetic purposes 6 p.m. Jerusalem time.}

This means Jesus hung on the cross the day of the **Passover** which began **Wednesday evening and extended to Thursday evening**. The Modern Jewish calendar was changed after Jesus lifetime to not allow modern Jewish **Passover** to be on **Wednesday**!! See my notes on the construction of the modern Jewish calendar {The Jewish Calendar} at www.TheWordNotes.com.

{1} Nisan [March-April]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10 Palm Sunday	11	12	13	14 Passover Crucifixion	15 Day of Preparation	16 [1] Sabbath
17 {1} Resurrection	18	19	20	21	22	23 [2]
24 {2}	25	26	27	28	29	30 [3]

[Nisan always has 30 days – see The Jewish Calendar at www.TheWordNotes.com]

{2} Iyar [April-May]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 {3}	2	3	4	5	6	7 [4]
8 {4}	9	10	11	12	13	14 [5]
15 {5}	16	17	18	19	20	21 [6]
22 {6}	23	24	25	26 Ascension	27	28 [7]
29 {7}						

[Iyar always has 29 days – see The Jewish Calendar at www.TheWordNotes.com]

{3} Sivan [May-Jun]
[{3} Sivan 7 – Pentecost [50 days from Easter (counting Easter) - see Lev. 23:15-16]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6 [8]
7 {8} Pentecost	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

[Sivan always has 30 days – see The Jewish Calendar at www.TheWordNotes.com]
Lamb presented on Nisan 10 {Palm Sunday}. -- Ex. 12:2-5

In the **fourteenth** day of the first month {Nisan [Mar.-Apr.]} at evening is the LORD's {Jehovah's} Passover. Lev. 23:5 KJP

{40} Matthew	
King James 1769 Version	King James Paraphrase
(40) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Mat. 12:40	(40) Because as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. {40} Mat. 12:40

Note: the new day begins at evening – see Genesis 1 – so the Passover began at 6 p.m. Wednesday {Jesus celebrated the Passover meal with His disciples Wednesday evening}; the day of Preparation began at 6 p.m. Thursday {Jesus was taken off the cross Thursday evening}; the Sabbath began at 6 p.m. Friday {Jesus could not be touched or taken off the cross on the Sabbath}. **If you say Jesus was buried on Jewish Friday {which begins 6 p.m. Thursday) you are correct. If you say He was buried on English {Gregorian} Friday, you are accusing Jesus of lying.**

Note: On the modern Jewish calendar, Nisan can never begin on a Friday and Passover has been moved to Nisan 15. {It is the opinion of this author that the calendar was changed by the Sanhedrin following Jesus' resurrection.} See note on The Jewish Calendar at www.TheWordNotes.com

Note: Jonathan Cahn a Messianic Jewish Rabbi in his book: Book of Mysteries called my attention to the fact that Palm Sunday was on Nisan 10 {see Exodus chapter 12}. After looking at the calendar presented above, I realized that my calendar and his were an exact match for that date.

Appendix L: The Modern Jewish Calendar and Holy Days (2016 A.D – 2049 A.D.)

{As set in Exodus 12:2 and Leviticus 23-25}
MONTH 1 -- Nisan {March/April} {30 days} - [Passover, Easter]
MONTH 2 -- Iyar {April/May}{29 days}
MONTH 3 -- Sivan {May/June}{30 days} - [Pentecost {Feast of Weeks}]
MONTH 4 -- Tammuz {June/July}{29 days}
MONTH 5 -- Ab {July/Aug.} {30 days} – [Temple destroyed]
MONTH 6 -- Ellul {Aug./Sep.}{29 days}
MONTH 7 -- Tishri {Sep./Oct.}{30 days} - [Rosh Hashanah, Feast of Trumpets, Day of Atonement {Yom Kippur}, Feast of Tabernacles]
MONTH 8 -- Heshvan {Oct/Nov}{29 or 30 days}
MONTH 9 -- Kislev {Nov/Dec} {30 or 29 days} [Hanukah]
MONTH 10 -- Tebeth {Dec/Jan} {29 days}
MONTH 11 -- Shebat {Jan/Feb}{30 days}
MONTH 12 -- Adar {Feb/Mar} {29 days but 30 days on leap year}
MONTH 13 -- Adar II {leap year only - 29 days}

The modern Jewish calendar can have 353 days, 354 days, or 355 days on a regular year or 383 days, 384 days, or 385 days on a leap year and follows the 19 year Golden (lunar/solar) Cycle. For more information concerning the technical details of the Jewish calendar construction see: The Jewish Calendar at www.TheWordNotes.com See also: The Modern Jewish Calendar (5708 C.E.- 5810 C.E.) [1947 A.D. - 2100 A.D.] and The Reference Day Calendar/Holy Days -- 1947 A.D. - 2100 A.D. at www.TheWordNotes.com [Reference Day is counted from May 14, 1948 A.D.; Iyar 5, 5708 C.E.]

Rosh Hashanah- The Jewish New Year on their modern calendar. The first day of the month of Tishri. The seventh month of the Jewish calendar. The required time for the blowing of the trumpets. (Lev. 23:20) Rosh Hashanah will always occur in September or October of the year. 100 trumpet blasts will be sounded. 3 tones; three times - for a total of 9 will be sounded 11 times for a total of 99; followed by a pause - only the one blowing the trumpet will know when the "last trumpet" will sound for 100.
Yom Kippur- The Day of Atonement, the tenth day of the seventh month (Tishri) (Lev.23:27)
Succoth- Feast of Tabernacles- begins the 15th day of the seventh month (Lev. 23:34)
Hanukah- Beginning of the Jewish Feast of Lights (not an Old Testament Holy Day, but included here because it is considered holy to modern Jews. Also referred to as the Feast of Dedication [Jn. 10:22]
Christmas- a holy day to Christians, although the exact day of Jesus' birth is questionable
New Year (Gregorian -- January 1) added for reference purposes only
Purim (Adar 14 or Adar II 14) – Esther 9:21-27

Nisan 1- The first day of the first month of the year
{First month according to Exodus 12:2}
Nisan 14- Biblical Passover (Lev. 23:5)
Nisan 15- Modern Jewish Passover
Easter {Biblical} - First Fruits Offering- Sunday following the first Saturday which occurs on or after the Biblical Passover in accordance with the holy day of Jesus' resurrection. (Lev. 23:10-11)
Easter {Modern}- The first Sunday, after the fourteenth day of the ecclesiastical moon {nearly full moon} which occurs on or after the vernal equinox. Easter is computed according to the Gregorian method after 1582 A.D. [Easter can occur any time from March 22 to April 25.]
Israel's Birth-Jewish - Israel's re-birth on the Jewish Calendar {Iyar 5}
Israel's Birth-Gregorian - Israel's re-birth on the Gregorian Calendar {May 14}
Shavouth- 50 days from Modern Passover - Jewish Pentecost
Pentecost- 50 days from Modern Easter - Biblical Pentecost
Ab 9- the 9th of the month of Ab, the day which according to Jewish tradition is the exact day that both temples were destroyed.

The **Gregorian Date** is our modern Gregorian calendar. The **Julian Star Date** used by observatories and for space flights is computed from the arbitrary date of Jan. 1, 4713 B.C., at noon Greenwich mean time. The **Reference Date** can be computed by subtracting **2432685** from the astronomical Julian Star Date.
The tables that follow come from the Reference Day Calendar Day Data at www.TheWordNotes.com. The data is available for 1947 A.D. to 2100 A.D. at www.TheWordNotes.com. Note: Rosh Hashanah, 5778 C.E. is on a Thursday – this means it actually starts at 6:00 p.m. Wednesday, Sept. 20, 2017 A.D. and ends Thursday, Sept. 21, 2017.
The Jewish day begins at 6:00 in the evening not midnight as on the Gregorian calendar.

*Non-Biblical, but celebrated by modern Jews
+Non-Biblical, but included for reference
GY – Golden Year in Golden Cycle

Golden Cycle Leap Years: 3, 6, 8, 11, 14, 17, and 19

Harvest Times In Israel
{1} Nisan [March/April] – Barley Harvest (Passover)
{3} Sivan [May/June] – Wheat Harvest (Pentecost)
{7} Tishri [September/October] – Grape Harvest (Feast of Tabernacles)

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 1	Monday	07 Tishri 1, 5777	10/3/2016	2457664	24979
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5777	10/12/2016	2457673	24988
Succoth (Tabernacles)	Monday	07 Tishri 15, 5777	10/17/2016	2457678	24993
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5777	12/25/2016	2457747	25062
Christmas (Dec. 25)+	Sunday	09 Kislev 25, 5777	12/25/2016	2457747	25062
New Years (Jan. 1)+	Sunday	10 Tebeth 3, 5777	1/1/2017	2457754	25069
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5777	3/12/2017	2457824	25139
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5777	3/28/2017	2457840	25155
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5777	4/10/2017	2457853	25168
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5777	4/11/2017	2457854	25169
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5777	4/16/2017	2457859	25174
Easter (Modern)+	Sunday	01 Nisan 20, 5777	4/16/2017	2457859	25174
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5777	5/1/2017	2457874	25189
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 18, 5777	5/14/2017	2457887	25202
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5777	5/31/2017	2457904	25219
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5777	6/4/2017	2457908	25223
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5777	6/4/2017	2457908	25223
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5777	8/1/2017	2457966	25281

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 2	Thursday	07 Tishri 1, 5778	9/21/2017	2458017	25332
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5778	9/30/2017	2458026	25341
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5778	10/5/2017	2458031	25346
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5778	12/13/2017	2458100	25415
Christmas (Dec. 25)+	Monday	10 Tebeth 7, 5778	12/25/2017	2458112	25427
New Years (Jan. 1)+	Monday	10 Tebeth 14, 5778	1/1/2018	2458119	25434
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5778	3/1/2018	2458178	25493
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5778	3/17/2018	2458194	25509
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5778	3/30/2018	2458207	25522
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5778	3/31/2018	2458208	25523
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5778	4/1/2018	2458209	25524
Easter (Modern)+	Sunday	01 Nisan 16, 5778	4/1/2018	2458209	25524
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5778	4/20/2018	2458228	25543
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 29, 5778	5/14/2018	2458252	25567
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5778	5/20/2018	2458258	25573
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5778	5/20/2018	2458258	25573
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5778	5/20/2018	2458258	25573
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5778	7/21/2018	2458320	25635

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 3	Monday	07 Tishri 1, 5779	9/10/2018	2458371	25686
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5779	9/19/2018	2458380	25695
Succoth (Tabernacles)	Monday	07 Tishri 15, 5779	9/24/2018	2458385	25700
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5779	12/3/2018	2458455	25770
Christmas (Dec. 25)+	Tuesday	10 Tebeth 17, 5779	12/25/2018	2458477	25792
New Years (Jan. 1)+	Tuesday	10 Tebeth 24, 5779	1/1/2019	2458484	25799
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5779	3/21/2019	2458563	25878
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5779	4/6/2019	2458579	25894
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5779	4/19/2019	2458592	25907
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5779	4/20/2019	2458593	25908
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5779	4/21/2019	2458594	25909
Easter (Modern)+	Sunday	01 Nisan 16, 5779	4/21/2019	2458594	25909
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5779	5/10/2019	2458613	25928
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 9, 5779	5/14/2019	2458617	25932
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5779	6/9/2019	2458643	25958
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5779	6/9/2019	2458643	25958
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5779	6/9/2019	2458643	25958
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5779	8/10/2019	2458705	26020

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 4	Monday	07 Tishri 1, 5780	9/30/2019	2458756	26071
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5780	10/9/2019	2458765	26080
Succoth (Tabernacles)	Monday	07 Tishri 15, 5780	10/14/2019	2458770	26085
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5780	12/23/2019	2458840	26155
Christmas (Dec. 25)+	Wednesday	09 Kislev 27, 5780	12/25/2019	2458842	26157
New Years (Jan. 1)+	Wednesday	10 Tebeth 4, 5780	1/1/2020	2458849	26164
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5780	3/10/2020	2458918	26233
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5780	3/26/2020	2458934	26249
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5780	4/8/2020	2458947	26262
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5780	4/9/2020	2458948	26263
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5780	4/12/2020	2458951	26266
Easter (Modern)+	Sunday	01 Nisan 18, 5780	4/12/2020	2458951	26266
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5780	4/29/2020	2458968	26283
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 20, 5780	5/14/2020	2458983	26298
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5780	5/29/2020	2458998	26313
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5780	5/31/2020	2459000	26315
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5780	5/31/2020	2459000	26315
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5780	7/30/2020	2459060	26375

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 5	Saturday	07 Tishri 1, 5781	9/19/2020	2459111	26426
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5781	9/28/2020	2459120	26435
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5781	10/3/2020	2459125	26440
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5781	12/11/2020	2459194	26509
Christmas (Dec. 25)+	Friday	10 Tebeth 10, 5781	12/25/2020	2459208	26523
New Years (Jan. 1)+	Friday	10 Tebeth 17, 5781	1/1/2021	2459215	26530
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5781	2/26/2021	2459271	26586
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5781	3/14/2021	2459287	26602
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5781	3/27/2021	2459300	26615
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5781	3/28/2021	2459301	26616
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5781	3/28/2021	2459301	26616
Easter (Modern)+	Sunday	01 Nisan 22, 5781	4/4/2021	2459308	26623
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5781	4/17/2021	2459321	26636
Israel's Anniv. Gregorian (May 14)+	Friday	03 Sivan 3, 5781	5/14/2021	2459348	26663
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5781	5/17/2021	2459351	26666
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5781	5/16/2021	2459350	26665
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5781	5/23/2021	2459357	26672
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5781	7/18/2021	2459413	26728

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 6	Tuesday	07 Tishri 1, 5782	9/7/2021	2459464	26779
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5782	9/16/2021	2459473	26788
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5782	9/21/2021	2459478	26793
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5782	11/29/2021	2459547	26862
Christmas (Dec. 25)+	Saturday	10 Tebeth 21, 5782	12/25/2021	2459573	26888
New Years (Jan. 1)+	Saturday	10 Tebeth 28, 5782	1/1/2022	2459580	26895
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5782	3/17/2022	2459655	26970
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5782	4/2/2022	2459671	26986
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5782	4/15/2022	2459684	26999
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5782	4/16/2022	2459685	27000
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5782	4/17/2022	2459686	27001
Easter (Modern)+	Sunday	01 Nisan 16, 5782	4/17/2022	2459686	27001
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5782	5/6/2022	2459705	27020
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 13, 5782	5/14/2022	2459713	27028
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5782	6/5/2022	2459735	27050
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5782	6/5/2022	2459735	27050
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5782	6/5/2022	2459735	27050
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5782	8/6/2022	2459797	27112

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 7	Monday	07 Tishri 1, 5783	9/26/2022	2459848	27163
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5783	10/5/2022	2459857	27172
Succoth (Tabernacles)	Monday	07 Tishri 15, 5783	10/10/2022	2459862	27177
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5783	12/19/2022	2459932	27247
Christmas (Dec. 25)+	Sunday	10 Tebeth 1, 5783	12/25/2022	2459938	27253
New Years (Jan. 1)+	Sunday	10 Tebeth 8, 5783	1/1/2023	2459945	27260
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5783	3/7/2023	2460010	27325
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5783	3/23/2023	2460026	27341
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5783	4/5/2023	2460039	27354
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5783	4/6/2023	2460040	27355
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5783	4/9/2023	2460043	27358
Easter (Modern)+	Sunday	01 Nisan 18, 5783	4/9/2023	2460043	27358
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5783	4/26/2023	2460060	27375
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 23, 5783	5/14/2023	2460078	27393
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5783	5/26/2023	2460090	27405
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5783	5/28/2023	2460092	27407
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5783	5/28/2023	2460092	27407
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5783	7/27/2023	2460152	27467

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 8	Saturday	07 Tishri 1, 5784	9/16/2023	2460203	27518
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5784	9/25/2023	2460212	27527
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5784	9/30/2023	2460217	27532
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5784	12/8/2023	2460286	27601
Christmas (Dec. 25)+	Monday	10 Tebeth 13, 5784	12/25/2023	2460303	27618
New Years (Jan. 1)+	Monday	10 Tebeth 20, 5784	1/1/2024	2460310	27625
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5784	3/24/2024	2460393	27708
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5784	4/9/2024	2460409	27724
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5784	4/22/2024	2460422	27737
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5784	4/23/2024	2460423	27738
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5784	4/28/2024	2460428	27743
Easter (Modern)+	Sunday	13 Adar II 21, 5784	3/31/2024	2460400	27715
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5784	5/13/2024	2460443	27758
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 6, 5784	5/14/2024	2460444	27759
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5784	6/12/2024	2460473	27788
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5784	6/16/2024	2460477	27792
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 11, 5784	5/19/2024	2460449	27764
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5784	8/13/2024	2460535	27850

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 9	Thursday	07 Tishri 1, 5785	10/3/2024	2460586	27901
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5785	10/12/2024	2460595	27910
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5785	10/17/2024	2460600	27915
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5785	12/26/2024	2460670	27985
Christmas (Dec. 25)+	Wednesday	09 Kislev 24, 5785	12/25/2024	2460669	27984
New Years (Jan. 1)+	Wednesday	10 Tebeth 1, 5785	1/1/2025	2460676	27991
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5785	3/14/2025	2460748	28063
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5785	3/30/2025	2460764	28079
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5785	4/12/2025	2460777	28092
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5785	4/13/2025	2460778	28093
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5785	4/13/2025	2460778	28093
Easter (Modern)+	Sunday	01 Nisan 22, 5785	4/20/2025	2460785	28100
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5785	5/3/2025	2460798	28113
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 16, 5785	5/14/2025	2460809	28124
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5785	6/2/2025	2460828	28143
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5785	6/1/2025	2460827	28142
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5785	6/8/2025	2460834	28149
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5785	8/3/2025	2460890	28205

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 10	Tuesday	07 Tishri 1, 5786	9/23/2025	2460941	28256
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5786	10/2/2025	2460950	28265
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5786	10/7/2025	2460955	28270
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5786	12/15/2025	2461024	28339
Christmas (Dec. 25)+	Thursday	10 Tebeth 5, 5786	12/25/2025	2461034	28349
New Years (Jan. 1)+	Thursday	10 Tebeth 12, 5786	1/1/2026	2461041	28356
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5786	3/3/2026	2461102	28417
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5786	3/19/2026	2461118	28433
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5786	4/1/2026	2461131	28446
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5786	4/2/2026	2461132	28447
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5786	4/5/2026	2461135	28450
Easter (Modern)+	Sunday	01 Nisan 18, 5786	4/5/2026	2461135	28450
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5786	4/22/2026	2461152	28467
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 27, 5786	5/14/2026	2461174	28489
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5786	5/22/2026	2461182	28497
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5786	5/24/2026	2461184	28499
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5786	5/24/2026	2461184	28499
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5786	7/23/2026	2461244	28559

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 11	Saturday	07 Tishri 1, 5787	9/12/2026	2461295	28610
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5787	9/21/2026	2461304	28619
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5787	9/26/2026	2461309	28624
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5787	12/5/2026	2461379	28694
Christmas (Dec. 25)+	Friday	10 Tebeth 15, 5787	12/25/2026	2461399	28714
New Years (Jan. 1)+	Friday	10 Tebeth 22, 5787	1/1/2027	2461406	28721
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	13 Adar II 14, 5787	3/23/2027	2461487	28802
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5787	4/8/2027	2461503	28818
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5787	4/21/2027	2461516	28831
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5787	4/22/2027	2461517	28832
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5787	4/25/2027	2461520	28835
Easter (Modern)+	Sunday	13 Adar II 19, 5787	3/28/2027	2461492	28807
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5787	5/12/2027	2461537	28852
Israel's Anniv. Gregorian (May 14)+	Friday	02 Iyar 7, 5787	5/14/2027	2461539	28854
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5787	6/11/2027	2461567	28882
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5787	6/13/2027	2461569	28884
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 9, 5787	5/16/2027	2461541	28856
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5787	8/12/2027	2461629	28944

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 12	Saturday	07 Tishri 1, 5788	10/2/2027	2461680	28995
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5788	10/11/2027	2461689	29004
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5788	10/16/2027	2461694	29009
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5788	12/25/2027	2461764	29079
Christmas (Dec. 25)+	Saturday	09 Kislev 25, 5788	12/25/2027	2461764	29079
New Years (Jan. 1)+	Saturday	10 Tebeth 2, 5788	1/1/2028	2461771	29086
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5788	3/12/2028	2461842	29157
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5788	3/28/2028	2461858	29173
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5788	4/10/2028	2461871	29186
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5788	4/11/2028	2461872	29187
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5788	4/16/2028	2461877	29192
Easter (Modern)+	Sunday	01 Nisan 20, 5788	4/16/2028	2461877	29192
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5788	5/1/2028	2461892	29207
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 18, 5788	5/14/2028	2461905	29220
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5788	5/31/2028	2461922	29237
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5788	6/4/2028	2461926	29241
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5788	6/4/2028	2461926	29241
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5788	8/1/2028	2461984	29299

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 13	Thursday	07 Tishri 1, 5789	9/21/2028	2462035	29350
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5789	9/30/2028	2462044	29359
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5789	10/5/2028	2462049	29364
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5789	12/13/2028	2462118	29433
Christmas (Dec. 25)+	Monday	10 Tebeth 7, 5789	12/25/2028	2462130	29445
New Years (Jan. 1)+	Monday	10 Tebeth 14, 5789	1/1/2029	2462137	29452
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5789	3/1/2029	2462196	29511
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5789	3/17/2029	2462212	29527
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5789	3/30/2029	2462225	29540
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5789	3/31/2029	2462226	29541
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5789	4/1/2029	2462227	29542
Easter (Modern)+	Sunday	01 Nisan 16, 5789	4/1/2029	2462227	29542
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5789	4/20/2029	2462246	29561
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 29, 5789	5/14/2029	2462270	29585
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5789	5/20/2029	2462276	29591
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5789	5/20/2029	2462276	29591
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5789	5/20/2029	2462276	29591
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5789	7/21/2029	2462338	29653

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 14	Monday	07 Tishri 1, 5790	9/10/2029	2462389	29704
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5790	9/19/2029	2462398	29713
Succoth (Tabernacles)	Monday	07 Tishri 15, 5790	9/24/2029	2462403	29718
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5790	12/2/2029	2462472	29787
Christmas (Dec. 25)+	Tuesday	10 Tebeth 19, 5790	12/25/2029	2462495	29810
New Years (Jan. 1)+	Tuesday	10 Tebeth 26, 5790	1/1/2030	2462502	29817
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	13 Adar II 14, 5790	3/19/2030	2462579	29894
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5790	4/4/2030	2462595	29910
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5790	4/17/2030	2462608	29923
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5790	4/18/2030	2462609	29924
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5790	4/21/2030	2462612	29927
Easter (Modern)+	Sunday	01 Nisan 18, 5790	4/21/2030	2462612	29927
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5790	5/8/2030	2462629	29944
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 11, 5790	5/14/2030	2462635	29950
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5790	6/7/2030	2462659	29974
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5790	6/9/2030	2462661	29976
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5790	6/9/2030	2462661	29976
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5790	8/8/2030	2462721	30036

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 15	Saturday	07 Tishri 1, 5791	9/28/2030	2462772	30087
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5791	10/7/2030	2462781	30096
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5791	10/12/2030	2462786	30101
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5791	12/21/2030	2462856	30171
Christmas (Dec. 25)+	Wednesday	09 Kislev 29, 5791	12/25/2030	2462860	30175
New Years (Jan. 1)+	Wednesday	10 Tebeth 6, 5791	1/1/2031	2462867	30182
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5791	3/9/2031	2462934	30249
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5791	3/25/2031	2462950	30265
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5791	4/7/2031	2462963	30278
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5791	4/8/2031	2462964	30279
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5791	4/13/2031	2462969	30284
Easter (Modern)+	Sunday	01 Nisan 20, 5791	4/13/2031	2462969	30284
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5791	4/28/2031	2462984	30299
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 21, 5791	5/14/2031	2463000	30315
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5791	5/28/2031	2463014	30329
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5791	6/1/2031	2463018	30333
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5791	6/1/2031	2463018	30333
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5791	7/29/2031	2463076	30391

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 16	Thursday	07 Tishri 1, 5792	9/18/2031	2463127	30442
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5792	9/27/2031	2463136	30451
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5792	10/2/2031	2463141	30456
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5792	12/10/2031	2463210	30525
Christmas (Dec. 25)+	Thursday	10 Tebeth 10, 5792	12/25/2031	2463225	30540
New Years (Jan. 1)+	Thursday	10 Tebeth 17, 5792	1/1/2032	2463232	30547
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5792	2/26/2032	2463288	30603
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5792	3/13/2032	2463304	30619
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5792	3/26/2032	2463317	30632
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5792	3/27/2032	2463318	30633
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5792	3/28/2032	2463319	30634
Easter (Modern)+	Sunday	01 Nisan 16, 5792	3/28/2032	2463319	30634
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5792	4/16/2032	2463338	30653
Israel's Anniv. Gregorian (May 14)+	Friday	03 Sivan 4, 5792	5/14/2032	2463366	30681
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5792	5/16/2032	2463368	30683
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5792	5/16/2032	2463368	30683
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5792	5/16/2032	2463368	30683
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5792	7/17/2032	2463430	30745

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 17	Monday	07 Tishri 1, 5793	9/6/2032	2463481	30796
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5793	9/15/2032	2463490	30805
Succoth (Tabernacles)	Monday	07 Tishri 15, 5793	9/20/2032	2463495	30810
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5793	11/28/2032	2463564	30879
Christmas (Dec. 25)+	Saturday	10 Tebeth 23, 5793	12/25/2032	2463591	30906
New Years (Jan. 1)+	Saturday	11 Shebat 1, 5793	1/1/2033	2463598	30913
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	13 Adar II 14, 5793	3/15/2033	2463671	30986
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5793	3/31/2033	2463687	31002
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5793	4/13/2033	2463700	31015
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5793	4/14/2033	2463701	31016
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5793	4/17/2033	2463704	31019
Easter (Modern)+	Sunday	01 Nisan 18, 5793	4/17/2033	2463704	31019
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5793	5/4/2033	2463721	31036
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 15, 5793	5/14/2033	2463731	31046
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5793	6/3/2033	2463751	31066
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5793	6/5/2033	2463753	31068
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5793	6/5/2033	2463753	31068
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5793	8/4/2033	2463813	31128

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 18	Saturday	07 Tishri 1, 5794	9/24/2033	2463864	31179
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5794	10/3/2033	2463873	31188
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5794	10/8/2033	2463878	31193
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5794	12/17/2033	2463948	31263
Christmas (Dec. 25)+	Sunday	10 Tebeth 3, 5794	12/25/2033	2463956	31271
New Years (Jan. 1)+	Sunday	10 Tebeth 10, 5794	1/1/2034	2463963	31278
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5794	3/5/2034	2464026	31341
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5794	3/21/2034	2464042	31357
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5794	4/3/2034	2464055	31370
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5794	4/4/2034	2464056	31371
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5794	4/9/2034	2464061	31376
Easter (Modern)+	Sunday	01 Nisan 20, 5794	4/9/2034	2464061	31376
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5794	4/24/2034	2464076	31391
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 25, 5794	5/14/2034	2464096	31411
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5794	5/24/2034	2464106	31421
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5794	5/28/2034	2464110	31425
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5794	5/28/2034	2464110	31425
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5794	7/25/2034	2464168	31483

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 19	Thursday	07 Tishri 1, 5795	9/14/2034	2464219	31534
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5795	9/23/2034	2464228	31543
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5795	9/28/2034	2464233	31548
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5795	12/7/2034	2464303	31618
Christmas (Dec. 25)+	Monday	10 Tebeth 13, 5795	12/25/2034	2464321	31636
New Years (Jan. 1)+	Monday	10 Tebeth 20, 5795	1/1/2035	2464328	31643
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5795	3/25/2035	2464411	31726
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5795	4/10/2035	2464427	31742
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5795	4/23/2035	2464440	31755
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5795	4/24/2035	2464441	31756
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5795	4/29/2035	2464446	31761
Easter (Modern)+	Sunday	13 Adar II 14, 5795	3/25/2035	2464411	31726
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5795	5/14/2035	2464461	31776
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 5, 5795	5/14/2035	2464461	31776
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5795	6/13/2035	2464491	31806
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5795	6/17/2035	2464495	31810
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 4, 5795	5/13/2035	2464460	31775
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5795	8/14/2035	2464553	31868

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 1	Thursday	07 Tishri 1, 5796	10/4/2035	2464604	31919
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5796	10/13/2035	2464613	31928
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5796	10/18/2035	2464618	31933
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5796	12/26/2035	2464687	32002
Christmas (Dec. 25)+	Tuesday	09 Kislev 24, 5796	12/25/2035	2464686	32001
New Years (Jan. 1)+	Tuesday	10 Tebeth 1, 5796	1/1/2036	2464693	32008
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5796	3/13/2036	2464765	32080
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5796	3/29/2036	2464781	32096
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5796	4/11/2036	2464794	32109
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5796	4/12/2036	2464795	32110
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5796	4/13/2036	2464796	32111
Easter (Modern)+	Sunday	01 Nisan 16, 5796	4/13/2036	2464796	32111
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5796	5/2/2036	2464815	32130
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 17, 5796	5/14/2036	2464827	32142
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5796	6/1/2036	2464845	32160
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5796	6/1/2036	2464845	32160
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5796	6/1/2036	2464845	32160
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5796	8/2/2036	2464907	32222

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 2	Monday	07 Tishri 1, 5797	9/22/2036	2464958	32273
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5797	10/1/2036	2464967	32282
Succoth (Tabernacles)	Monday	07 Tishri 15, 5797	10/6/2036	2464972	32287
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5797	12/14/2036	2465041	32356
Christmas (Dec. 25)+	Thursday	10 Tebeth 7, 5797	12/25/2036	2465052	32367
New Years (Jan. 1)+	Thursday	10 Tebeth 14, 5797	1/1/2037	2465059	32374
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5797	3/1/2037	2465118	32433
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5797	3/17/2037	2465134	32449
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5797	3/30/2037	2465147	32462
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5797	3/31/2037	2465148	32463
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5797	4/5/2037	2465153	32468
Easter (Modern)+	Sunday	01 Nisan 20, 5797	4/5/2037	2465153	32468
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5797	4/20/2037	2465168	32483
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 29, 5797	5/14/2037	2465192	32507
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5797	5/20/2037	2465198	32513
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5797	5/24/2037	2465202	32517
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5797	5/24/2037	2465202	32517
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5797	7/21/2037	2465260	32575

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 3	Thursday	07 Tishri 1, 5798	9/10/2037	2465311	32626
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5798	9/19/2037	2465320	32635
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5798	9/24/2037	2465325	32640
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5798	12/3/2037	2465395	32710
Christmas (Dec. 25)+	Friday	10 Tebeth 17, 5798	12/25/2037	2465417	32732
New Years (Jan. 1)+	Friday	10 Tebeth 24, 5798	1/1/2038	2465424	32739
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5798	3/21/2038	2465503	32818
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5798	4/6/2038	2465519	32834
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5798	4/19/2038	2465532	32847
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5798	4/20/2038	2465533	32848
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5798	4/25/2038	2465538	32853
Easter (Modern)+	Sunday	01 Nisan 20, 5798	4/25/2038	2465538	32853
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5798	5/10/2038	2465553	32868
Israel's Anniv. Gregorian (May 14)+	Friday	02 Iyar 9, 5798	5/14/2038	2465557	32872
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5798	6/9/2038	2465583	32898
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5798	6/13/2038	2465587	32902
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5798	6/13/2038	2465587	32902
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5798	8/10/2038	2465645	32960

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 4	Thursday	07 Tishri 1, 5799	9/30/2038	2465696	33011
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5799	10/9/2038	2465705	33020
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5799	10/14/2038	2465710	33025
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5799	12/22/2038	2465779	33094
Christmas (Dec. 25)+	Saturday	09 Kislev 28, 5799	12/25/2038	2465782	33097
New Years (Jan. 1)+	Saturday	10 Tebeth 5, 5799	1/1/2039	2465789	33104
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5799	3/10/2039	2465857	33172
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5799	3/26/2039	2465873	33188
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5799	4/8/2039	2465886	33201
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5799	4/9/2039	2465887	33202
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5799	4/10/2039	2465888	33203
Easter (Modern)+	Sunday	01 Nisan 16, 5799	4/10/2039	2465888	33203
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5799	4/29/2039	2465907	33222
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 20, 5799	5/14/2039	2465922	33237
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5799	5/29/2039	2465937	33252
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5799	5/29/2039	2465937	33252
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5799	5/29/2039	2465937	33252
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5799	7/30/2039	2465999	33314

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 5	Monday	07 Tishri 1, 5800	9/19/2039	2466050	33365
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5800	9/28/2039	2466059	33374
Succoth (Tabernacles)	Monday	07 Tishri 15, 5800	10/3/2039	2466064	33379
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5800	12/12/2039	2466134	33449
Christmas (Dec. 25)+	Sunday	10 Tebeth 8, 5800	12/25/2039	2466147	33462
New Years (Jan. 1)+	Sunday	10 Tebeth 15, 5800	1/1/2040	2466154	33469
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5800	2/28/2040	2466212	33527
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5800	3/15/2040	2466228	33543
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5800	3/28/2040	2466241	33556
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5800	3/29/2040	2466242	33557
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5800	4/1/2040	2466245	33560
Easter (Modern)+	Sunday	01 Nisan 18, 5800	4/1/2040	2466245	33560
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5800	4/18/2040	2466262	33577
Israel's Anniv. Gregorian (May 14)+	Monday	03 Sivan 2, 5800	5/14/2040	2466288	33603
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5800	5/18/2040	2466292	33607
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5800	5/20/2040	2466294	33609
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5800	5/20/2040	2466294	33609
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5800	7/19/2040	2466354	33669

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 6	Saturday	07 Tishri 1, 5801	9/8/2040	2466405	33720
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5801	9/17/2040	2466414	33729
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5801	9/22/2040	2466419	33734
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5801	11/30/2040	2466488	33803
Christmas (Dec. 25)+	Tuesday	10 Tebeth 21, 5801	12/25/2040	2466513	33828
New Years (Jan. 1)+	Tuesday	10 Tebeth 28, 5801	1/1/2041	2466520	33835
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5801	3/17/2041	2466595	33910
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5801	4/2/2041	2466611	33926
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5801	4/15/2041	2466624	33939
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5801	4/16/2041	2466625	33940
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5801	4/21/2041	2466630	33945
Easter (Modern)+	Sunday	01 Nisan 20, 5801	4/21/2041	2466630	33945
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5801	5/6/2041	2466645	33960
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 13, 5801	5/14/2041	2466653	33968
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5801	6/5/2041	2466675	33990
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5801	6/9/2041	2466679	33994
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5801	6/9/2041	2466679	33994
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5801	8/6/2041	2466737	34052

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 7	Thursday	07 Tishri 1, 5802	9/26/2041	2466788	34103
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5802	10/5/2041	2466797	34112
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5802	10/10/2041	2466802	34117
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5802	12/18/2041	2466871	34186
Christmas (Dec. 25)+	Wednesday	10 Tebeth 2, 5802	12/25/2041	2466878	34193
New Years (Jan. 1)+	Wednesday	10 Tebeth 9, 5802	1/1/2042	2466885	34200
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5802	3/6/2042	2466949	34264
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5802	3/22/2042	2466965	34280
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5802	4/4/2042	2466978	34293
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5802	4/5/2042	2466979	34294
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5802	4/6/2042	2466980	34295
Easter (Modern)+	Sunday	01 Nisan 16, 5802	4/6/2042	2466980	34295
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5802	4/25/2042	2466999	34314
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 24, 5802	5/14/2042	2467018	34333
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5802	5/25/2042	2467029	34344
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5802	5/25/2042	2467029	34344
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5802	5/25/2042	2467029	34344
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5802	7/26/2042	2467091	34406

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 8	Monday	07 Tishri 1, 5803	9/15/2042	2467142	34457
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5803	9/24/2042	2467151	34466
Succoth (Tabernacles)	Monday	07 Tishri 15, 5803	9/29/2042	2467156	34471
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5803	12/8/2042	2467226	34541
Christmas (Dec. 25)+	Thursday	10 Tebeth 12, 5803	12/25/2042	2467243	34558
New Years (Jan. 1)+	Thursday	10 Tebeth 19, 5803	1/1/2043	2467250	34565
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5803	3/26/2043	2467334	34649
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5803	4/11/2043	2467350	34665
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5803	4/24/2043	2467363	34678
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5803	4/25/2043	2467364	34679
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5803	4/26/2043	2467365	34680
Easter (Modern)+	Sunday	13 Adar II 17, 5803	3/29/2043	2467337	34652
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5803	5/15/2043	2467384	34699
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 4, 5803	5/14/2043	2467383	34698
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5803	6/14/2043	2467414	34729
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5803	6/14/2043	2467414	34729
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 7, 5803	5/17/2043	2467386	34701
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5803	8/15/2043	2467476	34791

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 9	Monday	07 Tishri 1, 5804	10/5/2043	2467527	34842
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5804	10/14/2043	2467536	34851
Succoth (Tabernacles)	Monday	07 Tishri 15, 5804	10/19/2043	2467541	34856
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5804	12/27/2043	2467610	34925
Christmas (Dec. 25)+	Friday	09 Kislev 23, 5804	12/25/2043	2467608	34923
New Years (Jan. 1)+	Friday	10 Tebeth 1, 5804	1/1/2044	2467615	34930
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5804	3/13/2044	2467687	35002
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5804	3/29/2044	2467703	35018
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5804	4/11/2044	2467716	35031
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5804	4/12/2044	2467717	35032
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5804	4/17/2044	2467722	35037
Easter (Modern)+	Sunday	01 Nisan 20, 5804	4/17/2044	2467722	35037
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5804	5/2/2044	2467737	35052
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 17, 5804	5/14/2044	2467749	35064
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5804	6/1/2044	2467767	35082
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5804	6/5/2044	2467771	35086
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5804	6/5/2044	2467771	35086
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5804	8/2/2044	2467829	35144

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 10	Thursday	07 Tishri 1, 5805	9/22/2044	2467880	35195
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5805	10/1/2044	2467889	35204
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5805	10/6/2044	2467894	35209
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5805	12/15/2044	2467964	35279
Christmas (Dec. 25)+	Sunday	10 Tebeth 5, 5805	12/25/2044	2467974	35289
New Years (Jan. 1)+	Sunday	10 Tebeth 12, 5805	1/1/2045	2467981	35296
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5805	3/3/2045	2468042	35357
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5805	3/19/2045	2468058	35373
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5805	4/1/2045	2468071	35386
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5805	4/2/2045	2468072	35387
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5805	4/2/2045	2468072	35387
Easter (Modern)+	Sunday	01 Nisan 22, 5805	4/9/2045	2468079	35394
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5805	4/22/2045	2468092	35407
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 27, 5805	5/14/2045	2468114	35429
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5805	5/22/2045	2468122	35437
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5805	5/21/2045	2468121	35436
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5805	5/28/2045	2468128	35443
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5805	7/23/2045	2468184	35499

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 11	Tuesday	07 Tishri 1, 5806	9/12/2045	2468235	35550
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5806	9/21/2045	2468244	35559
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5806	9/26/2045	2468249	35564
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5806	12/4/2045	2468318	35633
Christmas (Dec. 25)+	Monday	10 Tebeth 16, 5806	12/25/2045	2468339	35654
New Years (Jan. 1)+	Monday	10 Tebeth 23, 5806	1/1/2046	2468346	35661
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5806	3/22/2046	2468426	35741
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5806	4/7/2046	2468442	35757
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5806	4/20/2046	2468455	35770
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5806	4/21/2046	2468456	35771
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5806	4/22/2046	2468457	35772
Easter (Modern)+	Sunday	13 Adar II 17, 5806	3/25/2046	2468429	35744
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5806	5/11/2046	2468476	35791
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 8, 5806	5/14/2046	2468479	35794
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5806	6/10/2046	2468506	35821
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5806	6/10/2046	2468506	35821
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 7, 5806	5/13/2046	2468478	35793
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5806	8/11/2046	2468568	35883

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 12	Monday	07 Tishri 1, 5807	10/1/2046	2468619	35934
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5807	10/10/2046	2468628	35943
Succoth (Tabernacles)	Monday	07 Tishri 15, 5807	10/15/2046	2468633	35948
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5807	12/24/2046	2468703	36018
Christmas (Dec. 25)+	Tuesday	09 Kislev 26, 5807	12/25/2046	2468704	36019
New Years (Jan. 1)+	Tuesday	10 Tebeth 3, 5807	1/1/2047	2468711	36026
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5807	3/12/2047	2468781	36096
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5807	3/28/2047	2468797	36112
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5807	4/10/2047	2468810	36125
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5807	4/11/2047	2468811	36126
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5807	4/14/2047	2468814	36129
Easter (Modern)+	Sunday	01 Nisan 18, 5807	4/14/2047	2468814	36129
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5807	5/1/2047	2468831	36146
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 18, 5807	5/14/2047	2468844	36159
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5807	5/31/2047	2468861	36176
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5807	6/2/2047	2468863	36178
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5807	6/2/2047	2468863	36178
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5807	8/1/2047	2468923	36238

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 13	Saturday	07 Tishri 1, 5808	9/21/2047	2468974	36289
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5808	9/30/2047	2468983	36298
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5808	10/5/2047	2468988	36303
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5808	12/13/2047	2469057	36372
Christmas (Dec. 25)+	Wednesday	10 Tebeth 8, 5808	12/25/2047	2469069	36384
New Years (Jan. 1)+	Wednesday	10 Tebeth 15, 5808	1/1/2048	2469076	36391
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5808	2/28/2048	2469134	36449
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5808	3/15/2048	2469150	36465
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5808	3/28/2048	2469163	36478
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5808	3/29/2048	2469164	36479
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5808	3/29/2048	2469164	36479
Easter (Modern)+	Sunday	01 Nisan 22, 5808	4/5/2048	2469171	36486
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5808	4/18/2048	2469184	36499
Israel's Anniv. Gregorian (May 14)+	Thursday	03 Sivan 2, 5808	5/14/2048	2469210	36525
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5808	5/18/2048	2469214	36529
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5808	5/17/2048	2469213	36528
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5808	5/24/2048	2469220	36535
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5808	7/19/2048	2469276	36591

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 14	Tuesday	07 Tishri 1, 5809	9/8/2048	2469327	36642
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5809	9/17/2048	2469336	36651
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5809	9/22/2048	2469341	36656
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5809	11/30/2048	2469410	36725
Christmas (Dec. 25)+	Friday	10 Tebeth 20, 5809	12/25/2048	2469435	36750
New Years (Jan. 1)+	Friday	10 Tebeth 27, 5809	1/1/2049	2469442	36757
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5809	3/18/2049	2469518	36833
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5809	4/3/2049	2469534	36849
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5809	4/16/2049	2469547	36862
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5809	4/17/2049	2469548	36863
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5809	4/18/2049	2469549	36864
Easter (Modern)+	Sunday	01 Nisan 16, 5809	4/18/2049	2469549	36864
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5809	5/7/2049	2469568	36883
Israel's Anniv. Gregorian (May 14)+	Friday	02 Iyar 12, 5809	5/14/2049	2469575	36890
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5809	6/6/2049	2469598	36913
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5809	6/6/2049	2469598	36913
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5809	6/6/2049	2469598	36913
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5809	8/7/2049	2469660	36975

Appendix M: How Long Was Israel in Egypt?

Chronology according to Jewish tradition {from The Comprehensive Hebrew Calendar, by Arthur Spier, Feldheim Publishers, Jerusalem/New York, 1981, page 21}

Year {A.H. - Anno Hominis – "Year of Man"}		
1	Adam	
1057	Noah	1056 years from the creation of man to Noah
1949	Abraham	892 years from Noah to Abraham *
2049	Isaac	100 years from Abraham to Isaac
2239	Entrance into Egypt	190 years from Isaac to the Entrance to Egypt
2449	The Exodus	210 years from Egypt to Exodus**

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The above chronology demonstrates that the Jews know and understand that Israel was only in Egypt a little over 200 years. This chronology has two errors in it because the Jews do not accept the New Testament which we will discuss in these notes. The first error is dating the birth of Abraham at 1949 A.H. {Anno Hominis – "Year of Man" counted from creation of Adam}- which was actually 2008 A.H. This error comes from the assumption that Abraham was born when Terah was 70 years old and is based on Gen 11:26. Abraham is named first in Gen. 11:26 because of his importance {a similar listing is in Gen. 5:32 with Shem, Ham, and Japheth where Shem is listed first even though the scriptures plainly tell us that Japheth was the oldest Gen.10:2, 21}, [the genealogy in Genesis chapter 10 demonstrates that Shem was in fact the youngest.] but Abraham wasn't born until Terah was 130 years old. We know this because Stephen in Acts 7:4 tells us that Abraham left Haran after his father Terah's death and Terah was 205 {205 – 75 = 130} when he died and Abraham was 75 at the time.

{01} Genesis	
King James 1769 Version	King James Paraphrase
(26) And Terah lived seventy years, and begat Abram, Nahor, and Haran. Gen. 11:26 KJV	(26) And Terah lived seventy years, and fathered Abram, Nahor, and Haran. {1948 A.H./C-2094 B.C.}.[f] {01} Gen. 11:26 KJP
11:26f - Terah at age 70 fathered Nahor, Abram was born when Terah was 130 (Gen. 11:31-32; Gen. 12:4; Acts 7:4) Abram is named first because of His importance. - See note on Gen. 5:32. We know this because Acts 7:4 tells us that Abram went to Canaan at age 75 after his father's death and Terah died at the age of 205 [see Gen. 11:32]. See Appendix G: World Time Line of Biblical History	

{01} Genesis	
King James 1769 Version	King James Paraphrase
(32) And the days of Terah were two hundred and five years: and Terah died in Haran. (Gen. 11:32)	(32) And the days of Terah were two hundred and five years: and Terah died in Haran {2083 A.H./C-1959 B.C.}.[h] {01} Gen. 11:32 KJP

{44} Acts	
King James 1769 Version	King James Paraphrase
(2) And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, (3) And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. (4) Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. Acts 7:2-4 KJV	(2) And he {Stephen} answered, Men, brothers, and fathers, listen; The God of glory appeared to our forefather Abraham, when he was in Mesopotamia, before he lived in Haran[a], (3) And said to him, Get out of your country, and away from your kindred, and come into the land which I shall show you.[b] (4) Then he came out of the land of the Chaldaeans, and lived in Haran: and from there, when his father was dead,[c] he removed himself into this land, in which you now live. {44} Acts 7:2-4 KJP
7:4c – when his father was dead – by this we know that Abraham came to Canaan following the death of his father who was 205 at the time {Gen. 11:31-32} and Abraham was 75 years old at the time {Gen. 11:32 – 12:5} See Appendix G: WorldTime Line of Biblcal History	

Notice that the Jews believe Israel was in Egypt 210 years. They are actually off by 5 years. We know this by doing the chronology and using Paul's statement in Gal. 3:15-19. The Jews do not know the exact year because they do not believe the New Testament and Paul, so they are rounding the time off to 210 years when in actuality is was 215 years {see math below}.

{48} Galatians	
King James 1769 Version	King James Paraphrase
(15) Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. (16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (17) And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. (18) For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Gal. 3:15-18 KJV	(15) Brothers, I speak after the manner of men; Though *it is* but a man's covenant, yet *if it is* confirmed, no man can disannul it, or add to it. (16) Now to Abraham and his Descendant were the promises made. He did not say, And to descendants, as of many; but as of one, **And to your Descendant,**[e] Who is Christ**.** (17) And this I say, *that* the covenant, that was confirmed before by God in Christ, the law, which came four hundred and thirty years later,[f] cannot void *the promise*, that it should make the promise of no effect. (18) Because if the inheritance *is* by the law, *it is* no more by promise: but God gave *it* to Abraham by promise. {48} Gal. 3:15-18 KJP

3:17e - The Law was given on Mount Sinai 430 years after the promise was given to Abraham who was 75 years old at the time. Abraham lived to be 175 years old [Gen. 25:7] The Israelites came out of Egypt 430 years to the very day from the day the promise was given to Abraham. [Ex. 12:41]
The promise given to Abraham 1/14/2083 A.H.
The Jews came out of Egypt 1/14/2513 A.H. - See Appendix G: World Time Line of Biblical History

Note: this proves conclusively that the Jews were not slaves 400 years as so many misquote scripture. Every Jew knows this is true, but many Christians who do not understand King James English don't and many modern translations totally corrupt the scripture. - See notes on Genesis 12:1-4; 15:13; 50:26

Moses was 80 years old when he received the law {50 days after the Passover in 2513 A.H.}

Reckoning Jacob's age:
Jacob was 147 when he died, he had lived in Egypt 17 years {Gen. 47:28} {2315 A.H.}
He came to Egypt in the 2nd year of the famine at the age of 130 {147-17=130} {Gen. 45:6}
Joseph was 39 when Jacob came to Egypt {30+7+2=39} {2298 A.H.}
Jacob was 91 when Joseph was born {130-39=91} {2259 A.H.}
Jacob had been in the east 14 years when Joseph was born {Gen. 45:6; 47:28; 30:26; 31:41}
Jacob was 77 when he fled from Esau {91-14=77} {2245 A.H.}
Isaac was 60 when Jacob was born {Gen. 25:26} {2168 A.H.}
Abraham was 100 when Isaac was born {Gen. 21:15}{25 years after the promise was given}

By doing the math we know that Jacob entered Egypt 215 years after the promise was given to Abraham {25+60+130=215} By subtraction 430 -215 = 215 we know that there was only 215 years from the time Israel entered into Egypt until the Law was given to Moses.

Moses was 80 years old when he received the law.{2513 A.H.}
Joseph died at the age of 110 {Gen. 50:26} – which means he lived 71 years {110-39=71} after Israel came into Egypt. By subtraction {215-71-80 = 64} Moses was born only 64 years after Joseph's death which means that Moses' parents could well have known Joseph. This also means that there was only 144 years {215-71=144} years from the death of Joseph until Israel left Egypt. So the total number of years of actual slavery was at most 144 years.

If all this is true, where did the idea come from that Israel was in slavery for 400 years? It comes from a misunderstanding of two passages of scripture which we will now deal with.

{01} Genesis	
King James 1769 Version	King James Paraphrase
(13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; (14) And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. (15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. (16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. Gen. 15:13-16 KJV	(13) And He said to Abram, Know for certain that your descendants shall be strangers in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;[c] (14) And also that nation, whom they shall serve, I will judge: and afterward they shall come out with great substance. (15) And you shall go to your fathers in peace; you shall be buried in a good old age. (16) But in the fourth generation[d] they shall come here again: because the sin of the Amorites *is* not yet full. {01} Gen. 15:13-16 KJP

15:13c - Note: Abraham's descendants would live in land that would not be theirs and would be afflicted, but they were only in Egypt a total of 215 years. The 400 years is counted from Isaac's 5th birthday – it is believed that women of that time period nursed their young and then weaned them at age 5 – see Gen. 21:9. Moses was born only 64 years after Joseph's death. The law of Moses was given 430 years after the promise was given to Abraham who was 75 at the time. [Gal.3:15-19] Abraham lived 100 years after the promise was given to him. [Gen. 25:7] See Appendix G: World Time Line of Biblical History

15:16d - fourth generation - see note on 15:13 - four hundred years - See Ex. 6:20 Moses is actually the 5th generation through his father Amram, but 4th generation through his mother Jochebed. - see Ex. 2:1 and Ex. 6:20

The King James Version correctly translates the passage, but people don't understand or pay attention to the wording. Throughout their lifetimes, Abraham, Isaac, and Jacob referred to themselves as strangers in the land in which they lived. Notice the passage says they will be strangers in the land and they will be afflicted 400 years {most of their lifetimes there were problems with the locals over wells that Abraham had dug}, and the land in which they will serve {namely Egypt}, God will judge. **It does not say they will serve 400 years.** Isaac was born 25 years after the promise was given to Abraham who was 100 when Isaac was born.

This means that the 400 year count began when Isaac was 5 years old. We are told that a great feast was held when Isaac was weaned in Gen. 21:8. We believe that is when the 400 year count began.

{02} Exodus	
King James 1769 Version	King James Paraphrase
(40) Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. (41) And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. Ex. 12:40-41 KJV	(40) Now the history of the children of Israel, who lived in Egypt, *was* four hundred and thirty years {from the time the promise was given to Abraham [Gal. 3:15-19]}.[f] (41) And it came to pass at the end of the four hundred thirty years, even to the very day {1/14/2513 A.H./C-1529 B.C.}[g*] it came to pass, that all the hosts of the LORD {Jehovah} went out from the land of Egypt. {02} Ex. 12:40-41 KJP

12:40f -the sojourning (history) of the children of Israel - note the phrase "who lived in Egypt" identifies the descendants of Abraham as the ones being spoken of - they were NOT in Egypt 400 years since there was only 430 years from the promise given to Abraham to the Exodus {Gal. 3:15-19} - see following note

12:41g - 430 years "to the selfsame day" - lit. to the very day the covenant was made with Abraham [2083 A.H.] See also Gal. 3:15-19 - 400 years from Isaac's 5th birthday, 215 years after Israel entered Egypt, 330 years after the death of Abraham, 144 years after the death of Joseph. Moses is 80 years old, Aaron is 83 years old.
See: Appendix G: World Time Line of Biblical History

Since there was only 430 years from the time the promise was given to Abraham until the Law was given {50 days after the Passover} {Gal. 3:15-19} – for the descendants of Abraham to have been in slavery for 400 years, Abraham himself would have had to been in slavery for 70 years {100-30=70} since he lived 100 years after the promise was given {Gen. 25:7}. We know of course that was not the case.

Notice that Israel came out of Egypt exactly 430 years to the very day that the promise was given to Abraham. They came out of Egypt on the day of the Passover {which began at 6:00 p.m. the previous evening} which was the first month {Nisan [March-April]} the 14th day of the month {See Lev. 23:5}.

Appendix N: Fulfilled Holy Days

{03} Leviticus	
King James 1769 Version	King James Paraphrase
(1) And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts. (Lev. 23:1-2 KJV)	(1) And the LORD {Jehovah} spoke to Moses, saying, (2) Speak to the children of Israel, and say to them, *Concerning* the feasts of the LORD {Jehovah}, which you shall proclaim *to be* holy assemblies, *even* these *are* My feasts.[a] ({03} Lev. 23:1-2 KJP)

The following are from The World Time Line of Biblical History at www.TheWordNotes.com

** Note phrase: **the exact day**

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   A.H.          B.C.
--1/14/2083   (1959) Abram age 75 called to Canaan, (After
                     Terah's  death Acts 7:4)
                     Covenant made with him, Abram goes  to  Canaan
                     then to Egypt the same year due to a famine in
                     Canaan.(Gen. 11:32-12:5)
                     Note that the exact date 1/14  is the date which
                     430 years later becomes the Passover.
                     (Gal. 3:15-19) (Ex. 12:41)
        2108  (1934) Isaac born to Abraham age 100 and Sarah age
                     90   (Gen. 21:5) Ishmael age 14
        2113  (1929) Isaac age 5 -  weaned?  (Gen. 21:8)
                     Beginning of 400 year count down to the Exodus
                     {Gen. 15:13; 28:4}
+---1/14/2513     (1529) Exodus of Israel from Egypt
+                    (430 years to the exact day from date Covenant
+                    given to Abraham [2083A.H.] (Ex. 12:41;
+                    Gal. 3:15-19)
+  3/15/2513  Israel enters Wilderness of Sinai (Ex. 19:1)
+                    Moses given Ten Commandments and the Law
+                    (--exact date undated but later is celebrated at
+                    Pentecost)  (Pentecost dates vary  depending on
+                    the day of the week Passover falls on.)

--3589    (453) Cyrus (Persian) becomes the sole king over Babylon
+                    [death of Darius]
+                   {450 ?} and ends captivity by issuing a decree to
+                    restore and rebuild Jerusalem 70 years from first
+                    exile!)
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+ **[Beginning of 483 year count of Dan 9:24-26]**
+ (3609) (433) Second Temple completed, sixth year of Darius
+ Hystaspes
+ (**70 years from destruction of first Temple**!)
+ (Ezra 6:15; Est. 3:7-13)
+ |--4038 (4 B.C.?) {1 A.D.?} Birth of Jesus {450 years from Cyrus decree}
+ | A.D.
+ | 1/10/4071 [Nisan 10] {Palm Sunday} – Lamb is presented **on the exact**
+ | **day** (Ex. 12:2-5; Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12-16)
+ | See Jonathan Cahn's book: The Book of Mysteries, "The Lambs of
+ | Nisan", p. 95
----1/14/4071 (30 A.D.) {33 A.D.?} END OF 69 -- 7'S OF YEARS
Crucifixion of Jesus -- 'Messiah cut off but not for
Himself' (Dan. 9:26)
{End of 483 years from Cyrus decree}
[1558 yrs. From Exodus from Egypt (Passover)
to the exact day]
See What Day of the Week Was Jesus Crucified? at
www.TheWordNotes.com

1/17/4071 Jesus arose from the dead **on the exact day** of the **First Fruits Offering**

The Holy Spirit poured out **on the exact day** of **Pentecost** 4071 A.H. [1558 yrs. from Moses receiving the law (according to Jewish tradition}
==========

Ab 9 [Destruction of Temples]
3539 (503) Zedekiah's rebellion results in destruction
of Jerusalem and Temple (II Ki. 25:1-4,8; II Ki. 24:3-9;
Jer. 39:1-2; 52:2-7; Ezek. 4:5) 19th year of captivity}
- siege lasted from 10/10/9 to 4/9/11 -- 1 year, 5 months,
29 days – 539 days

Temple destroyed by Nebuchadnezzar's armies on 5/9/3539 A.H. {**Ab 9**} (according to tradition)
(4112) (70A.D.) Second Temple Destroyed, 5/9/4112 A.H. on **{Ab 9}** Israel scattered **the exact day** the 1st temple was destroyed 573 years earlier.]
According to secular history and Jonathan Cahn's book: The Book of Mysteries, "The Ninth of Av Mystery", p. 211

Destruction of Solomon's Temple - **Ab 9** (586 B.C.) - - [503 B.C. by my chronology – see notes on the 83 year difference in modern chronologies in: World Time Line of Biblical History]

Crusades began on Aug. 15, 1096 A.D. – **Ab 9** according to Jonathan Cahn -- [My calculations have Ab 9 on July 31, 1096 A.D. – our calendars were adjusted by Pope Gregory XIII in 1582 A.D. and the Jews' calendar sometime after Jesus' death. See The Jewish Calendar at www.TheWordNotes.com]

July 18, 1290 A.D. Signing of the decree to expel Jews from England – **to the exact day -Ab 9** - [Date verified by Maratime.exe. See program at www.TheWordNotes.com]

August 2, 1492 A.D. Final deadline for Jews to leave Spain in Spanish expulsion – **to the exact day - Ab 9** - [Date verified by Maratime.exe. See program at www.TheWordNotes.com]

Next holy day to be fulfilled: Feast of Trumpets {modern Rosh Hashanah} 7/1/???? ({03} Lev. 23:24)

Trumpets are sounded 100 times – three different tones three times for 9 soundings – this is done eleven times for a total of 99. Then there is a pause. Only the trumpeter knows when the last trumpet will sound for number 100. ["In a moment, in the twinkling of an eye, at the last trump: because the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15:52]

The following holy days were added later by the Jews:
Purim {lots} [Adar 14 and 15 {February-March} based on Esther chapter 9

Hanukah {dedication} - Feast of Dedication [Jn. 10:22] also called the Feast of Lights based on when the Lord miraculously provided oil for the temple lamps during the time of the Maccabees [around 168 B.C.] before Jesus' birth. The Maccabees led a successful revolt against the Syrian king Antiochus IV who had sacrificed a pig on the temple altar and banned Judaism. Hanukah can and often does occur on Christmas. It last occurred on Christmas in 2016 and it will occur on Christmas again in 2027. [This holy day is recorded in the Apocrypha in the books of first and second Maccabees but is also mentioned in John 10:22 when Jesus came to the temple at the Feast of Dedication.]

Appendix O: The Herods of Scripture

Herod I (Herod the Great) {75 B.C. To 4 B.C.} [Reigned from 37 B.C. To 4 B.C.]
Had **seven sons**: **Antipater II, Alexander, Aristobulus IV, and Herod II** (also referred to as **Herod Philip I**). Of these, he executed the first three for various reasons. He wrote the fourth, **Herod Philip I**, out of his will. The next three sons were **Antipas**, **Archelaus**, and **Philip** (**Herod Philip II**) He executed his favorite son, **Antipater**, only five days before his death for plotting against him? Herod's first wife Miriamne had two sons whom he had drowned in the palace swimming pool next door due his suspicions of them. According to tradition Herod died from a combination of chronic kidney disease, intense itching, painful intestinal problems and a rare infection that causes gangrene of the genitalia. Started rebuilding the temple known as Herod's temple around 13 B.C. [see John 20:23] which was completed about the time of Jesus' crucifixion [See Mat. 24:1; Lk. 21:5; Jn. 2:20; Jn, 20:23]. Herod's kingdom was divided by the Romans between Herod's three living sons: **Herod Antipas, Archelaus, and Philip** and were referred to as tetrachs [meaning four] [Mat. 14:1] but as far as we know the provinces were only divided into three sections with **Archelaus** receiving the largest portion and the rest divided between **Antipas** and **Philip**.

Herod Antipas {21 B.C. - 39 A.D.} [According to tradition was executed during the reign of Nero (54 A.D. - 68 A.D.) Ruled over the province of Galilee during Jesus' lifetime. Executed John the Baptist. Herodias divorced her husband **Herod Philip** [probably for political reasons] and became **Herod Antipas'** wife which John the Baptist denounced as being against the law. **Herod Antipas** was referred to by Jesus as “that old fox” [Lk. 13:32] Pilate sent Jesus to him because Pilot heard that Jesus was from Galilee which **Herod** ruled over.

Herod Archelaus {22 B.C. - 18 A.D.} reigned following his father's death [Mat. 2:22] over the largest portion of Judea and Samaria. Was deposed by Rome around 18 A.D. due to his unpopularity.

Herod Agrippa I {11 B.C. - 44 A.D.} **Son of Herod Antipas** and grandson of **Herod the Great**. Reigned over Judea from around 41 A.D. To 44 A.D. Had John the brother of James executed [Acts 12:2] and put Peter in prison [Acts 12:3]. Died of worms [Acts 12:23].

Herod Agrippa II {27 A.D. - 93 A.D.} **Son of Herod Agrippa I**, grandson of Herod
Antipas, great grandson of **Herod the Great**. Heard Paul's testimony before Festus {Acts 25:13 – 26:32}

See **Josephus**.

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